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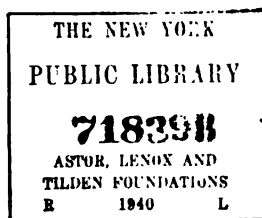
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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

OUR Guild proposals have received, and are daily receiving, an encouraging welcome. We shall continue to enrol the names of regular and honorary members, and shall be greatly pleased if our readers will mention the Guild to their friends, especially to laymen and to ladies. Prospectuses will be gladly sent. We are now prepared to receive notes and short articles on Isaiah i.-xii. or Hebrews. Let them be as brief and pointed as the subject will allow.

The Clarendon Press has recently sent forth the third volume of *Studia Biblica*. Some account of its contents and character will be found under the Literature of the Month. But it contains one article which may be separately dealt with here. It is an exposition of the argument of Romans ix.-xi., by the Rev. Charles Gore, M.A., Principal of Pusey House.

In the *Contemporary Review* for August, there is an article by Dr. W. E. Ball on "St. Paul and the Roman Law," which apologetically opens with the sentence: "In these days theology is not popular." On reading this sentence, the editor of the *Christian Commonwealth* is moved to tell how at a certain hotel, even in these degenerate days, a promiscuous company was suddenly awakened to life and interest by the introduction of a point in theology, after all other topics had failed, an interest which was easily sus-

tained throughout the evening. And yet Dr. Ball is not altogether wrong; for it depends upon the theology. The editor of the *Christian Commonwealth* being in that hotel, we are not surprised at the conduct of the promiscuous company. And neither shall we be surprised if this short article by Principal Gore does more than all the others to make popular the third volume of *Studia Biblica*, though it is the only purely theological article in it.

If we are to understand St. Paul's doctrine of election, as contained in these three profound chapters, Mr. Gore says that we must have in mind, when we go to the reading of them, certain general considerations as to this apostle's method of writing. He mentions three. (1) St. Paul, unlike St. John, is an argumentative writer. His thought is exhibited to us in process. You cannot separate it into texts without robbing it of its true force, since every text looks before and after, and has its meaning only in reference to the whole argument. (2) He deals with one side of a subject at a time, and pursues it as if it were complete in itself, not being careful, as a modern writer would be, to guard himself from being misunderstood, by making the necessary qualifications at every step. Thus, in Romans i. he treats the history of the development of sin as if it represented the whole history of fallen man, and then in Romans ii. 14-16 he gives us a glimpse of another principle

which had been at work all the time, viz. the rectifying action of the human conscience. (3) St. Paul, like St. Augustine, is almost always answering an antagonist. He has some opponent in his mind, and to understand St. Paul you must have a clear idea of the position of his opponent.

Perhaps the most original thing in Mr. Gore's article is the clever use he makes of this third principle. Throughout these three chapters he believes that the apostle is hearing an opponent uttering his objections. Every step of the argument is in the form of a reply to this objector, whose presence and attitude must be taken into account if we are to follow the argument out. Here the opponent is a Jew. He is a Jew of the Pharisaic type, whose hope and whose boast it was that he had Abraham to his father. Mr. Gore, accordingly, brings him boldly forward; makes him utter his objections audibly; and shows how the apostle answers him.

Whereupon Principal Gore finds that the "election" which St. Paul is arguing for, is not the election of individuals to eternal salvation, but the election of a chosen body—first the Jewish race, and then the Christian Church—to a special position of honour and responsibility. Here is his *medulla theologica*, the marrow of the whole matter. The apostle is not speaking, primarily, of individuals, and he is not thinking of eternal salvation. He is discussing election; and he says in the most unreserved manner that it is of God's absolute sovereignty that the election is made; but it is an election simply to certain high honours, involving certain responsibilities here and now. There are vessels of honour and there are vessels of dishonour, and it is in the potter's power to make of a lump of clay a vessel to occupy the one position or to occupy the other, just as it seems good to him. So it is needless to ask why God chose Jacob and his posterity to be an honoured and highly-placed nation, and gave Esau and his seed to occupy a humbler and less trying place. That is God's sovereign right, and it does not in

any way interfere with the freewill either of Jacob or of Esau, of Israel or of Edom. It is for them to conform to the position in which they find themselves. In that there is scope enough for the exercise of the will, responsibility to face, room to stand, and freedom to fall.

This is what is meant by the "loving" of Jacob and the "hating" of Esau. In the original, to which St. Paul is referring (Mal. i. 2-4), Esau is simply a synonym for Edom, and so Jacob stands as the head and representative of the nation of Israel. It was of God's absolute choice that the one was raised to higher privileges than the other. But that has nothing to do with their eternal salvation. Nor is it different when the reference is to an individual. The "raising up" of Pharaoh (Rom. ix. 17) is his introduction upon the stage of history. It lies in the Divine will why this particular man was chosen to be king of Egypt at that special time—a man of a hardened heart. But the hardening itself was due to Pharaoh's own disobedience.

We have mentioned Dr. Ball's article in the *Contemporary* on "St. Paul and the Roman Law," and its apologetic introduction. Of all the articles in the magazines of the month it probably needed that apology least, for it deals with the queen of the sciences in a royal fashion. It is a real contribution, fresh, original, and important, to the very subject upon which we have been touching—the theology of St. Paul. It compels us to believe that even yet there is fresh light to break forth from these wonderful epistles, to the hand of him who with patience and reverence will seek for it.

Of the things which St. Peter found hard to be understood in these letters, we wonder if adoption was one. It would not be surprising if it were. For not only does St. Peter himself make no reference to adoption, but, being a Jew, and not also a Roman citizen, like St. Paul, he must have been unacquainted with the technicalities of it, and even opposed to its very idea. "Adoption,



as we know it in English life," says Dr. Ball, "is a comparatively rare social incident. It has no place in our laws, and can scarcely be said to have any definite place in our customs. Among the Jews, adoption was hardly even a social incident, and, in a legal sense was absolutely unknown. The family records of the chosen people were kept with scrupulous care, in order that the lineage of the Deliverer might be identified. Fictitious kinship could manifestly find no recognition in Hebrew genealogies."

Amongst the Romans, on the other hand, adoption was a most familiar fact in social life. And not only so, but it was performed in strict accordance with the law of the state, in which its ceremonies occupied a large and important place. Now, St. Paul was a Roman citizen, and as a Roman citizen he may have possessed something of the Roman's "innate genius for law." Some knowledge of law and its technicalities he was bound to possess; for in these days every man was his own solicitor. Accordingly, it is not surprising to find that he alone, of the New Testament writers, makes use of the metaphor of adoption, and shows himself familiar with the ceremonies which belonged to it. The surprising thing is that these ceremonies have never before been resorted to in order to explain the apostle's metaphor.

The great passage is Romans viii. 14-16. The Revisers give it thus: "For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God." Our Lord, speaking to Jews, could not have used this language. They would not have understood it. They would seriously have misunderstood it. He, therefore, made use of the metaphor of the new birth. "Ye must be born again." But St. Paul is writing to Romans, to a nation of lawyers, and the very same funda-

mental fact he describes by a metaphor which is at once exceedingly appropriate and perfectly intelligible. By adoption under the Roman law, an entire stranger in blood became a member of the family into which he was adopted, exactly as if he had been born into it. He became a member of the family in a higher sense than some who had the family blood in their veins, than emancipated sons, or descendants through females. He assumed the family name, and partook in its mystic sacrificial rites. He could no more marry in the family of his adoption within the prohibited degrees than those related by blood. His former family connection ceased to be. His previously existing personality was lost. So complete was the change which adoption made in the eye of the law that for many centuries it operated as a legal extinction of the person's debts.

St. Paul, accordingly, exchanges the physical metaphor of regeneration for the legal metaphor of adoption. For the adopted person became in the eye of the law a new creature. He was born again into a new family. By the aid of this figure the Gentile convert was enabled to realise in a vivid manner the fatherhood of God, the brotherhood of the faithful, the obliteration of past penalties, the right to the promised inheritance. He was enabled to realise that upon this spiritual act "old things passed away, and all things became new."

But the passage before us bears witness not only to St. Paul's knowledge of the fact of Roman adoption, but to his acquaintance with its singularly intricate and highly dramatic ceremony. The proceedings took place in the presence of seven witnesses, and formed a kind of public sale. Hence the essential thing was to distinguish it from a sale into slavery, which was not only also a public sale, but of which the ceremonial was remarkably similar. Accordingly, "Ye received not the spirit of bondage," says the apostle, "again to fear; but

ye received the Spirit of adoption, whereby we cry, Abba, Father." Suppose that the adoptor has died, and that the adopted son comes forward to claim the inheritance. His claim is disputed; his status as son is denied; they tell him he was merely sold to be the deceased man's slave. "No," he pleads, "the ceremony was that of adoption, he claimed me as his son, I called him father." But the law demands corroboration. One of the seven witnesses is called. "I was present," he says, "at the ceremony. It was I who held the scales and struck them with the ingot of brass. The transaction was not a sale into slavery. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as his slave, but as his son." And who is the witness to that spiritual adoption which makes us sons of God? It is the Third Person in the Trinity. Says the apostle: "The Spirit himself beareth witness (along) with our spirit, that we are children of God."

IDLERS all day about the market-place
 They name us, and our dumb lips answer not,
 Bearing the bitter while our sloth's disgrace,
 And our dark tasking whereof none may wot.

Oh, the fair slopes where the grape-gatherers go !—
 Not they the day's fierce heat and burden bear,
 But we who on the market-stones drop slow
 Our barren tears, while all the bright hours wear.

Lord of the Vineyard, whose dear word declares
 Our one hour's labour as the day's shall be;
 What coin divine can make our wage as theirs
 Who had the morning joy of work for Thee?

We owe these touching words to a recent number of the *Century Magazine*. Irresistibly they lead us to ask again the question: What, then, is the one especial lesson which this parable of the Labourers in the Vineyard is meant to teach? In this Mr. Lynn, as we have seen, agrees with Mr. Connor. It is the Master's abhorrence of the mercenary spirit. It is the wisdom of making no bargain when we enter the service of the great Lord of the Vineyard: leave

it all to Him; trust Him; and when the evening comes, and the labouring tools are laid aside, His generosity will be found a great and glad surprise. The interpretation is identified with many honoured names; and recently it has been made so popular and persuasive by one of our most eloquent expositors of the parables, that one must think many times, and be driven to it, before disturbing so widespread and settled a conviction.

The parable rose out of certain events which are recorded. On this all agree, and we need not go further back than the visit of the rich young man. Jesus made him an invitation to enter the vineyard, but he was unable to accept it. And as he departed in sorrow, the Master looked longingly and lovingly after him, and said, "How hardly shall they that have riches enter into the kingdom of God." Why did the young man refuse the invitation? Dr. Dods says: "A young man of high character and still higher aspirations, *but of unfortunately great wealth.*" It was not the want of character or aspiration, it was outward circumstance that was too much for him. "Unfortunately;" that is just the word. A fortune, we say; no; his great fortune was his greatest misfortune, and kept him out of the vineyard. "*For he was very rich.*"

But will it keep him out for ever? We do not know that. It may be that some day he will come again, the great hindrance gone—for such things are not impossible with God—and cheerfully, thankfully, accept the invitation which most assuredly will again be made him. We do not know.

But meantime he is scarcely gone when Peter's active mind has leaped to the conclusion that he and the rest, having done what this highly honoured young man failed to do, have really accomplished a very meritorious thing: "Lo, *we* have left all and followed Thee!" And not only

so, but at the same moment he sees that the reward must be very great. "What shall we have, therefore?" The young man expected the reward of doing his "good thing"; and Jesus promised it, if he would only do that greater thing, "Sell all that thou hast . . . and thou shalt have treasure in heaven." "Lo, we have done it," says Peter; "what shall we have, therefore?" Whereupon Christ makes the distinct promise: Yes, you have done it, and you shall certainly have your reward. But—

There is no more unhappy division in the New Testament than that which separates the nineteenth and twentieth chapters of St. Matthew. But, fortunately, the twentieth commences with a little word which compels us to turn back a step to catch the sense. "*For*, the kingdom of heaven is like . . ." The parable which commences thus is introduced and is concluded with the same words, "But many shall be last that are first, and first that are last." "So the last shall be first, and the first last." These are words with a deep meaning, but it is hidden from sight, and the parable is intended to draw it forth.

Now, these words, as we have seen, arose directly out of Peter's question, "What shall we have?" "A hundredfold,—but many shall be last that are first." And Peter's question arose directly out of the rich young man's refusal. We are bound, therefore, to ask what there was in the relation of these two persons to call forth those mysterious words of Jesus. Peter was exhibiting a mercenary spirit, it is said; he was making a bargain with Jesus. Perhaps he was. But what then of the rich young ruler? If that is the point of the parable, the rich young ruler is already passed out of Jesus' thoughts, though the loving look has not yet faded from His face. Moreover, Peter's question was a direct challenge of comparison. "We have left all:" *he* would not, but *we* have. And we must expect that Christ's full reply will bear that comparison in mind.

It surely does so. The bargaining may be there as an element, though one is surprised to find how little there is about bargaining throughout the parable, and how subsidiary that little is. He *agreed* with the first-hired labourers for a penny: it is really all in that one word. And may not that one word have been introduced to show the justice of the subsequent action of the master? "Did I not *agree* with you for a penny?" he says; whereby he shows that they had no ground whatever, in common justice, for their complaint. The agreement was made, and the agreement was kept. The master shows that he is right in keeping it, he never hints that they were wrong in making it. They *may* have been wrong in this; but neither does the lord of the vineyard say so, nor does our Lord ever allude to that as the point of His story.

Yet He does make the point of it plain enough. One thing is condemned, and one only. It is called an evil eye. "Is thine eye evil, because I am good?" Now an evil eye is an envious eye; and this was the very thing they did, they envied the superior good fortune of their neighbours. They bargained, if you will. Well, they did their work, and got their wages. "Ye that have left houses . . . shall receive . . . houses." Thus all is just and right. But then they envied others because they received more than simple justice. It was the very generosity of the master, his gracious lavishness might we say? that roused their envy. As he puts it, their eye was evil just *because* he was good. This was their one fault, that they could not see him filling another's cup of happiness till it was running over, even though he had poured into theirs with a just and even hand. "Surely," he says, "I may be as liberal as I will with my own, when I am always just to all."

Thus the last were first, not because the first bargained and lost their place, but because the Master chose to make them first. Being just to all, He may be as generous as He will to some. And if it is asked why He is generous to some,

there is a partial answer which may be given. Here let us refer to an interesting letter which has come from the far north, in reference to this very subject. Says the Rev. John Love, of Mid Yell, Lerwick: "The circumstances of the workers are not all the same. Some have fewer opportunities than others. Should they suffer loss on that account? 'Yes,' says the world. 'Not so,' says Jesus. And He makes the master give the full hire to the eleventh hour labourers as well as to all the others." Circumstances—the word does not cover it all, but it seems to run in the right direction. Lo, we have left all, said Peter. Yes, but what had Peter to leave? The young man could not leave his all, *for he was very rich*. And some, in like manner, never have had the temptations or the trials; have found the path to Jesus smooth and alluring, for a mother's hand, it may be, smoothed and made it pleasant for them, and they shall have their reward. But the last shall not be forgotten. For there is more joy in the presence of the angels of God over one sinner that repenteth, than over ninety and nine just persons who need no repentance.

THE time for toil is past, and night has come,
The last and saddest of the harvest eves;
Worn out with labour long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the labourers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened, not so much with grain,
As with a heaviness of heart and brain—
Master, behold my sheaves!

Few, light, and worthless, yet their trifling weight
Through all my frame a heavy aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late—
Yet these are all my sheaves.

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at Thy feet
I kneel down reverently, and repeat—
"Master, behold my sheaves!"

I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility;
Therefore shall fragrance and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
Full well I know Thy patient love perceives,
Not what I did, but what I strove to do—
And, though the full ripe ears be sadly few,
Thou wilt accept my sheaves.

++ Saint Paul.++¹

BY REV. GEORGE JACKSON, B.A., EDINBURGH.

It is a dainty little volume that lies before me as I write, only fifty pages in all, and costing but half-a-crown; but it "hath dust of gold." It is by no means a new book. My copy bears the date 1890, but the poem first saw the light as far back as '67. It has been reprinted several times since, and judging from the figures which (in accordance with the very commendable practice recently adopted by the publishers) are furnished by the book itself, with increasing rapidity during recent years. Turning over the title page this inscription meets us—

Dedicated

TO

J. E. B.

September 1867.

¹ *Saint Paul*. By Frederic W. H. Myers. (Macmillan & Co.)

In the original edition, a copy of which I have not yet been able to see, were added these words (in Greek): "To whom I owe my own soul also." When the omission was made, I do not know; why, I can only guess.

"J. E. B." is Mrs. Josephine Butler. Of her it is needless to speak. What she has done will only be fully known when "in that day" thousands haste to acknowledge that to her—as Philemon to Paul—they owe their own souls. But the faith that through all the long agony of these twenty years has made her gentle spirit strong to do and to endure, is known to all. That same faith breathes in every page of this noble poem. Mr. Myers, it is true, is far away now from his early creed; yet whoever reads this sweet song of a once confident hope may do so, not only with deepening

admiration for her, whose life and teaching could inspire such lofty music, but with the knowledge that he is listening to the very language of Paul's heart.

And that phrase, "the language of Paul's heart," may perhaps be taken as describing not inaccurately the nature of this poem. It is not in any sense a *life* of the apostle—not even in the sense in which Sir Edwin Arnold's poem, "The Light of the World," can be called a life of Christ. References to events in the career of the historical Paul of the Acts and the Epistles are comparatively few. Nor is the poem an attempt to trace in verse (as Dr. Matheson has recently attempted in prose) the spiritual development of the apostle. For though it is Paul himself who speaks throughout, this is much too slight a work to claim to be a spiritual autobiography. But fragmentary as it is, it is a fragment of "The Story of my Heart." We get, if not a full view, at least glimpses of Paul's inner life—his strength and weakness, his rapturous joy shadowed by bitter memories of pain; above all, his love for Christ and deep passion for souls. The poem, as Mr. Meredith has said, "is in the form of a monologue of the apostle who does not preach but meditates, as 'in the hollow of his heart,' giving utterance in various moods to the intense aspiration, the fiery belief, which animated him for his work." A bald summary of such a poem would probably be as useless as most outlines of "In Memoriam"; for this, like Tennyson's great work, is not less a cluster of poems than one poem. I shall endeavour rather to indicate by quotations the point of view from which Mr. Myers has approached his subject, and briefly to compare the St. Paul of his pages with the St. Paul of the New Testament.

Our judgment upon any attempt to reconstruct, in however small a degree, the spiritual history of the apostle will, of course, be determined very largely by the conception which we have already formed of him. How very widely opinions may differ, one example will show. Shortly after the publication of this poem, a notice of it (from which I have already quoted) appeared in the *Fortnightly Review* from the pen of Mr. George Meredith. It is a model of favourable and, at the same time, discriminating criticism. A year or two later an anonymous critic in *Blackwood* dismissed Mr. Myers and his poetry with the most scornful contempt; and indeed so carefully chosen did the points of attack appear to be, that it is difficult to

resist the conclusion that Mr. Meredith no less than Mr. Myers was the object of the reviewer's indignation. Mr. Meredith had singled out for special praise the lines on Damaris, as showing the author's mastery of the form of verse which he had chosen, and the fulness of poetic expression he was able to throw into it. "Was Damaris a ballet-dancer? the reader wonders" is the astonishing comment of the *Blackwood* reviewer on these self-same stanzas. The following parallels are interesting as a lesson in literary criticism, but especially as furnishing one (as I think) well-balanced judgment on the poem in question,—

Blackwood's Reviewer.

Mr. Meredith in *Fortnightly*.

"It seems to us that any garland of rhymes that could be strung together would be as like St. Paul as the curious succession of semi-scriptural rhapsodies which are here called by his name . . . expressed in a rhyme of such bewildering cadence, and embellished with such perpetually recurring parallelisms, that our brain is in a whirl before it has gone over half a dozen pages."

"It breathes throughout the spirit of St. Paul."

. . . a singular stately melody of verse."

"Until this young man divests himself of his strangely prosaic jingle-jangle, we cannot promise him that anybody above the mental level of a Sunday School teacher will be 'rapt in a worship ravished in a wonder' of his poetic gift," etc. etc.

"I have cited what are to my taste blots in his work; but as one loving poetry wherever I can find it, and of any kind, I have to thank him."

Further comment is needless.

What will seem to some "blots" in the work may be mentioned in two or three words. I am glad to notice, by the way, that the use of the small letters at the beginning of a line (except where a full stop preceded), which disfigured the pages of the first edition, has now been abandoned in favour of the usual practice. But there is still a singular want of uniformity in the printing of capital letters in the case of pronouns which refer to Christ. As to the form of verse chosen by Mr. Myers, Mr. Meredith's description may suffice: "The lines are rhymed fours, alternating eleven and ten syllables; what we call the accent is on the first syllable of each line invariably." The measure is not common, but in Mr. Myers' hands it yields the most pleasing results. Now and again, however, one notes a tendency to what

Mr. Meredith rightly calls "lackadaisical alliteration." When we read of Paul offering to God "a patience and a pain" it is inevitable that the *Blackwood* reviewer should make merry.

These, however, are but minor blemishes. More serious is what I cannot help regarding as a misreading of the mind of Paul. It has been more than once remarked that in all the addresses and writings of the apostle that have come down to us, there is manifested a curious insensibility to the sights and sounds of nature. Probably not a single physical fact with regard to the many countries through which, in his busy life, he passed could be gleaned from his writings. "There are few writers who, to judge solely from their writings, seem to have been less moved by the beauties of the external world. . . . Not by one verse, scarcely even by a single expression in all his letters, does he indicate the faintest gleam of delight or wonder at the glories of nature" (Farrar's *St. Paul*). Explanations, of course, lie ready to hand; but the fact itself seems beyond dispute. Now, such is by no means the impression left upon the mind by the reading of this poem. Take, *e.g.*, the lines describing Damaris, to which reference has already been made; is there not in them a touch of sensuousness impossible to the Apostle Paul? Or, again, can we imagine him writing of the earth's "retrieving" when it

"Pours in the rain and rushes from the sod"

of "the soft air infinite and pearly," of "the purple heather" and "the purple sea,"

"Blending of waters and of winds together,
Winds that were wild and waters that were free"?

Did Paul know aught of spiritual experiences that could shape themselves in language like this?—

"Often for me between the shade and splendour

Ceos and Tenedos at dawn were grey;
Welling of waves, disconsolate and tender,
Sighed on the shore, and waited for the day.

Then till the bridegroom from the east advancing,
Smote him a waterway and flushed the lawn,
God with sweet strength, with terror, and with trancing,
Spake in the purple mystery of dawn."

Words such as these on the lips of Jesus, whose home for thirty years was amid the quiet beauty of Nazareth, who pointed as He taught to the humble wayside flower, or to the purple flush of western skies, only and to whom earth, sky, and sea were all a parable of God, it might be possible to justify; on

the lips of Paul they contradict every impression which his own life and writings give to us.

One other criticism only will I venture to offer. Do not these lines strike a false note?—

"What was their sweet desire and subtle yearning,
Lovers and ladies whom their song enrolls?
Faint to the flame which in my breast is burning,
Less than the love with which I ache for souls."

Or these, again, in which Paul, fainting for the "advent feet" of Christ, compares himself with "some innocent and eager maiden" who

"Leans o'er the wistful limit of the world,

Dreams of the glow and glory of the distance,
Wonderful wooing and the grace of tears,
Dreams with what eyes and what a sweet insistence
Lovers are waiting in the hidden years"?

As Mr. Meredith very truly says, the dominant impression we have of St. Paul is jealously sensitive of any such contrast, however slight.

But to most readers of *St. Paul* praise will be far easier than criticism, and I gladly pass on to point out a few of the manifold beauties of the poem. In the introduction to a little volume of poems of Scottish Minor Poets, just issued, the editor (Sir George Douglas) says that though Scotland has never lacked natural poetic genius—"the tuneful impulse"—her sons have to a remarkable degree neglected the cultivation of poetry as an art. Opinions may differ as to the degree of Mr. Myers' natural poetic genius; his cultivation of the art of poetry is beyond question. His life-long study of the great writers of antiquity—the fruit of which is gathered in his *Classical Essays*—has taught him that the poet is "made" as well as "born." We expect to see, therefore, in *St. Paul* the hand of the literary artist, and we shall not look in vain.

"God, who in Israel's bondage and bewailing
Heard them, and granted them their heart's desire,
Clave them the deep with power and with prevailing,
Gloomed in the cloud and glowed into the fire."

Could language more happily describe the guiding pillar of the Israelites, and at the same time remind us that that pillar was but the visible sign of the presence of the invisible Jehovah? Is not this, in a single phrase, the Athens upon which, from Mars Hill, Paul looked down—

"A shining city
Full of all knowledge and a God unknown"?

How fine are the lines in which the apostle, yearning for the return of Christ, likens himself to the "venturer," who, fashioning "his fancies of the realm to be,"

"Wears evermore the seal of his believing
Deep in the dark of solitary eyes"!

But the noblest imagery of the whole poem is to be found in the reference to the Great Forerunner—

"John, than which man a sadder or a greater¹
Not till this day has been of woman born;
John, like some lonely peak by the Creator
Fired with the red glow of the rushing morn.

This when the sun shall rise and overcome it
Stands in his shining desolate and bare,
Yet not the less the inexorable summit
Flamed him his signal to the happier air."

But Mr. Myers is more than a literary artist. He has deep spiritual insight. His canvas is all too narrow for so great a subject;² but within the limits which he has assigned to himself, and in spite of the blemishes which have been detected, he has given to us a picture of the mind of the apostle both beautiful and true. It would prove a very profitable exercise for any biblical student to go carefully through this poem and note in the margin parallel passages from Paul's epistles. Here I can only draw attention to some of the most obvious of such parallelisms. The apostle's frequent references to the persecuting zeal of his early life—"the days desolate and the useless years"—are well known. This is how he speaks here—

"Dear men and women, whom I sought and slew!
Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you!"

"Also I ask, but ever from the praying
Shrinks my soul backward, eager and afraid,
Point me the sum and shame of my betraying,
Show me, O Love, Thy wounds which I have made!"

How truly Pauline is the prayer which in the bitterness of his spirit he offers—

"Make Thou, O Christ, a dying of my living,
Purge from the sin but never from the pain!"

¹ "A sadder or a greater"—in the original edition, "a grander and a greater;" on which Mr. Meredith remarks, "The epithet belongs entirely to nineteenth century journals, shouting praise of their favourite public men; but the image is splendidly characteristic and permanent."

² Nevertheless, I can see neither reasonableness nor justice in the remark of a reviewer in the *Athenaeum*, to the effect that "either more should have been done or nothing."

Or, compare again Paul's wish that he himself were anathema from Christ for his brethren's sake, with lines like these—

"Oft when the Word is on me to deliver,
Opens the heaven and the Lord is there:
Desert or throng, the city or the river,
Melt in a lucid Paradise of air.

Only like souls I see the folk there under,
Bound who should conquer, slaves who should be kings,—

Hearing their one hope with an empty wonder,
Sadly contented in a show of things.

*Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,—
Oh, to save these! to perish for their saving,
Die for their life, be offered for them all!"*

The Paul of this poem is one with the Paul of the Epistles in his preaching of the Cross—

"Not in soft speech is told the earthly story,
Love of all Loves! that showed thee for an hour;
Shame was thy kingdom, and reproach thy glory,
Death thine eternity, the Cross thy power."

One with him, too, in his passionate longing to be with Christ, whether he be brought nigh by death, or by the coming of his Lord Himself. As a ship "strains for the harbour where her sails are furled," as a venturer—

"In palace or in prison
Fashions his fancies of the realm to be,

So even I, and with a heart more burning,
So even I, and with a hope more sweet,
Groan for the hour, O Christ! of Thy returning,
Faint for the flaming of Thine advent feet.

Ah, what a hope! and when afar it glistens,
Stops the heart beating, and the lips are dumb:
Inly my spirit to His silence listens,
Faints till she find Him, quivers till He come.

Once for a night and day upon the splendid
Anger and solitude of seething sea,
Almost I deemed mine agony was ended,
Nearly beheld Thy Paradise and Thee:

Saw the deep heaving into ridges narrow,
Heard the blast bellow on its ocean-way;
Felt the soul freed, and like a flaming arrow
Sped on Euroclydon thro' death to-day.

Ah, but not yet He took me from my prison,
Left me a little while, nor left for long,—
Bade as one buried, bade as one arisen,
Suffer with men and like a man be strong."

One other quotation only I will add. It needs no comment. As a member of a Church that has always laid emphasis on the "argument from

experience," it was with peculiar delight that I read these three stanzas—

"Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

Rather the earth shall doubt when her retrieving
Pours in the rain and rushes from the sod,
Rather than he for whom the great conceiving
Stirs in his soul to quicken into God.

Ay, tho' then thou shouldst strike him from his glory
Blind and tormented, maddened and alone;
Even on the Cross would he maintain his story,
Yes, and in hell would whisper, I have known."

Dr. Dale has written a book to answer the question, why it is that those who believe in Christ continue to believe in Him, despite all the attacks upon their faith. What nobler answer could be given than this which Mr. Myers has put into the lips of St. Paul?

* * The article by Mr. George Meredith, to which I have several times referred, is to be found in the *Fortnightly Review*, vol. iii. New Series. I am indebted to a writer in the *British Weekly* for calling my attention to it, as also for one or two facts which are mentioned in the above paper.

Expressions employed concerning Israel as a Chosen Nation.

BY AD. NEUBAUER, M.A., READER IN RABBINICAL LITERATURE, OXFORD.

I DO not pretend to exhaust the subject, or to draw definite conclusions relating to the time when the texts which I shall adduce for my purpose were composed. I shall only put together what I have observed in the Bible from time to time concerning the matter.

The rarer expressions are:—1. יָדָע, *Yada*, "to know," to be found in Amos iii. 2, "You only have I known of all the families of the earth;" and Hos. xiii. 5, "I did know thee in the wilderness;" compare also Gen. xviii. 19, "For I know him." 2. סְגֻלָּה, *Sgullah*, "a particular object" (the root is not employed in the Bible in any other form), to be found in Exod. xix. 5, "Then you shall be a peculiar treasure unto me above all people;" and in Deut. vii. 6, xiv. 2, and xxvi. 18, where it is connected with עַם, *Am*, "a peculiar people." 3. חֵלֶק, *Helek*, "portion," to be found in Deut. xxxii. 9, "For the Lord's portion is His people," and Zech. ii. 16 (12), "And the Lord shall inherit Judah his portion." 4. עֶבֶד, *Ebed*, "servant," in Lev. xxv. 42, 55; Jer. xxx. 10, and sometimes in the later part of Isaiah. 5. "The branch of my planting, the work of my hands," Isa. lx. 21. 6. "A kingdom of priests," only in Exod. xix. 6. 7. קָדוֹשׁ, *Kadosh*, "holy," in Exod. xix. 6 and Deut. vii. 6, and elsewhere, "a holy nation." Compare also Isa. iv. 3, applied to those who remain in the holy city.

More frequent are the following expressions:—בֶּן, *Ben*, "son," in Deut. xiv. 1, "Ye are

children of the Lord your God;" Isa. i. 2, "I have nourished and brought up children;" Hos. ii. 1 (A.V. i. 10), "Ye are the sons of the living God;" Isa. xlvi. 3, and Ps. ii. 7, "Thou art my son."

Most frequent are the following expressions:—1. נַחֲלָה, *Nahlah*, "inheritance," to be found in Deuteronomy, Isa. xix. 25, Micah, Joel, and the Psalms. 2. "People of the Lord," abounding in the Song of Deborah (Judges v. 11), in Amos vii. 15, and Isaiah. 3. With verbs: אָ, בָּרַךְ, *Barakh*, "to be blessed," in the Pentateuch, except Exodus and Leviticus, in Jer. iv. 2, "And the nations shall bless themselves in Him;" and in the latter part of Isaiah: אָהַב, *Ahah*, "to love," in Deuteronomy, Hos. iii. 1, "According to the love of the Lord toward the children of Israel," xi. 1, xiv. 5, in Jeremiah and the Book of Kings. The love of God is compared to that of a woman and a bride. Jer. ii. 2, "The love of thine espousals," Isa. liv. 5 and lxii. 4, 5; Hos. ii. "And give her a bill of divorce": בָּחַר, *Bahar*, "to choose," which seems to be the latest of all the expressions we find, introduced most likely after the disappearance of the kingdom of Israel. It is to be found in Deuteronomy, the Books of Kings, the latter part of Isaiah, the Psalms, and Nehemiah. The expressions of love and choice mostly occur in post-Exilic writings, if we may judge from the ancient liturgical compositions.

Summum Bonum.

A SERMON.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

“There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us.”—Ps. iv. 6.

IN the history of ancient Greece we read of two sages, one of whom was called the Weeping and the other the Laughing Philosopher. Both were deep students of human nature; but, as they looked out upon the strange spectacle of human life, they saw totally different sides of it. The one saw nothing but the dark side, and spoke of the woe of the world so constantly that he earned the lugubrious title by which he was called; whilst the other always looked at the bright side of things, and found such endless amusement in the behaviour of his fellow-creatures, that he got the gay title by which he is remembered.

These ancient sages have their disciples still in the world, conscious and unconscious. Some people take the most gloomy views of existence. They think life a poor affair, mankind a shabby lot, and the world a kind of dog-hutch, where you live in misery and die at last like a rat in a hole. On the other hand, there are people of precisely the opposite humour. Whenever their sky is overcast with a dark cloud, they look out for the silver lining; they think highly of human nature in general, and with satisfaction of themselves in particular; and, on the whole, they are persuaded that this is a very good world, and life a very desirable thing.

Everyone must know plenty of people belonging to both these schools of practical philosophy. It depends very largely, I suppose, on natural temperament to which of the two any person belongs; for some of us are naturally melancholy, while others are naturally sanguine. Partly, too, it may depend on fortune: an early disappointment or the treachery of a supposed friend may poison a man's mind to all healthy influences; whereas those into whose soul the iron has never entered are disposed to think lightly of the sufferings of others.

Somewhat analogous to this division of mankind is that contained in our text. Only it goes far deeper. This verse speaks of a dissatisfaction with life which is consistent with a great deal of gaiety

on the surface, and of a satisfaction which may be felt in spite of much misfortune in one's circumstances and even some melancholy of disposition. Let us consider, first, the restless human heart, and secondly, the heart at rest.

I. THE RESTLESS HEART.

“There be many that say, Who will show us any good?” If this was true in the days of David, it is, I fear, still truer now; for the complexity of modern life has increased the restlessness of man. If even among the quiet woods and hills of Judæa this sad cry arose, it is to be heard far more frequently in the streets of London and the busy towns of the nineteenth century.

It is the cry of the hungry and thirsty human heart, which has not yet found in the world anything to satisfy it. You see the young, with this cry on their lips, starting out in quest of some supreme good, which is to fulfil all their longings, no doubt of finding it having yet crossed their minds; because the world seems large enough and life long enough to meet the heaviest demands. You hear the middle-aged raising the same cry, after their first expectations have been disappointed, and when their need is getting urgent, because their time is short. You hear it coming from the lips of the aged in tones of scorn, “Who will show us any good? there is no satisfying good; the world is a delusion, and mankind a sham.”

There is a picture which you may have seen, by one of our foremost artists, called the Pursuit of Pleasure, in which pleasure is represented as an airy winged figure of dazzling beauty, floating just above the ground, turning her enchanting face towards those who are in pursuit of her; but still retreating from them, as she draws them on. In the forefront of her pursuers are the young with flushed faces and confident eyes, almost touching with their outstretched hands the fringes of her robe. Further behind are those who have been longer in pursuit; they are falling back in the race, and there is the dread of disappointment in their eyes; but their

determination is all the stronger not to miss the prize. In the rear are those following in despair; and some have stumbled and fallen, and are being trodden upon as the mad pursuit rushes by. Is it not too true? Who can say, My desires are fulfilled, and I am satisfied? If the blinds were drawn up from the windows of our hearts, what would be seen within? The pain of desires which have found no fulfilment, the disappointment of hopes once cherished but abandoned now, the dread of coming change, which may strew the ground with the fair fabric of our prosperity. So difficult is it to catch the butterfly of happiness, and it is still more difficult to keep it.

This restlessness of the heart is seen in the craving for excitement, which is so universal at the present time. This must be the real explanation of the evils of our drinking customs, of which we hear and see so much. What is the reason that the mad liking for intoxication is so widespread? Temperance reformers attribute it to the multiplication of temptations, and throw the responsibility on those who make and sell strong drink. But there is more in it than this. There must be an enormous amount of dull misery and dissatisfaction in men's hearts, when they will spend their money and imperil their happiness for something which can make them forget for a little who they are and what is their condition. At the opposite end of the social scale the distractions with which the idle classes try to kill time are an equally amazing evidence of the same state of mind. There are thousands in this country who, with all the resources which wealth and influence can give, are wearying themselves with attempts to find some good which can make them feel that it is worth while to live, and yet the result is next to nothing. They work hard at their pleasure, turning night into day and violating all the rules of nature and health in their devotion to its pursuit. Yet what is the fruit of it all? There is no other section of society in which there are so many asking, "Who will show us any good?"

Among those who devote themselves to business, is there not the same restlessness? You see it in the envy with which one class looks upon another, and one competitor regards another, in the battle of life. Each believes that his neighbour is getting too much of the good which all are striving for, and he grudges his good luck; only everyone is sure that the desirable lot has not fallen to himself. The

rich capitalist believes the secret to be hidden in the homes of his workpeople, who, he says, are so well paid and have no cares. But the poor are equally sure it is not with them: they think it must be guarded within the park railings and behind the lawns and flower-beds of the wealthy. Each continent believes that it must be in possession of the other. You see a man, irritated with the wrongs and disappointments of his own country, but quite sure he will find the secret beyond seas, under a different form of government and in a society organised on different principles. But, when he embarks in the emigrant ship, the little imp of care leaps off the quay behind him and hides among his luggage; and, when he shoulders his portmanteau on the other side, there is the spectre perched atop of it. We change our latitude, but we do not change our mind.

Or, finally, is the secret to be found among those who are reckoned the wise, if it is not either in the scenes of pleasure or in the gains of the marketplace? The man who lives retired from both the excitements of society and the cares of business, lapped in the calm of study and holding communion only with the wise and solemn conclaves of the dead—surely he has found the good which eludes all others? Read the literature of the day and see. Why, they are sagely discussing whether life is worth living; and there is a growing school of thinkers who teach that ours is the worst of all possible worlds, and that there is no reward which can compensate for carrying the burden of life so long. Even the newer poetry, which ought to be the solace and the marching music of the generation, is pitched on the dreariest minor key, and may well be characterised as the repetition, with a hundred fantastic variations, of the question, "Who will show us any good?"

Thus the men of thought and the men of action and the men of leisure arrive by different ways at the same result. They are seeking some great good which will satisfy the heart, but they have not found it; and they are going about asking, Who will show us it? And then life is so short. Now or never you must find the secret. A very few years and other feet will be hurrying where ours are now, and the very echoes of ours will have died away for ever. Are we to live and die without once clasping our fingers over the prize, without once getting our hearts filled to the brim?

II. THE HEART AT REST.

"Lord, lift upon us the light of Thy countenance." Our text, though short, is very dramatic. It represents one standing in the market-place, in the midst of the crowd who are pushing and bustling hither and thither, with this one cry on their lips, "Who will show us any good?" but he, listening to them, looks calmly upwards and, as the mouthpiece of a few solitary and unnoticed ones among the multitude, says, "Lord, lift upon us the light of Thy countenance." He is not asking, "Who will show us any good?" for he knows the secret they are in quest of, he has found the supreme good, and he has nothing else to desire but this—that more and more God would lift on him and those for whom he speaks the light of His countenance; for this is the secret.

What does it mean? The phrase is a very Oriental one. It is derived from the experience of an Eastern court. The light of the countenance is the expression which it wears when it is pleased. There is a kind of radiance which lights up the features under feelings of satisfaction and pleasure, but fades away and leaves them sunless and gloomy under feelings of dislike, or hatred, or anger. The wives and courtiers of an absolute Oriental monarch used to watch with anxiety, when they approached his presence, for the expression which his countenance might wear. If his face was gloomy, as his eyes fell on them, it boded them evil; but, if he lifted up his head with pleasure beaming from its features at their approach, this was a sign of hope. It is from this that the metaphor of our text is taken; and the meaning of it is, that the secret of true happiness is to enjoy the favour and love of God.

The figure of speech is not, indeed, one for which we care. Its associations are alien and perhaps distasteful to us. But it is not difficult to translate it into its New Testament equivalents. We know on what conditions God is now well-pleased with the children of men. He is always well-pleased with Christ, and with all whom He sees in Christ. This, therefore, in the language of modern and Christian experience, is the solution of the problem—to have Christ, and ever more of Christ.

How is this the solution? How, in other words, does Christ give the heart rest?

1. He does so by taking it off itself. One

reason why so many are restless is that they are absorbed in themselves. It is a strange law of nature that, while all seek instinctively for happiness, no one will ever find it who makes it a direct object of pursuit. A person continually occupied with himself is doomed to misery, just as anyone who continues to listen to the beating of his heart or to count his own breathings, will soon be the prey of hypochondria. Those who so utterly despair of finding any good in the world that they lose their reason or take away their own life are always persons absorbed in themselves. And thousands who do not fall so far, but are pining in misery, with the world every day growing blacker around them and their thoughts of their fellow-creatures becoming every day more bitter, owe their despair to the concentration of their thoughts upon themselves. What they need is to become absorbed in some external interest and do some good to somebody. This is the true medicine of a mind diseased. A single act of self-denial will cause the blue to appear in the darkest sky; and an hour spent in cheering some bereaved heart will dissipate the gathering despair of a life. Now, this is what Christ calls us to. He draws us out of ourselves, and gives us a task and an interest in doing good to others. When the kindness and love of God are revealed to the heart, when the self-sacrifice of Christ becomes the great theme of our joy and hope, a similar disposition is begotten in us: we love all those whom God loves and for whom Christ died, and we are ready to serve them, because Christ has said, Inasmuch as ye do it to the least of these, ye do it unto Me. You cannot help thinking well of mankind when you are trying to do them good, and you can never despise any soul if you believe Christ has esteemed it worthy of His life.

2. But the secret of this rest lies still deeper. Not only does Christ draw the heart off itself, but He also gives it an object large enough to satisfy its desires. In one sense the misery of this world is its glory. The brutes satisfy themselves in the trough, and have no more than they desire. But man captures the rarest and richest joys, and, when he has consumed them, he is hungry still. It is because his heart has been made too big for the largest satisfactions the world can supply. God made it to be filled with Himself, and it finds no rest till it rests in Him. But the soul which has chosen the favour and love of God for its

portion possesses God. It possesses the Father, the Son, and the Holy Ghost. Who can estimate all that this implies? How can anyone with such a heritage go about moaning and pining, "Who can show us any good?" No, "the voice of rejoicing and salvation is in the tabernacles of the righteous;" "the shout of a King is in their midst." Can you conceive a Christian debating the question with himself whether life is worth living? All the resources of earth and heaven, of time and eternity, are at the disposal of Him to whose hands he has committed his happiness. The human heart is large and hungry; but Christ can fill it, and He can keep it full.

3. This is a satisfaction which will never fail, but become deeper and more precious at the very stage when all other satisfactions are failing. It is not a wise view of religion which represents it as a substitute for all the good things by which life is enlarged and enriched—such as knowledge, love, health, work, and success. Rather is religion the sunny atmosphere in which all these things are to be enjoyed. It alters the atmosphere. A thoughtful man, however many satisfactions life may yield him, cannot help being haunted by vast and appalling fears, if he knows in his heart that he is not at peace with God. And fear poisons pleasure. No doubt there are good things in this world apart from God, which are capable of giving the hungry heart rest for a time. But will it last? Just in proportion as your nature is strong and large, it is certain that it will not last. Will not youth, with its flow of animal spirits and its capacity of investing everything with the glamour of its own light, pass away? Will not the strength of manhood be broken and its activities brought to a standstill? Will not friendships be dissolved by the changes of time, and our nearest and

dearest pass away into that silent land whither we cannot follow them? Will not dreary old age strip the tree of its blossoms and arrest the pageant of maturity? Will not our last illness and the day of our death arrive? Shall we not have to face the day of account and the long prospect of eternity? What will avail us then, if we know not God in Christ? The heart will go into eternity, still crying in despair, "Who will show us any good?" But the heart which has found the secret and the prize of life in the favour and the love of God, as these are laid up in Christ Jesus, discovers its possession to be more and more precious just as it enters upon these solemn passages. As one who has seen much of illness and of death—who has often had to stand by the side of men and women in those crises of life when the supports on which they lean are put to the test—I bear witness that the love of God in Christ does avail then; God does not forsake His own; He lifts upon them the light of His countenance; and only then do they fully understand how wise is the choice which they have made, and how precious is the heritage which they possess.

Do you possess this heritage? Have you discovered the secret of life? Even that voice which rose above the crowd in the Psalmist's time did not speak only in its own name: it spoke in the name of at least a few, and it spoke with confidence and conviction. Since then the number of witnesses has swollen, till now their voice is like the sound of many waters, as it comes rolling over the centuries. Can you doubt that they have actually found the secret? You know what it is. Will you not lay an appropriating hand on it to-day—"This God is our God for ever and ever; He will be our Guide even unto death?"

Jeremiah's Use of the Figure of the Potter.

THE interesting paper of Professor Waddy Moss in September, on "Jeremiah's Use of the Figure of the Potter" (ch. xviii.), assumes that we have a lesson here as to God's dealings with *individual* men. Is there any evidence of this? The prophet expressly and throughout says it is concerning a *nation* and concerning a *kingdom*. It is a trite observation that promises and threats to them must

have to do with this present life, because we have no reason to think that they shall exist in the life to come. If there is repentance (or the opposite) it must have its effects now or never. On the case of Jonah's prophecy to Nineveh and its contingency, I have spoken in my volume on the Six Intermediate Minor Prophets, *Clark's Bible Handbooks*.

But does this apply to individuals? Certainly I do not find any case of a prophecy upon individuals pronounced by Jeremiah being reversed.

GEORGE C. M. DOUGLAS.

Biblical Archaeology and the Higher Criticism.

BY A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

"Two truths cannot be contradictory." So we are told, and in this abstract form the assertion is, doubtless, correct. But what is meant by a "truth" is generally the statement of what we believe to be the truth, and it will be easily seen that such statements may be either actually or apparently inconsistent with one another. We can never know all the facts connected with a given subject; indeed, the fact itself is but a generalisation from a limited series of phenomena. Hence it is quite possible for two statements to be each of them quite true in its own sphere,—an accurate representation of the facts with which it deals, so far as they are known,—and yet at the same time to be apparently irreconcilable. A certain group of facts, for instance, leads us to conclude that space is boundless; but there are other psychological facts which oblige us just as imperatively to maintain that the universe is finite.

When modern astronomy first began to find adherents, and again when geology began to take rank as a science, various attempts were made to "reconcile," as it was termed, the records of the Bible with the new scientific teaching. Such attempts are even now made from time to time, though it has at last been recognised that the student of theology and the astronomer or geologist deal with different branches of research, with different sets of facts, and that consequently they must necessarily move in different spheres. Not until we know all the facts connected with astronomy or geology on the one hand, and with theology on the other, will it be time to form a science which shall embrace all alike. Then and then only will it be possible to solve the seeming contradictions which exist between the conclusions of the two lines of inquiry, and to construct a "harmony" which shall be a harmony indeed.

The controversy carried on between the advocates of science and the advocates of the traditional interpretation of the Bible has in these latter years shifted its ground. Theology has at last been content to leave science alone to work out its results in its own way and its own sphere; and science in its turn is ceasing to occupy itself with framing new theological systems. It is no longer the bearing of physical science upon the state-

ments of Scripture that arouses the war-cry of the controversialist, but the character and authenticity of those statements themselves. The "higher criticism" claims to sit in judgment on the traditions or beliefs of preceding centuries, and by the application of a more rigorous method of investigation, and of the principles of modern scientific thought to reverse or modify them.

The term "higher criticism" is an unfortunate one. It has the appearance of pretentiousness, and it may be feared that in some cases it has led to the unconscious assumption of a tone of superiority on the part of its professors and their followers. But in reality the word "higher" is used only in order to distinguish the form of criticism to which it is applied from textual criticism. Textual or "lower" criticism is mainly mechanical; the "higher" criticism requires a power of sifting and weighing evidence, and of balancing probabilities one against the other.

Its sphere of work is twofold. On the one hand, it investigates the age and composition of the documents with which it deals; on the other hand, the historical credibility of the narratives which these documents contain. In the one case, its object is literary analysis; in the other, historical criticism. But it is obvious that the two objects are closely connected with each other; the historical credibility of a narrative often depends largely on the age of the documents in which it is found, or the character of their authors; while the results of literary analysis can be best verified, in many instances, by an appeal to history. If, for instance, it could be shown by the historical critic that there are two inconsistent accounts of the geography of the Exodus, one placing the passage of the sea in the Gulf of Aqabah, and the other at the head of the Gulf of Suez, and further that the lines of division between the two accounts correspond with the lines of division in the composition of the Book of Exodus presupposed by the literary analyst, we should have an important verification of the accuracy of the literary analysis, at all events in this particular instance.

The general results of literary analysis have had much to do with the judgment passed on the earlier narratives of the Old Testament Scriptures.

As long as it was believed that the Pentateuch was written by Moses, it followed that the account of the Exodus and of the wanderings of the Israelites in the desert could be accepted without question. But the case is altered if we accept the conclusions of the most recent school of criticism, and not only regard the Hexateuch as a composite work, but also hold that it did not assume its present form until after the Exile. During the long centuries which intervened between the age of Moses and that of Ezra, the earlier history of the Israelitish people would have had time to be forgotten, and to be replaced by legendary tradition or even conscious fiction. Deprived of the support of contemporaneous testimony, the story of the legislation in the Wilderness, and the subsequent conquest of Canaan, could offer little resistance to the assaults of historical criticism. Criticism, consequently, had little difficulty in showing that it was improbable and self-contradictory, borrowing many of its details from a state of things that did not exist until the age of the Exile, and filled with that atmosphere of miracle which we find in the pre-literary traditions of most nations.

The conclusions of the "higher criticism" were supported by an assumption and a tendency. The assumption was that writing was unknown to the Israelites, or even to the Canaanites, in the age of the Exodus. At the most, it was believed, they could engrave inscriptions on wood or stone; books were the product of a later and more cultured time. The tendency was the extreme scepticism with which the early periods of secular history were regarded. The more exact method of investigating ancient history and demanding adequate evidence for its statements, which had been made popular by Niebuhr, had resulted in making Greek history a blank page before the epoch of Peisistratos, and in refusing credit to the history of Rome before its capture by the Gauls. In Sir George Cornewall Lewis this tendency reached its extreme point. For him the history of civilisation, and therefore of accurately known facts, begins with Herodotos and Thukydides, and the counter-evidence of the monuments of Egypt and Assyria was got rid of by maintaining that they neither had been nor could be deciphered.

But Sir George Cornewall Lewis was scarcely dead before the reaction began. What the higher critics had so successfully demolished was again built up by the spade of the excavator and the

patient skill of the decipherer. Schliemann, strong in a belief which no amount of skilful dialectic could shake, dug up the ruins of Troy and Mykenæ and Tiryns, and demonstrated that the old tales about the splendour and culture of the Akhæan princes, and of their intercourse with the shores of Asia Minor, were, after all, not so very far from the truth. Undeterred by the *à priori* demonstrations of Sir George Cornewall Lewis and his reviewers, the decipherers pursued their labours among the inscriptions of Egypt and Assyria, and reconstructed the lost history of the ancient Oriental world. And what was even more important, they proved that the reading and writing of books was centuries older than the classical age of Greece; that ages before the time of Moses, or even of Abraham, libraries existed where scribes and readers were constantly at work, while literary intercourse was carried on from the banks of the Euphrates to those of the Nile.

Schliemann has been followed by many rivals in the field of excavation, and the small band of Orientalists who ventured to explore the unknown regions of Egyptian and Assyrian research at the risk of being accused of charlatanism, or neglect of exact philology, have now become a goodly company. Discovery has crowded upon discovery, each more marvellous than the last, until the student has come to believe, that as in physical science, so too in Oriental archæology, all things are possible.

Naturally, the "higher criticism" is disinclined to see its assumptions swept away along with the conclusions which are based upon them, and to sit humbly at the feet of the newer science. At first, the results of Egyptian or Assyrian research were ignored; then they were reluctantly admitted, so far as they did not clash with the preconceived opinions of the "higher" critics. It was urged, unfortunately with too much justice, that the decipherers were not, as a rule, trained critics, and that in the enthusiasm of research they often announced discoveries which proved to be false or only partially correct. But it must be remembered, on the other side, that this charge applies with equal force to all progressive studies, not excluding the "higher criticism" itself.

The time is now come for confronting the conclusions of the "higher criticism," so far as it applies to the books of the Old Testament, with the ascertained results of modern Oriental research. The amount of certain knowledge now possessed

by the Egyptologist and Assyriologist would be surprising to those who are not specialists in their branches of study, while the discovery of the Tel-el-Amarna tablets has poured a flood of light upon the ancient world, which is at once startling and revolutionary. As in the case of Greek history, so too in that of Israelitish history, the period of critical demolition is at an end, and it is time for the archæologist to reconstruct the fallen edifice.

But the very word "reconstruct" implies that what is built again will not be exactly that which existed before. It implies that the work of the "higher criticism" has not been in vain; on the contrary, the work it has performed has been a very

needful and important one, and in its own sphere has helped us to the discovery of the truth. Egyptian or Assyrian research has not corroborated every historical statement which we find in the Old Testament any more than classical archæology has corroborated every statement which we find in the Greek writers; what it has done has been to show that the extreme scepticism of modern criticism is not justified, that the materials on which the history of Israel has been based may, and probably do, go back to an early date, and that much which the "higher" critics have declared to be mythical and impossible was really possible and true. The justification of these assertions must be deferred to another article.

Christ's Appeal to the Old Testament.

BY THE REV. PROFESSOR S. R. DRIVER, D.D., OXFORD.

From the Preface to *Introduction to the Literature of the Old Testament*, 1891.

It is objected that some of the conclusions of critics respecting the Old Testament are incompatible with the authority of our blessed Lord, and that in loyalty to Him we are precluded from accepting them. That our Lord appealed to the Old Testament as the record of a revelation in the past, and as pointing forward to Himself, is undoubted; but these aspects of the Old Testament are perfectly consistent with a critical view of its structure and growth. That our Lord in so appealing to it designed to pronounce a verdict on the authorship and age of its different parts, and to foreclose all future inquiry into these subjects, is an assumption for which no sufficient ground can be alleged. Had such been His aim, it would have been out of harmony with the entire method and tenor of His teaching. In no single instance (so far as we are aware) did He anticipate the results of scientific inquiry or historical research. The aim of His teaching was a religious one; it was to set before men the pattern of a perfect life, to move them to imitate it, to bring them to Himself. He accepted, as the basis of His teaching, the opinions respecting the Old Testament current around Him; He assumed, in His allusions to it, the premises which His opponents recognised, and which could not have been questioned (even had it been necessary to question them) without raising issues for which the time was not yet ripe, and which, had they been raised, would have interfered seriously with the paramount purpose of His life.¹

¹ See especially the discussion of our Lord's reference to Ps. cx. in the seventh of Mr. Gore's "Bampton Lectures." It does not seem requisite for the present purpose, as, indeed, within the limits of a Preface it would not be possible, to

There is no record of the question, whether a particular portion of the Old Testament was written by Moses, or David, or Isaiah having been ever submitted to Him; and had it been so submitted, we have no means of knowing what His answer would have been. The purposes for which our Lord appealed to the Old Testament, its prophetic significance, and the spiritual lessons deducible from it, are not, as has been already remarked above, affected by critical inquiries. Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it *presupposes* it; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself; and it thus helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing Himself to His ancient people of Israel, and in preparing the way for the fuller manifestation of Himself in Christ Jesus.

consider whether our Lord, as man, possessed all knowledge, or whether a limitation in this, as in other respects—though not, of course, of such a kind as to render Him fallible as a teacher—was involved in that gracious act of condescension, in virtue of which He was willing "in all things to be made like unto His brethren" (Heb. ii. 17). On this subject a reference to the sixth of the lectures just mentioned must suffice. The questions touched upon in the latter part of the preceding Preface are also thoughtfully handled by Bishop Moorhouse in his volume, entitled *The Teaching of Christ* (1891), Sermons I. and II. And since this note was in type, there have appeared two essays, one by A. Plummer, D.D., in the *Expositor* for July 1891, on "The Advance of Christ in *Zeplin*," the other, *An Inquiry into the Nature of our Lord's Knowledge as Man*, by the Rev. W. S. Swayne, with a Preface by the Bishop of Salisbury, each meriting calm and serious consideration.

The Study of Theology in Germany, especially at Leipzig.

THE University in Germany is as yet much less an institute for general education, for giving well-to-do young men a certain literary and scientific polish, than it is in England or even in America. A man who aims only at such well-bred refinement is usually satisfied with the last, or next to the last, class in the gymnasium; and, in fact, in a good school he is then, perhaps, about as far on as the Oxford or Cambridge pass-man. One who enters the University decides then, upon entering, what profession he will embrace. The fact, however, that the student, at this comparatively early period of his course, determines the work he will do in life, leads to frequent changes at a later period, when he has gained more insight; and it is not uncommon to find clergymen who started out to be lawyers or physicians, or to see students of theology pass over to law or medicine. At the same time, theological students sometimes combine with their theology, even in external designation, the departments of philosophy, or of philology, or of Oriental languages, or of pedagogics, and label themselves "stud. theol. et philos.," or "stud. theol. et philol.," or "stud. theol. et lingg. Orientt.," or "stud. pæd.," thus cleaving to some favourite line of study.

The student entering himself for theology is no more bound to any special sets of lectures than is a law or a medical student; nor is he compelled to complete his preparation within a specified time. The time limitation is, in Saxony, a negative one, in that he cannot pass his first examination before the close of his sixth half-year; but he need not pass it until long after that, if he does not wish to. And as for lectures and topics, he has a world from which to choose, for he can add to theological lectures anything he likes in other departments. Nevertheless, a theological student rarely touches medicine, and in law seldom goes beyond canon law. The philosophical faculty has more charms for him, and aside from philosophy, philology, and pedagogics, which connect closely with his own work, he is very apt to take courses in history and in art in order to round out his knowledge; music is often added, partly for practical reasons, partly as a pleasure.

Hebrew the student has learned at the gymnasium. If he has omitted it there, he must make it up, and pass a special examination in it soon

after entering the University. It is taken for granted that he is thoroughly familiar with Greek, and, as for Latin, it must be only less than a vernacular to him. The ordinary Saxon student speaks and writes an intelligible Latin with facility, although the practical use of this old language of science is daily lessening.

In theology a German student makes his choice of lectures according to his tastes, according to his view of what will be useful in his work as pastor, and particularly according to the probable demands of his examinations. Of course, he is limited by the lectures that are given during the terms in which he is at the University. A German professor is bound to no iron scheme of courses; and although most professors do gradually fix upon a given series, called a "turnus," running through four terms or half-years, many either cannot be or are not so regular, and a student may often wait a long while for a course which he wants. As a still further complication of this choice, different professors may read the same course in different terms, and the student is then led, not only by the course given, but also by his liking for one or the other lecturer. If circumstances permit, the earlier terms are devoted to lectures upon Encyclopædia, Introduction, the easier books in Exegesis, perhaps Genesis and Matthew, and the beginning of Church History. The other departments follow as the learner ripens. A diligent student aims, as far as possible, to work the lectures over either day by day or during the following vacations, and in connection with the best text-book he can find; this repetition is often practised by groups of friends, each bringing his own note-book, and perhaps a different text-book. For all of this work each is responsible at the moment only to himself; and it is not strange that young men, freed from the exact supervision and guidance of the gymnasium, should at the outset often fall into one of two extremes, in so far as these "foxes," as the young students are called, either study very little, "cut" lectures ("schwänzen" is the slang term), and give themselves up to general reading, sight-seeing, and amusement, or, in utter disregard of their health, take far too many lectures, and make themselves ill. The counsel of older men is to keep the number of lectures down as far as may be, and to lay stress upon work at home.

As soon as a student begins to understand his duty at the University, finds out the evils of too much freedom, and, with increasing knowledge, sees the worth of guidance, he tries to get into what is called a society or a seminary. It is in these that the heavy work is done. The seminary proper is an institute which has Government aid and recognition; the society is private, and depends upon the special professor or *privatdozent*; a seminary usually has a room and a library of its own, a society has not. On the other hand, a seminary often has so many members that the single one loses his sense of responsibility for work, or finds practically that his turn never comes; whereas in a private society, if, according to the approved custom, the number be kept down to a dozen or fifteen members, each one has his regular work, and each one may say what he has to say at every meeting; while the professor knows, and tries to adapt the work to, each member. The precise method differs in different seminaries and societies. The general result is that for each weekly meeting, perhaps sixteen or seventeen during the winter term and thirteen during the summer term, some special topic is treated by a student set for that purpose; whether he himself reads his paper off or not, whether or not he be opposed by a formal critic who has had his paper for a day or two, or whether the professor then simply treats of the matter in hand, giving publicly or privately a criticism of the paper, depends upon the habit of the professor. The more the student is pressed to independent thought and work, the higher the standing of the society or seminary; the places in such societies are often filled a term or two in advance, and the friendship between professor and pupil often lasts for life.

The student is supposed, before he presents himself for examination, to have heard, among others, lectures upon *Encyclopædia* or the Study of Theology in general, upon Old and New Testament Introduction, upon the exegesis of the chief books of the Bible—say, Genesis, Psalms, Isaiah, Matthew, and Synopsis, John, Romans, Corinthians—upon the Biblical Theology of both Testaments, upon Church History entire, upon the History of Doctrine, upon Dogmatics, upon Ethics, upon Symbolics, and upon Practical Theology. In some parts of Germany a definite number of philosophical lectures is also required. It may be added that, in general, a course which is to count

for examination should be a four-hour course, that is, one which is held on at least four days of each week of the term.

In the matter of examinations the disregard of degrees strikes a foreigner oddly. The working examinations in a German University have nothing to do with degrees, although a student of law or medicine is able to add his degree to the usual examination by presenting a doctor's thesis. A student of theology does not dream of taking a degree in theology. He passes his first examination in the five departments of Old Testament, New Testament, Church History, Systematic Theology, and Practical Theology, writing at the same time a sermon and a catechese or children's sermon. The examination is partly written and partly oral, and is, at Leipzig, held towards the close of each term, the professors examining; the vice-president of the Saxon Consistory, the First Court Preacher, being present. The greater part of this examination is now in German, the rest in Latin. Successful candidates are graded with the marks I., very good; II., good; III., fair; IV., pass; grades between these being sometimes added—II.*a* is, for example, higher than II. Those who pass this examination are called candidates of theology, and write themselves "*cand. theol.*," since every one in Germany is required to say on his visiting card what he is. The second examination cannot, in Saxony, be passed until two years after the first examination. These two years the candidate must spend in work—by preference in teaching—if he does not succeed in gaining a place in the limited Preachers' College at Leipzig, where he will receive further special instruction from certain members of the theological faculty, and will preach at some subsidiary services in the University Church. Students from Hanover aim at a place in the seminary or stift at Loccum. The second examination is held at Dresden, under the care of the consistory, and is in Latin, covering, in written and in oral divisions, the same departments as the first examination, on a higher plane. On passing this examination the man becomes a candidate of the reverend ministry—"cand. rev. min."—and is ready to take care of a parish. Still, when it is possible, he is at first put to work under an older pastor as an assistant. It should be observed that students sometimes preach for pastors in the neighbourhood, even during their earlier terms, in which case it is usually necessary

for them to lay the sermon in advance before the superintendent or some one appointed by him.

At the present moment the theological faculty at Leipzig consists of twelve, eight of whom compose the narrower faculty of ordinary professors. The senior, Dr. Luthardt, needs no introduction to the reader. In spite of his sixty-eight years, his voice has lost none of its unusual power, and the whitening of his hair only adds to his prophet-like look. He reads Dogmatics every winter term and Ethics every summer term, combining with them a four-term turnus in Romans, Synopsis of the Gospels, Hebrews, and St. John's Gospel, and leading, besides, a dogmatical society, the dogmatical exercises of the Lausitz Preachers' Society, and the scientific exercises of the Theological Students' Union. Any one who reflects upon the fact that the editorship of the *Allgemeine Evangelisch Lutherische Kirchenzeitung* and of the *Theologisches Literaturblatt*, the writing of new books (just now the second volume of the *History of Ethics*), and the revision of new editions of old books, to say nothing of numerous offices in Church work, are to be added to all this, will concede that there must be here a head and a hand, mental power and diligence, of a high order. The second is Dr. Fricke, a man who for years did three men's work, by acting at the same time as pastor of a large church, as president of the Gustav Adolf Union, a huge society for the support of weak Protestant churches, and as professor. It is this which has prevented on his part an extended literary activity. The pastorate he gave up a year or two ago, but he still retains the presidency of the Gustav Adolf Union. He reads Dogmatics during the summer and Ethics during the winter, adding the turnus Romans, Galatians-Philippians-Philemon, Hebrews, and First Corinthians, and, as extra courses, Christology and Pneumatology, Schleiermacher's Life and Teaching, and the scientific basis of the belief in a personal God. He conducts the exegetical seminary for Old and New Testament, and the Biblico-Theological and Homiletical exercises of the Lausitz Preachers' Society. Dr. Rudolf Hugo Hofmann, who has written a *Life of Jesus according to the Apocrypha*, *Symbolics*, *The Doctrine of the Conscience*, and various volumes of sermons, and upon questions of Practical Theology, lectures upon Encyclopædia, New Testament Introduction, Symbolics, Practical Theology, Pedagogics, and the Epistles of St. John, leading, besides, the exercises of the pedagogical seminary. Dr. Theodor

Brieger, editor of the *Zeitschrift für Kirchengeschichte*, and author of numerous works upon Church History, lectures upon Church History in three (or four) divisions, History of Doctrine, and Symbolics, with occasional extra courses, besides leading the exercises of the seminary for Church History, and the corresponding exercises of the Lausitz Society. Dr. Theodor Zahn, the author of the *History of the Canon*, the associate of Gebhardt and Harnack in editing the *Apostolic Fathers*, lectures upon New Testament Introduction, Biblical Theology of the New Testament, History of Jesus, Apostolic Age, Romans, First Corinthians, St. John's Gospel, Hebrews, and Revelation, besides conducting an exegetical society. Dr. Albert Hauck, who completed the second edition of Herzog's great theological *Encyclopedia*, the author of *The Church History of Germany*, and of *Tertullian's Life and Writings*, lectures upon Church History, History of Doctrine, Symbolics, and Archæology of Christian Art, besides conducting an archæological society. Dr. Rietschel, a son of the famous sculptor, lectures upon Encyclopædia, as well as upon the various topics of Practical Theology, besides conducting the homiletical seminary and the catechetical exercises of the Lausitz Society. Dr. Buhl lectures upon Old Testament Introduction, Old Testament Theology, Genesis, Isaiah, Minor Prophets, and Messianic Prophecies. His series is not complete, because he has only been here two terms. He has also an Old Testament Society, and conducts certain Hebrew exercises of the Lausitz Society. These are the ordinary professors. Professor Guthe lectures upon the whole round of Old Testament topics, besides caring for a society and for some Hebrew exercises of the Lausitz Society. Professor Schnedermann lectures upon New Testament subjects, besides conducting the catechetical seminary and dogmatical exercises; and Dr. Thieme, privatdocent, lectures upon History of Doctrine and upon various dogmatical or symbolical topics, besides conducting dogmatical exercises.

Foreign students find in Leipzig a welcome. The city itself, with its concentrated general trade and its enormous book trade, cannot fail to impress any one who spends a few months in it. The University is supported in music by the well-known Conservatory, and in art by the Art Academy and School of Design.

CASPAR RENÉ GREGORY.

Popular Books among the Jews in the Time of Our Lord.¹

BY THE REV. PROFESSOR ALLAN MENZIES, D.D., ST. ANDREWS.

It is of great importance to the student of the New Testament, and especially to the student of our Lord's life, to know what the Jews were thinking and expecting in Jesus' time. The latest book of the Old Testament dates more than four centuries B.C. In what direction did Jewish thought travel during these four centuries? The ideas and wishes of the contemporaries of Christ can scarcely be identical with those of the Old Testament, any more than the ideas even of the most conservative among ourselves are identical with those which are expressed in the Westminster Confession of Faith. Thought never stands still, and it did not stand still with the Jews, even when the age of prophecy was past. In the Gospels, accordingly, we find ourselves in a very different world from that of the prophets of the Old Testament. Circumstances have changed, new ways of thinking have appeared, new figures move before the eye of faith, new hopes are felt. The current belief of the Jews in Christ's time differs from the current beliefs of the time of Ezra, about such subjects as angels, the future life, the Messiah, and many others, in a way which every one must at once recognise.

Where can we learn what were the current ideas and beliefs of the Jews at the beginning of the Christian age? The New Testament itself, of course, tells us a great deal about this; but on many points it excites rather than satisfies our curiosity. You cannot, for example, construct from the Gospels the belief the Jews entertained about the Messiah. Various notions of the Messiah cross and recross each other there; at one point the Messianic question seems to be one of intense interest to the fellow-countrymen of Jesus, at another they seem to care very little about it; it is hard to make out whether or not they knew what Jesus meant when He called Himself the Son of Man. If we could gather from sources outside

the New Testament what state of mind these people were in, and what ideas they had, a flood of light would be cast on the Gospel narrative.

Now, one learns what a people think from the books which are written and read among them. And the study of Jewish literature has lately been assuming far more importance than before for the reader of the Gospels. In the Jewish books, it is felt, we may learn what people were thinking when Jesus came, and so Jewish literature is being ransacked by those who deal with the life of Christ; and we are likely to get plenty more of it.

It has been the Rabbinical literature to which most of this attention has been directed. In the Rabbinical literature we have the scholastic learning of the Jews, the learning which the scribes carried on in their schools. Certain methods are used in dealing with Scripture which lead to the development of laws and practices not enjoined in the law; the system of the tradition is built up, and every subject of interest is treated according to fixed rule. Recent lives of Christ are full of Rabbinical quotations; by these, it is supposed, we learn what the Jews thought about the forgiveness of sins, about the world to come, about the Messiah and His forerunners, and so on.

The two works before us deal with a widely different branch of Jewish literature. The labours of the scribes, indeed, were not committed to writing in Jesus' day, they did not form books at all till several generations afterwards; but there were books in His day, written not long before, and expressing popular ideas and hopes in a way the labours of the scribes could never do. The discussions of the scribes originated in the world of learning, and appealed mainly to the learned; but in the other literature we speak of, imagination played a much greater part than learning. The spirit turned from the humiliating present to a

¹ *Books which Influenced Our Lord and His Apostles: Being a Critical Review of Apocalyptic Jewish Literature.* By JOHN E. H. THOMSON, B.D. Edinburgh: T. & T. Clark. 8vo, 1891, 10s. 6d.

Pseudepigrapha: An Account of certain Apocryphal Writings of the Jews and Early Christians. By W. J. DEANE, M.A. Edinburgh: T. & T. Clark. 8vo, 7s. 6d.

future in which Israel should be freed from all humiliation, and set on high above all enemies; it turned also from the dry, formal discussions of law to a region in which thought was free, and could fashion the course of events to its desires. It is one of the strangest contrasts to be seen in any part of history, that at the same time when the scribes were seeking to embrace the whole of life in a great set of regulations, the imagination of the people, free from all restraints, whether of past history or of present likelihood, was painting splendid pictures of the future of Israel in the Apocalypses.

Of the apocryphal books which formed part of the Septuagint, and are printed in many English Bibles, very scanty traces are to be found in the New Testament; it appears that these books, which were written in Greek, and in which the Messianic hope is strikingly absent, were little read in Palestine. Of the various Revelations, however, there are many evidences in the New Testament; in the short Epistle of Jude, two of them are referred to, Enoch and the Assumption of Moses, in the passage about the body of Moses. The sawing asunder of Old Testament martyrs, mentioned in Heb. xi., is taken from the "Ascension of Isaiah." And several other instances might be mentioned.

These books form a very curious literature. The name "Pseudepigrapha," or "Falsely named," by which they are often distinguished, is derived from the fact that each of them assumes the name of some Old Testament worthy. Sometimes it is the account of the ascent of such an one to heaven, of what he saw there, and of the predictions that were there put in his mouth; thus we have the Book of Enoch and the Ascensions of Moses and of Isaiah. Sometimes the seer of old gives his prophecy to his posterity as his last legacy; thus we have the Testaments of the Three Patriarchs, of the Twelve Patriarchs, and of Moses. Sometimes a revelation is made to a character of the Old Testament in his lifetime; thus there is the Apocalypse of Baruch, of Ezra, and of others. There are also many pseudepigraphic works of a legendary character, in which the element of prediction is less pronounced, such as the "Book of Jubilees" or the "Little Genesis," the Book of "Jannes and Jambres," mentioned by Origen, but not now extant, etc. This literature deals largely with the future. Most of the books are apocalyptic in their character—that is to say, they predict the future, not in the grand undefined way of the older pro-

phets, but precisely, dealing with dates, figures, and measurements, and long chains of events to happen in this exact succession.

Here, then, we have a set of books as different as possible in spirit and method from the scholastic Rabbinical literature which has often been regarded as the one sole source, outside the Bible, of our knowledge of Jewish thought in our Lord's time. From these strange works, we learn how the Jew felt and thought who had not offered himself up entirely to the study of the law, and how there was a growth of thought in Palestine which was not the direct outcome of that study nor in bondage to it. No wonder that scholars are turning with eager interest to this branch of Jewish literature, which appears to put before us the thoughts and aspirations of a freer and more living section of the Jewish nation than were the scribes and Pharisees.

Of the books of this nature which may now be read, the majority have come to light but recently. The Book of Enoch, for example, was first edited, in Ethiopic, in 1838; the Book of Jubilees, also in Ethiopic, in 1859; the Ascension of Moses in 1861. Thus we are only beginning to realise the nature of a literature the study of which no one can doubt must have a great influence on our understanding of the gospel narrative. Before any theory can be framed of the relation between the ideas of these books and those of the Gospels, before any history of Jewish thought can be constructed out of them, criticism has to do its work upon them; and it cannot be said that critical discussions of their date, their original language, the meaning of their dark and enigmatical figures and impersonations, are by any means at an end. In Mr. Deane's excellent book, *Pseudepigrapha*, it is these questions that claim our attention. This book consists of a set of essays written at different times, in each of which one of these works is discussed, and which are now collected into a volume. Mr. Deane makes no attempt to construct a history of Jewish thought out of the works he deals with; each book is taken by itself, and, after a careful and thorough statement of the history of its text and editions, as well as of the references to it in the Fathers, the teaching of the book is described, and in the most cautious way it is suggested that the book "helps us to estimate the moral, religious, and political atmosphere in which Christ lived," or that the book illustrates the point that

at the beginning of the first Christian century "the expectation of a Messiah was not universal" among the Jews. Mr. Deane's book is thus a collection of critical studies, from which the inferences are scarcely drawn by him. Nor does he treat by any means all the works included in his title; for a complete list and a discussion of the whole subject, the reader will have to turn to Schürer's *History of the Jewish People*, or to Zöckler's (untranslated) ninth volume of the *Kurzgefasster Commentar* of the Old Testament, in which he treats the Old Testament Apocrypha, and gives an appendix on the Pseudepigraphic literature. Within its limits, Mr. Deane's book is certainly a scholarly and useful work, which every student of the subject will do well to possess.

Mr. Thomson's *Books which Influenced our Lord and His Apostles*, announces by its title that it has a theory on the subject. For this we praise him. The principle of self-denial which leads English scholars to refrain from theory, and labour at facts on which a sound theory may some day be erected, is in some degree a noble one; but it makes the studies to which it is applied very dry and uninteresting, and repels the reader who cannot follow detailed investigation, and yet wants some guidance on the subject. Many cannot wait till such elaborate foundations be completed; they must have a house of some kind to live in, even now. And, besides, it seems to be a law of intellectual advance that progress is made by the imagination putting forth hypotheses to be proved or disproved by the facts, as they are examined more carefully.

Whether Mr. Thomson's theory will stand or no, is a different matter. With regard to his title, which is a sufficiently striking one, we had the impression at first that Mr. Thomson could not mean what his title says. Mr. Deane contends for no more than that the Apocalyptic writings give us information about the state of opinion and sentiment in the early Christian age. One might without any irreverence go further, and argue that our Lord was influenced by the views and feelings of the society into which He was born, and that these writings are evidence of the state of things He thus inherited. But that the Book of Enoch, or the Psalms of Solomon, or the Assumption of Moses were books He knew, and that they helped to lead His thoughts, this we did not suppose the writer could mean. He does mean this, however, though he does very little, so far as we have seen, to specify what elements in our Lord's teaching or attitude may have been derived from such sources. Neither in his Introduction, where he states the theory he holds on the subject, nor in his elaborate discussions of the various apocalyptic writings (where we notice interesting differences between his conclusions and those of Mr. Deane), does he seriously set himself to trace in what way

our Lord was influenced by these books. The books were strongly Messianic, and our Lord uses the Messianic title "Son of Man," which is peculiar to them in the Jewish literature of the day. Other instances of contact it is said might be brought forward (but we have not noticed them). And the apostles use phrases derived from these books, and directly refer to some of them. This is all Mr. Thomson adduces in direct vindication of his title. He gives us an excellent description of the state of the Jews, and of their sects in Jesus' time; and engages in learned critical dissertations on the apocalypses, in which there is much that is of value; but we look in vain for any analysis of the teaching or of the career of the Lord which should prove that or how these works had moved Him.

Instead of this analysis, Mr. Thomson presents us with a theory of the origin of the apocalypses, and of our Lord's external connection with that origin. The apocalyptic writings, it is said, "were the product of that mysterious sect the Essenes." "They were the secret sacred books of the Essenes." But the Essenes, according to our author, were not merely those ascetic communistic bodies dwelling in remote parts of the country, with which we have usually connected the name; they were dispersed all over the country; they almost certainly had a locale at Nazareth; and around the strict observers of the vows of the sect there was a large mass of sympathisers less closely connected with it. Joseph and Mary may have belonged to this outer circle of Essenes, and our Lord may have been present at evening meetings of the Essenes of Nazareth, and there heard the sacred books, such as that of Enoch, which speaks of the Messiah as the "Son of Man," solemnly recited.

It is a great pleasure to see a work of such genuine learning, and such true perception of the problems of theology, issuing from a Scottish manse. Even by his title Mr. Thomson has done much to awaken an inquiry which must be faced in order to a true understanding of the Gospels. His theory, no doubt, will be much questioned. Is it legitimate, it must be asked, to speak of the Essenes in such a wide sense, as if all the genuine piety and all the longing for the promises, which existed at that time in Palestine, belonged to this one sect? Do the sources warrant the belief that all who were pious by other rules than those of the scribes and Pharisees and Sadducees might be called Essenes? Was the development of the national hope confined to this body? On these and on many points we have noticed in Mr. Thomson's book we cannot agree with him; but for all that we hail his work with genuine admiration and real pleasure, as a sign of good things to come for Scotland.

The Lord's Prayer.

Ethical Scheme.

IN THE EXPOSITORY TIMES for August there is a most interesting scheme of the Lord's Prayer, from what we might term the orthographical standpoint. The following is suggested as the ethical scheme of the six petitions :—

- | | |
|----------------------------|---|
| 1. Reverence. | {
Hallowed be Thy name.
Thy Kingdom come=Rule
Thou me="None of self,
all of Thee."
Thy will be done <i>on earth</i> , etc.
Give us this day, etc.
Forgive us our trespasses.
Lead us not . . . but deliver. |
| 2. Modesty (Consecration). | |
| 3. Sympathy. | |
| 4. Contentment. | |
| 5. Peace. | |
| 6. Power (Purity and). | |

NOTES.

1. It is difficult to differentiate between the second and third petitions. But it is clear that our Lord wished us to look abroad in the third ("on earth"); it is the prayer for *universal* peace and goodwill. Hence we may take the second as of more individual application.

2. The last three petitions are prayers for

Deliverance from	{	4. Want.
		5. Guilt.
		6. Sin.

In the case of the fourth, deliverance from *external want* is, from the ethical standpoint, deliverance from *care*. This petition, therefore, is equivalent to a prayer for satisfaction or content.

3. The root-virtues of character are Reverence, Modesty, Sympathy. They are respectively based on the recognition of the worth of God, self, others. Similar and parallel are the three last petitions :—Contentment with the World, Peace with God, and Power over Self.

J. A. CLAPPERTON.

Daily Bread.

PRINCIPAL M'CLELLAN'S paper raises a point of serious importance, because it calls in question the wording of a prayer common to all Christians; and he decides that we are no longer justified in the ancient use. It is gratifying, therefore, to those who hesitate to accept the new translation, "our morrow's bread," to read the comment of Bengel, supplied by Mr. Spence, in the August number. Though he (Bengel) agrees with Mr. M'Clellan in

the derivation, yet he does not lay stress upon the necessity of a change in the expression, but supplies the explanation that justifies its retention. For to ask "a successive supply for a successive need," is to ask for the day's provision; we are not required to look, nay, we are restricted from looking, further ahead. If not, therefore, an accurate literal translation, yet still the word "daily" gives a sense in, what we conceive to be, the true spirit of the prayer.

But the thought occurs, here is an original word, nowhere else to be found, and it is very generally agreed that the Evangelists have coined it to represent the expression uttered by our Lord: What Aramaic word would supply a meaning equivalent to either "successive," or "sufficient," or "incorporeal?" Now, Professor Marshall might here render assistance; he is engaged in proving the common origin of the Gospels from an Aramaic original, and his observations upon the word would surely be very valuable.

Mr. M'Clellan brings forward an Aramaic word *M'char*, and puts as equivalent to it, *crastinum*. We should like to hear more about it from another source.

Dean Vaughan has the following sentence upon the word "daily," based upon the Jewish reckoning of the commencement of day :—"Our bread for the morrow,' a morrow already (in one sense) begun, 'give us, Father, to-day.' It is the evening prayer of the Hebrew-Christian Church. The bread for the coming day is asked over night, that coming day will end, as it begins, at evening, and then the prayer for the next twenty-four hours' supplies will naturally, and of course, succeed this."

I will only add a paragraph from Loraine, which is worthy of consideration. "The word rendered daily is an uncommon word, indeed it seems specially to have been formed for this prayer, but words are the representatives of thoughts; surely, then, the Inspirer of Truth intended to suggest some special thought by the special word. It suggests deeper wants than those that belong to mortal life, it signifies that which is necessary for the subsistence of our life in all the fulness of our complete humanity."

ALFRED GILL.

Our Morrow's Bread.

IN the very able paper contributed to THE EXPOSITORY TIMES, on the rendering of the phrase "Daily Bread" in the Lord's Prayer, there are two or three points which I noted with peculiar gratification. (1) Mr. McClellan's clear utterance that our Lord ordinarily spoke in the Aramaic language. (2) His equally decided opinion that the earliest gospel was composed in Aramaic, thus dissenting from Dr. Franz Delitzsch and Dr. Resch, both of whom maintain that the primitive gospel would be written in the new Hebrew of the Mishnah. (3) His profound respect for the Aramaic vernacular, coinciding with Bishop Lightfoot, who "rightly claimed for it the highest value."

When a man thoroughly realises what is involved in these three positions, and recognises that we have in our Gospels a *translation* of our Lord's words, and not the very words themselves, he cannot fail to have a very strong desire to get behind the translation, to the very words of Him who "spoke as never man spoke." It was the impulsion of this desire which led the present writer to undertake, in spite of other most arduous duties, those researches, the result of which are now appearing in the *Expositor*. We will not here make any allusion to these papers, further than to point out to those kind friends who have expressed a wish that I should contribute my quota to this discussion, that the instrument of research there employed does not avail us in the present instance. Here both evangelists use the *same* word, *ἐπιούσιος*; and if this were all the evidence we possessed, we could never do more than conjecture, more or less plausibly, what word was used by our Lord in Aramaic. It is only in those parallel passages in the Synoptic Gospels in which clause corresponds with clause in regular sequence, not in verbal but in substantial agreement, and then unexpectedly we come across words, lying in exact parallelism, which cannot in fairness be called synonymous—it is only these *divergent* words which we can with confidence retrace to the Aramaic original, unless, of course, the Aramaic has only *one* word possessing the meaning of the Greek word in question. When in those parallel passages in the Synoptists which present phenomena consistent with the theory of translation from a common source, we can show that the divergent Greek words are either variant renderings of the same Aramaic word, or that they

yield, when retranslated, Aramaic words which either in vowels or consonants differ very slightly from each other—so slightly as easily to be confounded with each other by a transcriber, then we may with some confidence determine what Aramaic words occurred in the several copies of the primitive gospel.

In the case before us we cannot apply this method, since, as we have said, the two Synoptists employ the same Greek word. We are fortunate, however, in possessing *external* evidence on the subject. Jerome, the linguist of the early Church, affirms that in the Gospel which is called "according to the Hebrews, instead of supersubstantial bread (*pro supersubstantiali pane*) he found מחר (*mahar*), which means to-morrow's (*crastinum*)."^c Not doubting Jerome's testimony, the question now hinges on the trustworthiness of the Gospel according to the Hebrews. This Gospel is mentioned by many Church Fathers as being revered by Jewish Christians, especially the Nazarenes and Ebionites, but its origin and value are hotly disputed. Principal McClellan *seems* to identify it entirely with the Aramaic Gospel—the Logia—which, according to unflinching patristic testimony, was written by Matthew. Of course, Mr. McClellan is aware that this view is far from being universally held. Indeed, two very recent works in the elaborately erudite series, called *Texte und Untersuchungen*—the *Agrapha* by Dr. A. Resch, and a monograph on the *Hebräerevangelium* by R. Handmann, are agreed that the Gospel according to the Hebrews was *not* of Matthean origin. For my own part, I am not convinced by the reasonings of these German scholars; and yet I do not believe that the Aramaic Gospel of Matthew was identical in contents with the Gospel according to the Hebrews. After a careful survey of all the evidence, which is of a somewhat intricate and conflicting character, I am convinced that the Aramaic Gospel, as first written by Matthew, was not so large as our present first gospel, and that in course of time it was enlarged among the Jewish Christians, by sections corresponding with our present Greek Gospels, and also by passages which are not found in the Canonical Gospels, and which are more or less apocryphal. We believe, then, that the Gospel according to the Hebrews was an enlarged edition of the Logia of Matthew. If the question therefore be asked, Are we justified in believing that the Lord Jesus used the word מחר because it is said by Jerome to have been found

in the Gospel according to the Hebrews? we reply that this is extremely probable: (1) Because the expression is found in that part of the work, which was the genuine production of Matthew; and (2) forming part of so familiar, and yet so sacred a passage as the Lord's Prayer, it would almost certainly be transmitted with scrupulous accuracy.

But we have stronger evidence. The word מָחָר vindicates its own claim to genuineness. It does this by showing itself to be the mother-reading from which most others are derived.

The Greek word is ἐπιούσιος. Mr. M'Clellan sees a great deal of mystery in this word. I really cannot see why. It was "coined by the evangelists," we are told. So it was; but so were many other words for which no mystery is claimed. The fact is, if it was desirable to have an *adjective* equivalent to the Latin *crastinus*, there was not such a word in the Greek language, and there was no resource but to coin a word. Ἡ ἐπιούσα (ἡμέρα) means "the coming day," "the morrow;" and it seems to me a simple and perfectly natural thing to invent from this participle the adjective ἐπιούσιος. Indeed Mr. M'Clellan himself says that it is "a not unnatural but appropriate rendering into Greek of the Aramaic vernacular מָחָר."

All who desire fully to understand the matter, ought to read Bishop Lightfoot's appendix to his work, entitled *On a Fresh Revision of the New Testament*. He there shows exhaustively how the renderings of the oldest versions have sprung from ἐπιούσιος, as an adjective derived from ἡ ἐπιούσα, "the coming day," and thus they have ultimately come from מָחָר to-morrow.

For my own part, then, I am quite disposed, both on the ground of the Aramaic word and its Greek equivalent, to defend Mr. M'Clellan in his contention that the strictly accurate translation is: "Give us to-day (Luke: day by day) our morrow's bread."

The point where I cannot agree with Mr. M'Clellan is when he would insist that the prayer is primarily and solely intended for *spiritual food*: that "in this petition we are taught by our Lord to subordinate and forget the perishing things of earth and sense—the Father, unasked, will provide for them."

Let us briefly examine Mr. M'Clellan's arguments for this view:—

1. Patristic tradition. Our author is thoroughly

justified in claiming this on his behalf. Tertullian, Cyprian, Origen, Athanasius, and Augustine, though they differ as to the meaning of the word ἐπιούσιος, all agree that the prayer is for spiritual food—to be fed with Christ Himself, the Living Bread. There is no evidence, however, to trace back this interpretation to *apostolic* times, and it therefore remains very probable that it was the asceticism and extravagant other-worldliness of some of the leaders of the Church in the third century which originated this interpretation.

2. "The uniqueness of the term." "The remarkable fact" (on which Mr. M'Clellan "lays great stress") that the term is one which was "coined by the evangelists" "at once suggests," we are told, "that we have here, in cryptogram, as it were, something of a mystery." I fail to see why the fact should be called "remarkable." There are at least 250 words in the New Testament which give equal evidence of having been "coined" by the sacred writers. Are we to seek for some deeply-hidden "mystery" in each of these? And we would ask: Is the Lord's Prayer the place where we should expect a "cryptogram"? "The prayer which for nearly 2000 years has uplifted the hearts of millions of Adam's children of every race and tongue"—is this the place of all others where inspired men would jointly concert to introduce a word intentionally coined to convey "esoteric teaching"?

3. "Its position in the Prayer." I see no force whatever in this plea. It is, of course, interesting to note the two triads. Three petitions for the Divine glory, and then "three petitions for certain mercies for the children on earth." But does it follow from this that the second triad are *all* intended for spiritual mercies? If so, ought not the prayer for *pardon* to precede that for spiritual food? But there is a much stronger objection. If the fourth petition be for spiritual mercies, then there is not one petition in the model prayer for the blessings of this life. This might be in harmony with the spirit and religious sentiment of the third and fourth centuries, but it was not in harmony with the teaching and life of our Lord and His apostles. The Lord Jesus was no visionary. He ever recognised that men have bodies, as well as souls; and never overlooked the claims of the body in his endeavours to enlighten and reform the soul. Did the Saviour wish to teach us that the things of this life are not

a fit subject for prayer? We cannot think so. Grant this, and the contention of the secularist is conceded at once. To use the words of Dr. Morison: "Such transcendentalism is deeply to be deplored. It tends to banish religion from the affairs of everyday life; it leaves these affairs unsweetened and unblest."

4. To ask for to-morrow's bread is at variance with the fact that "Christians are bidden by the Lord not to be anxious, as others, for bodily food or for the temporal morrow." But is this so? 'Tis true our Authorised Version reads, "Take no thought for the morrow." But Mr. McClellan admits that this is incorrect. What Christ forbids is not forethought, but anxious thought: and is not prayer—the casting of our cares on God—the surest antidote to anxious thought? Does not the Apostle Paul expressly say: "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Most commentators, including even Dr. Morison, seem to consider it incongruous to pray for *to-morrow's* bread. I really do not see why. If we were to put ourselves into the position of those who know from bitter experience the pinch of poverty—and there were many such in the early Church; if we could realise the misery of retiring to rest with an empty cupboard, without knowing where the morrow's breakfast is to come from, I fancy that we should then see no incongruity in the prayer, "Give us day by day our morrow's bread." For my own part, I rejoice to see in the petition an indication of exquisite thoughtfulness, on our Lord's part, for the poor of the flock. Go to the poor in our slums, and tell them that the Lord Jesus taught them, when they pray in the morning of the day, to say: "Our Father who art in heaven . . . give us to-day our morrow's bread," "May I earn enough to-day to provide for to-morrow's breakfast," would they consider the petition "exegetically inadmissible"? Would they not be deeply impressed by the thought that He who taught them thus to pray knew the pinch of poverty, and had a fellow-feeling for the miseries of a poor man's lot? And though I am far from condemning our Revisers so strongly as does Mr. McClellan, I would submit whether the expression "give us day by day our *morrow's* bread" would not convey a healthier and more robust gospel to the very poor, than the time-worn phrase "our *daily* bread," which, if taken literally,

implies a sort of hand-to-mouth existence, which is the very curse of slumdom.

Therefore, while admiring very much Mr. McClellan's able and courageous defence of the rendering "our morrow's bread," I regret that, by insisting that the petition was intended solely for spiritual food, he should have robbed it of its exquisite meaning, inculcating, as it does, trust in God for the mercies of this life—trusting implicitly in God's providing love from one day to another, without anxiety as to the distant future.

J. T. MARSHALL

"Give us this Day our Daily Bread."

THE papers in the August number of THE EXPOSITORY TIMES on the above passage open out a very interesting question. It is the only petition in the prayer that comprises a reference to our temporal wants; it is safe to say *comprises*, because in the early Church it was held and taught that the spiritual bread was comprehended, and was even more urgently sought for in the petition than the bread which perisheth. The Latin Vulgate of St. Jerome emphasised this opinion by changing *quotidianum*—the previous rendering in the old Latin texts—into *supersubstantialem* in the Gospel of St. Matthew, though probably from fear of giving offence he retained the customary word in the Gospel of St. Luke. This twofold application of the word *bread* should not present any difficulty, as our Lord's utterances constantly combine figure and fact, the outward sign and the thing signified. But it is strange that the most important word in the petition, *daily*, should be perhaps the most doubtful word in the New Testament. The word is nowhere else found either in Classical or Hellenistic usage, except in these two Gospels, and in quotations of those passages. The derivation, as has been pointed out, is uncertain—*ἐπιούσιος* may be derived from *ἐλύναι*, and so refer to *time*, or from *εἶναι* (*οὐσία*), and refer to our *wants*. The question received a searching examination some twenty years ago in an essay by the late Bishop of Durham; but, notwithstanding the learning and research displayed, the conclusion arrived at was far from closing the question.¹

¹ The writer of this article received a letter from Dr. Lightfoot a few weeks before his lamented death, saying that he hoped to open the whole question again before long.

In seeking to find evidence on the subject, it is worthy of notice that our Lord's teaching can often be traced to passages in the Old Testament. There are some phrases which, it has been thought, may help towards a solution. When the Lord sent the manna, and gave His people bread from heaven to eat, it was said, "They shall gather a certain rate every day," literally the Hebrew reads *the matter of a day in his day* (Exod. xvi. 4). We read in Num. iv. 7 of the *continual bread* לֶחֶם הַחֲמִיד, and we learn that this was identical with the shew-bread לֶחֶם הַפָּנִים. Lastly, we have in Prov. xxx. 8, the phrase לֶחֶם חֻקִּי literally *bread of my statute or appointment*. The first of these passages brings before us the manna, which is called the *gift* of God (*see* Exod. xvi. 15, and John vi. 31, etc.); and the expression "the matter of a day in his day" might well suggest "Give us this day," or "daily bread."

The next passage which speaks of the "continual bread" sets forth an ordinance of perpetuity. The shew-bread, literally *bread of faces* or *presence*, is the bread of manifestation of God as the support of His people. It was the gift of God, a type of Him who declared Himself to be the "Bread of God that came down from heaven," "the Bread of life," for which we should continually pray.

The last phrase, "Bread of my statute or appointment," that is, that which thou dost allot to me has a more earthly ring about it (*see* also Prov. xxxi. 5). This prayer will mean, Give me bread both in quantity and quality sufficient for my wants, not more or less. The reader should keep these passages before his mind in his investigation of the question.

As the word *ἐπιούσιος* is only found in the first and third Gospels, its derivation and, consequently, meaning are uncertain. The first step must be to examine how the word was represented in the earliest translations. The Syriac claims the first place, not only from its antiquity, but because it is in the language spoken by our Lord and His Apostles—probably the very original word He uttered is retained here, but a great difficulty meets us on the very threshold. There are two ancient Syriac texts, the one known as the Peshitto, which may be called the authorised Syriac version, and the fragments of the Gospels known as the *Curetonian*, called after their learned editor. These two documents, when read side by side,

and one could not be a revised edition of the other. Among their many differences, the word under our consideration is one. In the former it is represented by ܕܡܚܝܐ *of our necessity*, and in the latter by ܡܚܝܐ, generally rendered *continual* (but more of this hereafter), the later Syriac versions follow the Peshitto. St. Jerome tells us that in the Gospel according to the Hebrews he found the word represented by מחר, *the morrow*. This strange rendering seems to have been adopted in the Memphitic version, and the Thebaic gives also a future sense. The old Latin versions, it will be remembered, had *quotidianum*, *daily*, which St. Jerome altered in St. Matthew into *supersubstantialem*. It will be thus seen that the Peshitto and the later Syriac and St. Jerome favoured the derivation from οὐσία, *subsistence*; and the Curetonian Syriac, the Hebrew Gospel, the two Egyptian versions, and the old Latin, the derivation from *lévai*; the one class regarding the *need of food*, and the other the *time* of its supply.

The original word which fell from our Lord's lips, what was it? It is generally thought that the translators of the two Syriac versions, both alike finding a difficulty in the word, gave it two different meanings; but this, I think, will appear doubtful.

As we find the adverb ܡܚܝܐ in Num. iv. 7 in the Syriac as a translation of the Hebrew חֲמִיד, the *continual bread*, it has been thought that there is ground for supposing that the Curetonian translator derived his rendering ܡܚܝܐ from that source. On the other hand, can we trace with any probability the origin of the Peshitto rendering? In Prov. xxx. 8, as we have seen, there is a prayer for supply of bodily wants; the petitioner prays for *bread of my appointment*. If we compare this with the language of the Lord's Prayer, it is true that we do not find the same words, but the connection of the two passages seems undoubted, especially so when we remember how many tacit references were made by our Lord to the Book of Proverbs.

But a question of special importance, which it appears has been entirely overlooked, must be here introduced before dealing directly with the word *ἐπιούσιος*. One of the most weighty arguments, both with the ancient authorities and modern critics who associate the word with *lévai*, is the rendering in the Curetonian Syriac by ܡܚܝܐ.

It is almost taken for granted that this word signifies *continual*. Even supposing this to be the meaning intended, we may be reminded that there is nothing said about either the "morrow" or the "coming day" as such apart from the general idea of futurity; but what is the true meaning of this word, and is there any real difference between the interpretations supplied by the two Syriac authorities? It is true that the adjective in other passages of the Syriac New Testament bears the sense of *continual* and *constant* (see in the Peshitto; Rom. xii. 12; Phil. i. 3; 1 Tim. v. 23; and Acts xii. 5); but this meaning is mostly associated with *perseverance*, and the fundamental idea that underlies its use is *trustworthy* or to be *relied on*. If we compare the Hebrew root, we find מָצָא signifies to *make fast* or *strong*, to *build*, *maintain*, *foster*, and *bring up*, and hence to be *true* and *trustworthy*; and the cognate adjective signifies *true*, *sure*, and *firm*. The Syriac verb, from which our adjective is derived, means to *persevere* and be *constant*, and in *aphel* to *trust* and *believe*; and thus it will appear that the primary sense of our word is not that of *continuance*, but of *certainty*, and that *continuance* is only a secondary and a derived meaning. The Curetonian rendering, therefore, may imply nothing more than "bread on which we may rely." Thus the idea of *time*, as such, will vanish, and that of *certainty* will take its place. Thus interpreted, there is not only a very decided connection with the prayer in the Proverbs, but also the difference between the two Syriac renderings will be almost harmonised in their real meaning.

It is also possible that as the meaning of "support and nurturing" is contained in the Hebrew verb, the same may be the meaning of this adjective, then the two renderings would be in full accord.

We may now draw attention to the word ἐπιούσιος itself. This, as has been stated, is an adjective derived either from ἐπί and λέγειν, and has a future sense, or from ἐπί and εἶναι (οὐσία), and signifies *for subsistence*. We have seen the arguments which may be urged on both sides from passages in the Old Testament, and also from the translations made of the passage in the early versions. We may now examine the word itself. The crowning argument for the derivation from λέγειν, which was advanced long since by Canini and Grotius, but more recently by the late Bishop of Durham, is

that the first *iota* in the word must be elided if the derivation is from εἶναι, the word must then be ἐπιούσιος and not ἐπιούσιος. The Bishop shows by many examples that where ἐπί in composition retains the *iota* before a vowel, the word with which it is compounded had originally the *digamma*, and therefore elision could not take place. It must, therefore, be derived from ἐπιέναι, the *iota* belonging to the verb and not to the preposition. Ἡ ἐπιούσα with ἡμέρα understood is used either for the next day following, *i.e.* the *morrow*, or for the *on-coming* day viewed from an early hour in the morning; and from this phrase it is argued that ἐπιούσιος was formed, and hence the petition will signify, "Give us this day our bread of the morrow," or "for the on-coming day." Since the appearing of Dr. Lightfoot's essay, it would seem that the latter interpretation is most in favour. Perhaps it is felt, and very properly, that to pray to-day for to-morrow's supplies is hardly scriptural. In support of this view, passages from classical writers have been compared, especially Aristophanes (*Ecclesiazusæ* 105), and Plato (*Crito*, ch. ii.). These examples are interesting, and it is possible that this usage may be found occasionally, but it could hardly be pressed to be universal. Further, τῇ ἐπιούσῃ, in Acts xx. 15, has been urged as being the same day on which St. Paul left Mitylene, and not the day following. It must surely be allowed that as this is not the only case in the Acts in which the phrase occurs, it must, to be consistent, have the same meaning in the other instances. First, with reference to this place, there are three days specified in the context, and they are all rendered in the Syriac by ܐܢܝܢ, *another day*, and the Vulgate renders by *sequentī*; the same word is also used for the third day mentioned here. In chap. vii. 26 we have τῇ ἐπιούσῃ ἡμέρᾳ. This is in a quotation, and hence a translation of Exod. ii. 13. What is the original? בּיּוֹם הַשֵּׁנִי, "on the *second* day," and it is translated by the LXX. τῇ δευτέρᾳ; the same words are found in the Syriac and Vulgate as in the former quotation; see also Acts xvi. 11 and xxi. 18, where there can be no doubt that the *morrow* is intended; compare also Deut. xxxii. 29 and 1 Chron. xx. 1. There is still another passage which has been pressed into the service: "Boast not thyself of to-morrow, for thou knowest not what a day will bring forth." The LXX. render this by Μὴ καυχῶ τὰ εἰς αὔριον, οὐ γὰρ γινώσκεις

τὴ τέξεται ἢ ἐπιούσα, and the rendering has been suggested: "Boast not thyself of to-morrow, for thou knowest not what the *on-coming* day will bring forth;" that is, the present day may prove fatal before to-morrow comes. But if the Hebrew text is consulted, this plausible interpretation will vanish. The literal rendering is: "Boast not thyself of the *day* of the morrow, for thou knowest not what the *day* will bring forth." Surely the day in the two clauses must be the same day.

But we must return to the formation of the word ἐπιούσιος. We grant at once the force of the argument that words beginning with the digamma would retain, and words not so beginning would elide, the preceding vowel in classical Greek; but may not this rule be subject to modification under circumstances? Let us remember that ἐπιούσιος was coined for this very place. It is a word without a previous history. Who were the inventors of the word? Were they grammarians of culture and learning? Could they be classed among critics and philologists? What really could Galilean tax-gatherers and fishermen know about the *digamma*? Surely little is known now; how much less, then, by men who spoke a vernacular of a totally different family of languages. What so natural as that men, familiar with Syriac, but having only some knowledge of Greek from mixing with their Gentile neighbours, should compose a word in such a shape as to bring out most clearly the meaning they wanted, namely, *for subsistence*.

Another class of facts demands notice. How was ἐπιούσιος understood by the Greek Fathers? Origen mentions both derivations, but prefers that from οὐσία, and interprets it of *spiritual* food. It is advanced that Origen invented this derivation, and that his great authority rendered it popular afterwards; but the Peshitto text dates long before Origen. Moreover, his mystical interpretation separates him from the writers of the line of Antioch, who interpret the words of our *bodily* wants. It may be added that Gregory of Nyssa, Cyril of Jerusalem, Chrysostom, etc., favour this derivation. Now, must it not be admitted that writers who were so well versed in their vernacular tongue, and some of whom lived in the city which was so famed for its Greek grammarians, could not have derived the word in an impossible or illegitimate manner. If this composition of the word had been so flagrantly wrong, so "monstrous," they must have known it, and certainly would

not have built up a superstructure of teaching on a patent error. Περιούσιος is hardly a case in point, as the iota of περί cannot suffer elision, though this word shows the use of οὐσία in compounds. It seems to have been coined by the LXX. as our word was by the Evangelists. Compounds of οὐσία were formed afterwards by the Church writers, such as ἐτερούσιος, ὁμούσιος, ὁμοιούσιος, and συνούσιος, though the noun corresponding to the last named was in use before, but in a different sense; and it may well be argued that the Evangelists, who stood about midway between the LXX. and the Fathers of the fourth century, might well have framed their compound ἐπιούσιος.

But another argument may be produced. There would seem to be references in the New Testament Scriptures to this word. In 1 Tim. vi. 8, St. Paul speaks of εὐσέβεια μετὰ αὐταρκείας, and connects αὐτάρκεια, *sufficiency* or *contentment*, with διατροφὰς κ. σκεπάσματα, *food and shelter*. St. James also (chap. ii. 15, 16) interprets τῆς ἐφημέρου τροφῆς, *daily food*, by τὰ ἐπιτήδεια τοῦ σώματος, *the things needful for the body*. The reference to the Lord's Prayer is unmistakable. There is no small reason for believing that this epistle was originally written in Syriac, and in the Peshitto version the last phrase is identical with the word in the Lord's Prayer, the only difference being one of gender. There is some difficulty in accounting for the old Latin *quotidianum*. At the best, it must be confessed to be a loose rendering. If the translator had understood ἐπιούσιος, as St. Jerome says the Hebrew Gospel did, as referring to the "morrow," why did he not render it by *panem cratinum*, or, if referring to the "on-coming" day, why not by *hodiernum*? *Quotidianum* is "daily" in the sense of as often as one day succeeds another; and if simple continuance were intended, why did not *futurum* serve his purpose, because *quotidianum* is certainly not a strictly literal rendering of ἐπιούσιον, or of either of the Syriac words, which have no reference to *day* as such. As to *super-substantialem*, which St. Jerome introduced into St. Matthew's Gospel, perhaps it has not been borne in mind that his first teacher in Hebrew, a Jewish convert, may have influenced him in the direction of figurative interpretations, as well as the opinion of Origen and others. It savours of Oriental mysticism, and reminds of the "true bread," τὸν ἄρτον τὸν ἀληθινόν (John vi. 32), a meaning which comes close to the Curetonian epithet;

and it is quite possible that the mystic idea might be in the mind of the translator, and the spiritual signification of the manna given *day by day* might contribute to this interpretation. As an exact translation, however, *supersubstantialem* has but small claims.¹

It is worthy of notice that modern scholars of the highest rank and learning have found no insuperable difficulty in deriving from *ὄψια*, though the objection of the *digamma* has not been ignored by some of them. Among these may be reckoned Olshausen, Tholuck, Stier, Godet, Wordsworth, Alford, etc. Delitzsch, in his note on Prov. xxx. 8, maintains this derivation, and in his Hebrew New Testament he has rendered the phrase by לחם חקנו, *bread of our appointment*, evidently connecting it with the prayer of Agur. The translators of the Prayer-Book of the English Church into Hebrew for the use of Jewish converts present the same rendering. But it is strange to say that Dr. Lightfoot, the author of the *Horæ Hebraicæ*, adopts the derivation from *lévai*, but quotes a passage from the Talmud, which evidently favours the other view. "The necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities. Let

¹ "True" or "real" is another perfectly natural meaning of the Curetonian word. It is quite possible that the translator understood it in this sense, and so anticipated or suggested the change made by St. Jerome. If so, it would furnish another proof in addition to those advanced by Mr. Gwilliam in *Studia Biblica*, vol. i., that the Curetonian text is of a later origin than the Peshitto.

it be thy good pleasure to give to every man כְּרִי פִּרְנָסוֹ, *what sufficeth for food*," etc. See Gandell's Edition, vol. ii. p. 151.

Lastly, is not internal evidence against the derivation from *lévai*, and in favour of that from *ὄψια*? Whatever may be said to the contrary, is it not clear that the morrow is to take care of the things of itself; and can we persuade ourselves that the petition should be read, "Give us this day the bread of the morrow"? If the word is interpreted to mean the *on-coming* day, then the prayer must be confined to the very earliest hours of the morning only. And even if we could bring our minds to this restriction, would it not be a strange tautology, especially in so brief a prayer, where every word is of weight, to have "this day" and "for the on-coming day" thus crowded together? "Give us *this day* bread for the *on-coming day*." But allow that the word in the Curetonian Syriac is used in its primary and not in its secondary sense, or even in the spiritual sense; allow that the Peshitto preserves the Lord's own utterance; allow that the Greek Fathers best understood their own language; and above all, allow that the disciples coined a word which they thought would most simply explain the original word used by the Lord, then all falls into order and good sense. "Give us this day bread for our being or our sustenance." Supply our necessities. Before such an interpretation, the question of a *digamma* on the lips of Galilean peasants must surely vanish away.

F. TILNEY BASSETT.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. i. 21.

"And she shall bring forth a son; and thou shalt call His name JESUS; for it is He that shall save His people from their sins" (R.V.).

EXPOSITION.

"*She shall bring forth.*" It is not added to *thee*, as it is added of Zacharias (Luke i. 13.)—BENGEL.

"*Thou shalt call His name JESUS.*" The name Jesus was one full of meaning, but it was not as yet a specially sacred name. In its Old Testament

form of Jehoshua (Num. xiii. 16), Joshua, or Jeshua (Num. xiv. 6; Neh. viii. 17), it meant "Jehovah is salvation"; and the change of the name of the captain of Israel from Hoshea, which did not include the divine name (JAH), to the form which gave this full significance (Jehoshua, Num. xiii. 16), had made it the expression of the deepest faith of the people. After the return from Babylon, it received a new prominence in connection with the high priest Joshua, the son of Josedech (Hag. i. 6; Zech. iii. 1), and appears, in its Greek form, in Jesus the son of Sirach. In the New Testament itself, we find it borne by others (Col. iv. 11). It had not been directly associated,

however, with Messianic hopes, and the intimation that it was to be the name of the Christ gave a new character to men's thoughts of the kingdom. Not conquest, but "salvation"—deliverance, not from human enemies only or chiefly, nor from the penalties of sin, but from the sins themselves.—PLUMPTRE.

"*It is He.*" The pronoun is very emphatic in the Greek: "He and no other."—MEYER.

It is used of one's own person, as opposed to a representative or messenger, thus John iv. 1, 2. "Jesus baptized, yet Jesus *Himself* baptized not."—M'CLELLAN.

"*He shall save His people.*" The people of Israel, because for these first, and then also for the heathen, was the Messiah and His work intended.—MEYER.

Joseph probably understood this as referring to the Jews; but the phrase "*from their sins*" spiritualises the people as well as their salvation.—SCHAFF.

"*From their sins.*" Not the punishment of sin, but, as always, simply *sins*.—MEYER.

Present deliverance from the dominion of sin is the surest pledge of deliverance from its eternal penalty (Acts iii. 26).—WEBSTER AND WILKINSON.

CRITICAL NOTE.

"He shall save His people from their sins." It is remarkable that, in this early part of the evangelic history, in the midst of pedigrees and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narrative. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than anything mentioned by the evangelists subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms.—ALFORD.

METHODS OF TREATMENT.

I.

A SAVIOUR FROM SIN.

By the Very Rev. Dean Bradley, D.D.

Let us consider two points—first, what we mean by sin; and secondly, in what sense it can be said

that even now Christ our Lord is a Saviour from sin.

1. Now, of sin, apart from that general imperfection and corruption which is inherent in our nature, we have a definition ready for us in the words of St. John. "Sin," he says, "is the transgression of the law." Wherever, that is, we violate these great laws which God has laid down to shape our lives, to rule the body, soul, and spirit, we sin. And not this only, but God has so ordered His creatures' lives that the going counter to those laws tends even here to bring with it a penalty. Even in this life we see some shadow cast by the great law, "the wages of sin is death." Intemperance, excess, a sensual life offend against physical and against social laws. But, more than that, they offend against the higher aims for which man was created in God's image. They throw the offender backward to the lower creation, not upward in the direction to which we are called. The sensualist needs a Saviour here. So is it with untruthfulness, or double-dealing in any of its many forms. So is it with a habitually selfish life. The wages even here of sin are very deadly. The heart becomes closed to sympathy, dead to friendship, sealed against public spirit, untouched by the sufferings, unstirred by the needs of others; and all the rich and fertilising streams, whose upper springs are in those high regions to which self-denial climbs, do not come down to make fresh and green our dry and arid life. Half our being, its noblest half, dries up and shrivels. Our whole being wants the joy and life and elasticity which come from doing work which brings us nearest to our God, and the selfish man has even in this life, we may well feel, a true if unfelt penalty for his sin, and he needs a Saviour.

2. In Christ Jesus we have God manifested as a merciful and forgiving God. He wills our healing. The forgiveness of sins stands in the very forefront of those elements of His mysterious nature which, amidst the clouds and darkness that surround Him, have been revealed to us in Christ. Whence there is joy in heaven over our repentance. And, again, He has promised to be with His people to the end of the world. He who lived the pure life on earth has promised to live still in our hearts. He has power to do the work He came to do, to do it even now.

II.

JESUS.

By the Rev. C. H. Spurgeon.

This is the most appropriate name that our Lord could receive. For it was the Father who named Him so; and "no man knows the Son but the Father." It is a name which the Holy Ghost explains—"for He shall save His people from their sins." Joshua was a Saviour, and Gideon, and David; but *He* saves His people *from their sins*.

Although this name was thus chosen by God, our Lord was actually called by the name of Jesus by man. "Thou (Joseph) shalt call His name Jesus." So always do those who are instructed of God recognise that Christ is a Saviour; without a question they give Him the well-beloved name of Jesus, the Saviour. And it was not only in their own minds that Joseph and Mary gave Him the name. They took Him up into the Temple, and there publicly called Him Jesus. This day we are bound to publish His salvation, and to make the name of Jesus very prominent. How grandly does the title befit Him now! He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

ILLUSTRATIONS.

WHAT was the one great fact in the actual condition of mankind upon which the eye of heaven was fixed? It was that men need salvation, and that that from which they need to be saved is from their sins. The whole sum and substance of human needs, all that men crave to be delivered from, is thus presented to us as involved in the one word sin. All else is passed over. Even the consequences of sin are not specifically mentioned, as though the consideration of them were subordinate to our apprehension of the main purpose of the Divine salvation which is announced. Sin, and sin alone, is what men need to be delivered from.—H. WACE.

THE name Jesus was not at all uncommon among the Jews. Josephus mentions no less than twelve persons of the name of Jesus. Salvation of a certain kind was so longed for by the Jews that their eagerness was seen in their children's names. Their little ones were by their hopes named as saviours, but saviours they were not. How common are nominal saviours! Many a child has had a grand name, and his life has contradicted it. I recollect a grave on which there is the name of a child, "Sacred to the memory of Methuselah Coney, who died aged six months." His parents were mightily mistaken when they called him Methuselah.—C. H. SPURGEON.

LET us remember that He always saves us from the *love* of sin. Here is the difference between moral reformation and evangelical conversion. In the one, sin is avoided; but in the other it is abhorred. For sin may be shunned while it is still loved; and the retreating sinner may look back, like Lot's wife, and bewail the idols he has been forced to leave.—W. JAY.

IT is the revelation of a personal Saviour which constitutes the cardinal element of the gospel message.—H. WACE.

How suggestive it is that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realised his own spiritual needs, and the needs of those around him, it is specially said, "Thou shalt call His name Jesus, for He shall save His people from their sins."—C. J. ELLICOTT.

THE pronoun is emphatic—*He* will save His people. The message, therefore, does not simply proclaim to those people the way of salvation, leaving them to their own exertions alone in following it. Still less is it content with announcing to them a clearer revelation of the laws of their nature. That which is announced is more than a revelation, it is a birth; it is the introduction into the world of a new creation, the second Adam, the Lord from heaven, henceforth to be present, by His personal power and spirit, to redeem men, to regenerate them, to save them; not merely, be it observed, to teach them how to be saved, but to save them.—H. WACE.

He saves His people from their sins. This is His special office. He saves them from the guilt of sin by washing them in His own atoning blood. He saves them from the dominion of sin by putting in their hearts the sanctifying spirit. He saves them from the presence of sin when He takes them out of this world to rest with Him. He will save them from all the consequences of sin, when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross, and conflict they are not saved; but they are "saved from sin" for evermore.—J. C. RYLE.

NORFOLK ISLAND is beautiful in itself to look at, healthy, charming. It was made for a time the residence of convicts so desperate and evil that they were banished from the other convict settlements as being too bad for them, and sent there. And what happened? Why, the place became such an absolute hell on earth, so detestable, miserable, so horrible the life these unhappy creatures lived there—the life they made for themselves, remember—that at last the establishment had to be broken up. They were succeeded by another body of men, men who had been brought up in a secluded island of their own in the love and fear of God, and they made of it a paradise. We go to heaven if we are fitted for heaven. He came to save His people *from their sins*.—W. C. MAGEE.

YEs, from our sins the Judge of men will save us,
Those haunting sins that made us once their prey,
That stand accusing in the light He gave us,
Or lurk amidst the shadows on our way.

We seek release from bondage and oppression.
Ere yet His warfare in the heart begins ;
But He was born to put away transgression,
He came from God to save us from our sins.

O love too costly for our cold believing !
All our sins were to Him we cannot know ;
But the true victim of their guilt receiving,
On to His inmost victory we go.

Yet this freed spirit, with His cross before it,
Must find the life-long battle hard to win,
And learn of Him who in His body bore it,
To think as He thinks of the weight of sin.

It was the pressure on His spirit lying
In all the holy human ways He trod ;
It was the fearful thing He knew, when dying,
He gave His lost creation back to God.

But He did give it back—the wasted treasure
That in our darkest wanderings He could see ;
He gave it back at Thy redeeming pleasure,
The will of man, Eternal God, to Thee.

A nature that could pierce Him in the hour
That hallowed it with His expiring breath,
Yet yield itself to His reclaiming power,
And suffer in the likeness of His death.

We can requite Him with a free surrender
Of every secret way wherein we live,
By virtue of that love so deep and tender,
Which has redeemed, and does indeed forgive.

Ours be a faith to all His grace consenting,
Strong through the purpose of that love alone,
To hide us in His wounded heart repenting,
And make His triumph over sin our own.

A. L. WARING,

Sunday Magazine, Sept. 1890.

Recent Literature on Prophecy and the Prophets.

OLD TESTAMENT PROPHECY.

1. *Prophecy: its Nature and Evidence.* By the Rev. R. A. REDFORD, M.A., LL.B. London: The Religious Tract Society. Crown 8vo, pp. 301. 1883. 5s.
2. *The Old Testament Prophecy of the Consummation of God's Kingdom, traced in its Historical Development.* By C. VON ORELLI, Professor of Theology, Basel. Edinburgh: T. & T. Clark. 8vo, pp. viii, 472. 1885. 10s. 6d.

The study of Prophecy is not yet so popular as it is going to be. So far as we can find, Mr. Redford's is the only book of a popular kind that has been published in English within the last decade. Not that all the others to be dealt with appeal exclusively to scholars. But this is the only book which is distinctly addressed to a non-theological audience. Its purpose is apologetic. It is a book of evidence. And reckoning its standpoint, which is emphatically, though not offensively, conservative, it may circulate as a book of evidence for a good many days to come. It is the work of an old apologetic hand, clear, confident, and in large measure quite convincing.

Professor Orelli's work is altogether different, both in scope and character. It has no apologetic

or other purpose outside the strictly historical. Its standpoint is, unhesitatingly, reckoned conservative in Germany, but its conservatism is a very different quantity from that of Professor Redford's little book. And then it covers a much wider field. It is divided into an introduction and two parts. The introduction explains the nature of Biblical Prophecy with brevity and point. Part I. then traces the development of the prophetic idea from the beginning to the days of Solomon; and Part II. continues the history to the end of the Canon, arranging the Prophets in chronological order, and closing with Daniel's Apocalypse. As the great Messianic passages appear in their place they receive full and careful discussion with thorough knowledge, and free from all taint of naturalism. Orelli has been the best guide to the whole subject to many a student already. He will be so still. The translation is unobtrusive and excellent.

MESSIANIC PROPHECY.

1. *Messianic Prophecy: its Origin, Historical Growth, and Relation to New Testament Fulfilment.* By Dr. EDWARD RIEHM, late Professor of Theology in Halle. Second edition. Translated, with an Introduction, by Professor A. B. DAVIDSON, D.D., New College, Edinburgh. Edinburgh: T. & T. Clark. Post 8vo, pp. xx, 348. 1891. 7s. 6d.

2. *Messianic Prophecy: the Prediction of the Fulfilment of Redemption through the Messiah.* A Critical Study of the Messianic Passages of the Old Testament in the order of their Development. By CHARLES AUGUSTUS BRIGGS, D.D., Union Seminary, New York. Edinburgh: T. & T. Clark. Post 8vo, pp. xx, 519. 1886. 7s. 6d.
3. *Messianic Prophecies in Historical Succession.* By FRANZ DELITZSCH. Edinburgh: T. & T. Clark. Crown 8vo, pp. xii, 232. 1891. 5s.
4. *The Jewish and the Christian Messiah: A Study in the Earliest History of Christianity.* By VINCENT HENRY STANTON, M.A., B.D., Ely Professor of Divinity, Cambridge. Edinburgh: T. & T. Clark. 8vo, pp. xvii, 399. 1886. 10s. 6d.

There is a wider and a narrower use of the term Messianic. In its narrower use, Messianic Prophecy centres itself upon a person, "an ideal theocratic King of the House of David," as Riehm would say. In its wider sense, "it is a description of all that relates to the consummation and perfection of the kingdom of God," it includes the State as well as the king. This wider use, as Dr. Davidson says, is not altogether appropriate or exact, but it has become common among German theologians, and it is the sense in which Riehm writes on Messianic Prophecy. Thus the ground he covers is practically the same as that of Orelli. But his method is totally different. Orelli deals with historical phenomena, Riehm with philosophical principles. In a sense they both cover the Old Testament Prophecies; but Orelli in regular sequence as a traveller moves from point to point in order, resting longest at the places of greatest interest. Riehm's is the eagle's eye. He has the whole country within his sight at once; and his order is determined less by the lie of places on the map (hence he is not concerned to make a new map) than by some mental principle which binds them together, though far apart. Beginning with Orelli, as an easy introduction to the great subject of Prophecy, one must go on to Riehm to know its wealth and fertility.

But the chief pressure of interest to-day is upon the great Messianic passages. The real question at present is a question of interpretation. For we must use the prophecies of the Old Testament as

an evidence in favour of Christianity; and how can we do so till we understand what the prophecies mean? We cannot use them any longer as the writers of fifty years ago used them. There are now, at least, three questions which must be asked about them, and the answers waited for with patience and restraint. (1) What did they mean to the prophet and his contemporaries? (2) What did they mean to Christ and the apostles? and (3) What do they mean as a link in the unbroken chain of prophecy? It is this that makes the value of Professor Briggs' volume. With competent scholarship and without theological bias, he searchingly examines each one of the great Messianic passages in order. He gives a new translation; in detached notes he lets us know the reason for his translations, and he estimates briefly and clearly what is the Messianic and apologetic value of each of the passages in question. The whole is preceded by an introduction upon Hebrew Prophecy, clearly conceived and vigorously expressed. And the book ends with admirable indexes.

For Delitzsch there is always room. The pity is that we shall have no more of him. Here also the great Messianic passages are dealt with, but more in their historical connection, so that Delitzsch's criticism of the Old Testament is seen in this volume in its final state. Acute as many of the exegetical notes are, a sentence sometimes flashing welcome light upon some of the most perplexing Old Testament utterances, yet it is the spirit of this volume that is the best of it. It is good for one to read it.

Passing on to Professor Stanton's *The Jewish and the Christian Messiah*, we are in a wholly different atmosphere. Not certainly as respects the author. His spirit is altogether worthy of the great German, and his learning and diligence do decidedly remind one of the Germans. But we have passed out of the Old Testament, and when we enter with this unbiassed, though not unsympathetic guide, upon the conceptions and the aspirations of the Apocrypha, we experience a quite perceptible fall in the moral and spiritual atmosphere. Yet the period is a most important one. How important we are only beginning to learn. The time is hastening on when the student of the New Testament and the preacher of the

gospel will be reckoned but poorly equipped for his work, if he does not know what the Jews hoped and believed when Jesus the Christ came among them. Without this knowledge the New Testament will always be seriously misunderstood.

And Professor Stanton is up to the present the best guide we have in English. Some time ago there were lists secured by an enterprising American editor of "books which have influenced me," from some leading scholars there and here, and one of them—was it not Professor Dods?—placed Stanton's *Jewish and Christian Messiah* at the head or somewhere very near the head of his list. Some, possibly, thought it fantastical so to do. But not those who knew the book.

We have only touched upon its first part. Part II. deals with the attitude of Jesus to Messianic beliefs, and comes very close to the Gospels and the things we know. Then, finally, Part III. enters upon the Messianic Ideas in the Early Church, where we have a chapter of special value comparing the Jewish and Christian beliefs respecting the Last Things. It was as a book of Christian Apologetic that Professor Dods spoke of Stanton's volume. We, too, should like to recommend it in this light. It is candid and convincing, as few are, and it deals with the very things we need honestly handled now.

PROPHECY IN ITS FULFILMENT.

1. *Outlines of Prophetic Truth; viewed Practically and Experimentally in the Light of the Divine Word.* Vol. I. From Creation to Redemption. Vol. II. From Redemption to the Final State. By ROBERT BROWN. London: S. W. Partridge & Co. Two vols. 8vo, pp. xxxvi, 788, 1883; and xl, 627, 1890. 24s.
2. *Fulfilled Prophecy a Proof of the Truth of Revealed Religion:* Being the Warburtonian Lectures for 1854-1858. By the Very Rev. W. GOODE, D.D., F.S.A., Dean of Ripon. Second edition; edited by the Rev. E. W. BULLINGER, D.D. London: James Nisbet & Co. 8vo, pp. xvi, 240. 1891.

It is no easy task for a reviewer to do adequate justice to these volumes by Mr. Robert Brown. For it is most difficult to get alongside of the author and catch the motive which urges him on. It is also very hard to know for long spaces what is the essential meaning and purpose of the writing.

Perhaps the ruling idea of the book may be expressed out of Locksley Hall,—

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of
the suns,"—

and with that even Tennyson himself, after all these years' reflection, sees no occasion for fault. But when this idea is carried out in detail, and in so much detail, it becomes very hard to keep the track. Yet the labour of these great volumes is not labour spent in vain. God forbid! There is discernible always a most earnest spirit, a mind filled and chastened with thoughts of the highest nature, a godly desire to strengthen the knees and lift up the hands of others through the same purifying hopes which the author himself has enjoyed.

Dean Goode's Warburtonian Lectures are not recent literature. But they have not grown old, and this new edition, which Dr. Bullinger has edited, compels a place in our survey.

THE PROPHETS.¹

1. *The Prophets of Israel and their Place in History to the Close of the Eighth Century B.C.* Eight Lectures. By W. ROBERTSON SMITH, LL.D. Edinburgh: Adam & Charles Black. Crown 8vo, pp. xvi, 444. 1882. 7s. 6d.
2. *History of the Jews, from the Earliest Times to the Present Day.* By Professor H. GRAETZ. Specially revised for this English Edition by the Author. Edited, and in part Translated, by BELLA LÖWY. Vol. I. London: D. NUTT. 8vo, pp. xvi, 551. 1891.
3. *History of the People of Israel.* From the French of ERNEST RENAN. Second Division, From the Reign of David to the Capture of Samaria; and Third Division, From the Time of Hezekiah till the Return from Babylon. London: Chapman & Hall. Two vols. 8vo, pp. xi, 455; and xiii. 459. 14s. each.

We have been told recently that the late Archbishop of York, Dr. Magee, followed "the Smith Controversy" in the Free Church of Scotland, and then read Dr. Robertson Smith's two courses of lectures with great interest and admiration; and that he placed his *Prophets of Israel* above his

¹ The Prophets will be dealt with separately next month.

Jewish Church. Others have done likewise. But now the work needs neither explanation nor commendation. It is known to most. It is out of print, and there is no prospect that it is to be reprinted again.

We come then, last of all, to two Histories of the Jewish People. There may be, there certainly is, great difference of opinion as to the essential value of both. But no one will question the right of either to an important place in a survey of recent literature on the Prophets of Israel. For their attitude towards the prophets, whatever its worth, is original; and the men are scholars; and they have won a place in the republic of letters.

Graetz has a large field to cover, and so his first volume includes our whole period, and even goes down to near the Christian era. His treatment of the prophets is therefore brief, and one need not go to his pages for this subject alone. But if one does so, immediately will appear the independence of the author and his historical imagination, the undoubted success with which he places himself alongside the prophet, till we see him as he was,

not as the long perspective of time would make him. Thus there is often a sense of loss. Perhaps in the end the gain is greater.

Renan's method is different. It is just the opposite. There is imagination enough, but it is not the historical imagination. Or if it is, and Renan claims that it is, then the historical imagination is not historical at all, but quite individual and subjective. Nevertheless, there is all around the Prophets of Israel, as Renan tells us of them, an atmosphere of these latter days, and even of these latter days in France, so unmistakable, that we must restore the historical imagination to its rights and not to Renan. Are the books any the worse for that? As history, Yes. But then Renan's first object is not to write history, there being but little history to write. As studies in the history of religion (not forgetting the religion of our own day), they are of the highest value. If the student of the history of Israel may neglect these most piquant and tantalising volumes, the student of modern French literature and life must know them in his very heart.

The International Lessons.

I.

October 4.—John xi. 21-44.

CHRIST RAISING LAZARUS.

FOR the most part the narrative is clear and intelligible, and the difficulties will be felt rather by the teacher than by the scholar. But the following points may be explained as the children read:—

1. "Though he were dead" (ver. 25). A more exact translation is, "though he have died." As Lazarus has died, for example.

2. "The Christ" (ver. 27). "Christ" is Greek, and "Messiah" Hebrew for *Anointed*. When Jesus was acknowledged to be the promised Messiah, He began to be called "Jesus the Christ," then simply "Jesus Christ"; and so by and by the single word "Christ" was used, as if it were His name. But Martha knows Him by the name of Jesus, and so it is nothing short of a great creed or confession of faith she utters, when she says, "I believe that

thou art the Messiah, the Son of God, which should come (literally, *who cometh*, that is, *who was prophesied to come*) into the world."

3. "He groaned in the spirit" (ver. 33). The right translation is, "He was very angry in spirit." Of that much there is no doubt. But what was Jesus angry at? Readers of THE EXPOSITORY TIMES may turn to vol. i. p. 172, where they will find reasons given for the belief that Jesus was angry that temporal death should be made so much of (whether by Mary's weeping, which was real enough, or by the howling of the Jews, which was mostly only professional); while spiritual death, the only true death, was quite covered over and forgotten.

THE DIFFICULTY in teaching St. John's Gospel is to know how far to go. It seems so simple that the youngest child thinks he understands it all; it is so profound, that the ripest saint can touch but the fringe of it. And the question is, how far we may lead the little ones

without carrying them out of their depth. But for this, as for so much else, the teacher is his own best guide.

The great subject of the lesson is in the 25th verse. Martha says: I know that he shall be alive again in the resurrection at the last day. Jesus says: The resurrection is *now*. He that believeth in me, even if he have died, as Lazarus, yet shall he be alive; and whosoever is alive now, like yourself, Martha, and believeth in me, shall never die. The resurrection is *now*; or rather, there is no resurrection to him that believeth in me, for there is no death. Jesus passes by all thoughts of a bodily resurrection, for He will have Martha think of the spirit. He even ignores death—the death of the body—that He may teach her that the real death is not the death of the body, but the death of the spirit. She that liveth in *sin* is dead—is dead while she liveth. That is death indeed, the only true death. And so, when He found them all making their great lamentation over the temporal death of Lazarus, He was very angry; and again, when they more than hinted that He had shown but little love for Lazarus in letting him die, He was deeply hurt in spirit, and very angry. For He had come to tell them that death meant separation from God, and the dead were those who seemed to be alive; and true life was the knowledge of God and the love of Him, and the conscious enjoyment of His presence.

He was very angry with them for making so much of temporal death, because it hid from them the awful reality of which this temporal death was but the shadow. And yet in the midst of it all, His tender human heart went out to the sorrowing sisters. "Jesus wept." It was not the loud insincere lamentations of the hired mourners. The word expresses simply the silent falling of tears. And as His heart is touched with keen sympathy for them in their grief, so will He stay it by giving their brother back to them. He brought forth Lazarus because of those who stood by, that they might believe; but also, we may be sure, because of the love He bore to Mary and Martha.

II.

October 11.—John xii. 20–36.

CHRIST FORETELLING HIS DEATH.

The first thing being always the catching of the children's interest, it may be well, before they begin

to read, to set before them, in a sentence or two, the place and the circumstances of this striking scene.

It is Jerusalem, and the time of the Passover, so that the city is crowded with people. There are not only Jews from every part of the world, but Gentiles also—men and women of other nations, who have learned, like the Ethiopian Eunuch, to love the God of Israel. Jesus has come up to Jerusalem. It is His last Passover. It is the great Passover for us; for at this Passover the true Passover Lamb will be slain. The last week of His life has begun. He goes out every night to Bethany, returning to Jerusalem in the morning, and spending most of the day about the Temple, where, of course, the greatest crowds of people are always to be found. And so, one day, while He is speaking to the people in the inner court, some Gentiles approach Philip, whom they find somehow in the outer court—the court of the Gentiles as it was called—and startle him with the abrupt and pressing entreaty, "Sir, we want to see Jesus." Philip finds Andrew and tells him, and then the two together go and tell Jesus. And if Philip was startled at the request when first made to him, he is much more startled when he sees the effect it has upon Jesus.

Now, let us read and explain:—

1. "Certain Greeks." The word is usually translated "Gentiles"; and the point of the whole story lies in that—they were Gentiles and not Jews. They may have been from Greece, however.

2. "What shall I say?" (ver. 27). His human soul, shrinking from the agony that lay between Him and the glory, would say, "Father, save me from this hour." But it was to go through with the agony that He came to this hour. And so, submitting His own will to the Father's, what He does say is, "Father, glorify thy name." The verse should, therefore, be read thus: "What shall I say? (Shall I say) Father, save me from this hour? But for this cause came I unto this hour. (What I *shall* say is) Father, glorify thy name."

3. "The prince of this world" (ver. 32). That is, the devil. For it was true what the devil said at the Temptation, that the kingdoms of the world were his own.

4. "We have heard out of the law." Not merely the "books of Moses"; they used this word to include the Psalms and even the Prophets. See Ps. cx. 4; Isa. ix. 7, and other passages.

Now, why did this simple request of the few Gentiles make such an impression upon Jesus? The Apostle Paul has much to say about a "mystery" which was hidden through the ages of the world, but had just been revealed in his day. This mystery was the offer of the gospel to Gentiles. It seems a very simple thing to us, but Paul was a greater man than any of us, and he always looked upon it as the most wonderful thing he ever knew. But the manner of it was no less wonderful than the thing itself. It could only be accomplished by the death of Christ. While He was on earth He was Himself a Jew, and had to do only with Jews. He came in contact with one here and one there, like a grain of corn lying in a heap of corn in the barn. But when He died, He died for the whole world. He opened the door of salvation to every one who came from Adam. And this was what He came into the world to do.

So when these Gentiles wished to see Him, He was suddenly overwhelmed with the thought that the hour was at hand when He must die. He knew that without His death these Gentiles would seek Him in vain. But He shrank from what it involved—the agony and the shameful Cross. He shrank from it, but in the thought of the Father's will, and the great power which His cross would have in drawing perishing men towards Him, He overcame the repugnance. And the strange scene ends, not merely in peace, but even in triumph; for the will is surrendered, and the glory already won.

III.

October 18.—John xiii. 1-17.

WASHING THE DISCIPLES' FEET.

There are some niceties of interpretation in this passage, of which the following should be pointed out in the course of the reading :—

1. "He loved them unto the end" (ver. 1). The words translated "unto the end" may also be rendered "to the uttermost," *i.e.* completely, utterly, as in 1 Thess. ii. 16, "The wrath is come upon them to the uttermost." And that is the best meaning here. He had always loved them, for were they not His own? But now that He was about to leave them alone in the world, He loved them to the uttermost. And the first mark of this full love was the washing of their feet. So that it was not done for the sake of example only;

it was His utter love for them finding a marvellous way of expressing itself.

2. "And supper being ended" (ver. 2). The best translation is, "Supper going on," or "during supper." The words cannot be rendered "supper being ended;" and clearly it was not ended, for it was after this, when they were at supper, that Jesus dipped the sop and gave it to Judas Iscariot.

3. "He that is washed needeth not save to wash his feet" (ver. 10). The words are different in the Greek, and the first should be translated "bathed." He that is bathed needs nothing more than to have the dust washed off that has gathered on his feet during the walk to the supper room. He that has once surrendered himself to the Lord, and been reconciled to God, needs nothing henceforth but the daily pardon for daily transgressions, a pardon so freely given for the Redeemer's sake.

"I HAVE given you an example that ye should do as I have done to you." What had He done? He had washed their feet. And so some simple Christian people have thought that they were bound to keep up this custom of feet-washing. A great Church Council, held at Toledo in 694, made it a law throughout Spain and France, the day appointed being Thursday in Holy Week. "In 1530 Wolsey washed, wiped, and kissed the feet of fifty-nine poor men at Peterborough." The English kings kept up the custom till James II.; and as late as 1731, little more than 150 years ago, the Lord High Almoner washed the feet of the poor people who received the royal charities at Whitehall on Maundy Thursday.

It is a fine instance of how the letter of a command may be kept, and the spirit of it lost. Often the letter must be disregarded just that the spirit may be kept.

Jesus washed the disciples' feet for an example. But of what? Of feet-washing? No; of self-denial and self-surrender. At that time, and especially in that particular company that evening, nothing would show the spirit of humility, and the love that loses self in thoughts of others, so well as the washing and the wiping of the feet. Somebody certainly should have done it; but apparently each of the disciples was too proud to do it for the rest. And therefore Jesus did it as a great example of love and self-surrender. And now He will have us follow His example. "As I have done to you." Not by feet-washing, but how

numerous are the opportunities love finds of expressing itself in the ordinary ways of life. Every child will be able to suggest an instance. And they will know that the only thing needed is that the love itself be there.

IV.

October 25.—John xiv. 2-3, and 15-27.

CHRIST COMFORTING HIS DISCIPLES.

1. "Many mansions" (ver. 2). The word means dwelling-places, and our Lord simply assures the disciples that there is room for them all. Nothing is said of the kind of the abode; but then it is "in my Father's house"!

2. "Comfortless" (ver. 18). *Fatherless* is the meaning, as the same word is translated in James i. 27, or *orphans* as the margin has it. "Comfortless" is an unfortunate rendering, since it suggests a connection with the "Comforter," which is itself a mistaken translation.

3. "Judas, not Iscariot" (ver. 22). Thus there were two of this name among the twelve. This Judas we call Jude sometimes, but he is not the Jude who wrote the epistle.

THERE is no denying it that, simple as it seems, this is for children a very puzzling lesson. The separate sentences, with their "almost child-like language," they may partly understand. But this is not a chapter of proverbs; and the difficulty is to find a thought that binds the sentences together and makes a continued story.

Jesus was like a father to the disciples while He was upon the earth. Now He must go away. But He will not leave them fatherless. He will come to them again. He will come not at some distant time, but immediately. He will come in the person of the Holy Spirit.

He will come to them again, but not in bodily form of flesh and blood. He will not be visible to the outward eye, but He will be recognised by the loving heart. Therefore the world will not see Him again when once He has departed. How is it, said Jude, that Thou wilt manifest Thyself unto us, and not unto the world? And He answered

by a little parable: "If a man love me, he will keep my word, and my Father will love him, and we will come unto *him*, and make our abode with *him*." Not with the world, but with him who has the heart to love. It is love that sees.

This is the comfort. Because He had said He must go away sorrow filled their hearts. But He will scarcely be gone when He will be back again. Back, not in bodily presence, but in the person and presence of the Holy Spirit. Sometimes He says He will send, and sometimes He says He will come. But it is just the same. He comes in Him whom He sends.

He comes in the person of the "Comforter." But that is not His proper name, nor His proper office. The word which Jesus used was Paraclete (*παράκλητος*). It is found only five times in the New Testament, and all in the writings of St. John. Four times St. John uses it in the Gospel, and once in his First Epistle. In the First Epistle (1 John ii. 1) it is applied to Christ Himself, and is translated "Advocate." In the Gospel it is applied to the Holy Spirit, and in our versions is always translated "Comforter." It should have been rendered "Advocate" everywhere. For the Greek word Paraclete means one called to your side, and that is exactly the meaning of the Latin *advocatus*, and English *advocate*.

It was an Advocate not a Comforter the disciples would need when Jesus went away. For they would have two great adversaries to oppose, the world and their own hearts. No doubt they would have Satan also. But Jesus undertook to plead their cause with the Father in heaven against *him*. And that is why Christ is called a Paraclete or Advocate. The Paraclete on earth is the Holy Spirit. And He pleads our cause, first against the world, and then against our own unbelieving hearts. He defends our cause against the world, as He convinces it of sin, and of righteousness, and of judgment. He pleads for Christ within ourselves, as He calls to our remembrance His loving words and deeds, and makes us know the truth and power of them.

That is the comfort with which Jesus comforted the disciples.

Point and Illustration.

A Pharisee Still.

By the Rev. T. T. Lynch.

THE Pharisee informed the Lord
How good a life he led ;
The Publican shrank back in shame,
And smote his breast instead :
But when the Lord, in tender love,
The penitent commended,
The hypocrite, with heart unchanged,
Straightway his prayer amended.

Said he : " The man who says he's worst
Is by the Lord thought best ;"
So next when he to worship went,
As Publican he drest,
And smote upon his hollow heart,
And bowed him down and groaned,
And, proud of his humility,
His unfelt sins he owned.

The Publican, an altered man,
Came, too, with lifted head,
And joyfully gave thanks to God
For the new life he led ;
The Lord again his offering took,
Still spurned the Pharisee's,
For sometimes tears, and sometimes thanks,
But only Truth can please.

Peter.

By Mary Harrison.

The Sunday Magazine.

NEXT to the rank of a child Peter ranked, and the fact gave him his place in the esteem of Jesus. With Him greatness was the child, and the greater greatness was still more of the child. In any other light than this the name Cephas, a rock, was no name for Simon Bar-jona, impulsive, headstrong Simon, who blundered, did wrong, and whose tears of sorrow for wrong fell hot and fast. But his humble, homely, childly heart was precious and beloved through all. As the world counts rock, rock was no character-name for this favourite of Jesus, with whom He chose to live as His daily and nightly friend. Immovableness, solidity of character to the outward eye, Peter had none. But the outward eye judges falsely. Peter was clearly neither a great pioneer, nor a great theologian, nor a great scholar ; but he was a great child, and for his fitness to express this one permanent power of the life of faith he was the foremost of the Twelve.

"Mithering."

The Leisure Hour.

THE late Mrs. Frederick Hill took great personal interest in prisoners, her husband having been H.M. Inspector of Prisons in Scotland previous to his appointment as Assistant-Secretary to the General Post Office. She often quoted the saying of one man, who attributed his changed

life to the prison matron, for, said he, " She so *mithered* me that I could not go wrong."

"Positivism."

By the late Canon Liddon.

Sermons on the Old Testament.

THE first condition of a deep religious influence is a clear, positive creed,—clear and positive, whether its area be large or small. A man must know what he does believe. Elijah would have been powerless had he only insisted on the falsehood of the superstitions of Jezebel and her prophets. He would have been powerless had he merely surrounded the revelation of Sinai with a garniture of sentiment and poetry, leaving it doubtful whether he believed it to be God's very truth or not. He was powerful, because men knew that he had no doubt about his creed,—about its exact frontier, about its absolute certainty. When he cast his mantle upon Elisha, Elisha felt the passage, not of a mere man, but of a mighty cause or truth represented in the man, and he obeyed it.

"He went Everywhere."

BISHOP X— had officiated in the college chapel one Sunday morning, and though his discourse was most excellent in itself, it had no obvious connection with the text with which he introduced it. At dinner, Professor Y— was asked her opinion of the Bishop's sermon. " Dear old man ! " she exclaimed. " It was truly apostolic. He took a text, and then he went everywhere preaching the gospel."

"Being let Go."

By the Rev. B. J. Greenwood.

Sword and Trowel.

WHEN the Apostles Peter and John were set free by the Council, " being let go, they went to their own company," which was the company of " them that believed." When the carrier-pigeon is " let go," it flies to its home. When the needle is " let go," it flies to the magnet. When you are " let go " (that is, when you are free from your work, or business engagements, or other duties), where do you go to ? What company do you naturally seek ? Some have asked the question, " Where shall I go when I die ? " Where do you go now you are alive ? The answer to the first question may depend very much upon the answer to the second.

"Seeing" the Gospel.

The Day of Days.

A POOR Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered he had never heard the gospel, but he had *seen* it. He then told of a poor man at Ningpo who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered ; he gave up the opium, and became loving and aimable. " Oh," said the candidate for baptism, " I have not heard the gospel, but I have *seen* it."

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At the Literary Table.

THE BOOKS OF THE MONTH.

LECTURES ON THE REVELATION OF ST. JOHN. By C. J. VAUGHAN, D.D. Fifth edition. (*Macmillan & Co.* Crown 8vo, pp. 548. 1882. 10s. 6d.) The Dean of Llandaff's *Lectures on the Revelation* do not belong to the books of the month. It ought to have had its place in the Survey of Recent Literature on St John's Writings. For, though of earlier date than that Survey covered, this new edition, in its new and attractive binding, gives it the right to a place from which it was inadvertently not intentionally removed. It is not a book of theory. Dr. Vaughan declines to name his theory of the interpretation of the Apocalypse. Its strength is in its detailed exegesis. It is the strength of a scholar, and it will endure when many others have passed away.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. DRIVER, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. (Edinburgh: *T. & T. Clark.* Post 8vo, pp. xxxvi. 522. 12s.) In the second sentence of his Preface, Professor Driver points out that his book is not an introduction to the *theology*, or to the *history*, or even to the *study* of the Old Testament. It is an introduction to the *literature* of the Old Testament. But its scope is wider than some will imagine. By the *literature* of the Old Testament it may be supposed Dr. Driver means the books which have been written *about* the Old Testament. And these—the best of them—are in every case given, and this is not the least valuable part of the volume. But Dr. Driver's subject is not the books about the Old Testament, but the books of the Old Testament themselves. "And what I conceived this to include was an account of the contents and structure of the several books, together with such an indication of their general character and aim as I could find room for in the space at my disposal."

Thus, Professor Driver's subject is the whole question which is agitating the theological world at the present time—the structure of the Old Testament; and he is not permitted to avoid any one of the points in dispute—date, origin, authorship, what you will. With what aim then (for we shall not

discuss other qualifications) does he approach his subject? Let him tell us: "In the critical study of the Old Testament there is an important distinction which should be kept in mind. It is that of *degrees of probability*. The probability of a conclusion depends upon the nature of the grounds on which it rests; and some conclusions reached by critics of the Old Testament are for this reason more probable than others, the facts at our disposal being in the former case more numerous and decisive than in the latter. . . . It has been no part of my object to represent conclusions as more certain than is authorised by the facts upon which they depend; and I have striven (as I hope successfully) to convey to the reader the differences in this respect of which I am sensible myself. Where the premises satisfy me, I have expressed myself without hesitation or doubt; where the *data* do not justify (so far as I can judge) a confident conclusion, I have indicated this by some qualifying phrase." Another brief portion of the Preface, bearing upon a point of great heart-searching, will be found on another page.

HISTORY OF THE JEWS. By PROFESSOR H. GRAETZ. (*David Nutt.* Two vols., 8vo, pp. 551, 643. 32s.) This is the recognised authority on the Continent for the History of the House of Israel, and it is a great boon to English readers to have it in this handsome and readable form. The volumes before us, all that are yet issued of the translation, carry the history of the Jews down to the year 500 A.D. The first volume, which includes the period of the Old Testament, has been sometimes found disappointing; but this is entirely due to a misapprehension of the writer's aim. It is not meant to be such a History of Israel as we are accustomed to, a history which extinguishes the children of Israel with the close of the Old Testament Canon. The treatment of the earlier centuries—transcendent in importance as they are—cannot be allowed to dwarf into utter insignificance the later history. Even Milman's proportions were more popular than historical. Bearing this in mind, Graetz's second volume will not be pronounced, as it generally is, finer than the first. It

is newer to English readers; it bears less unfair comparison with special histories of the Old Testament; but it shows only the same care and independence of judgment throughout.

STUDIA BIBLICA ET ECCLESIASTICA, VOLUME III. BY MEMBERS OF THE UNIVERSITY OF OXFORD. (*Clarendon Press*. 8vo, pp. 325. 16s.) The following are the Essays in this new volume, and their authors:—

1. The Introduction of the Square Characters in Biblical MSS., and an Account of the Earliest MSS. of the Old Testament. AD. NEUBAUER, M.A.

2. The Argument of Romans ix.—xi. CHARLES GORE, M.A.

3. The Materials for the Criticism of the Peshitto New Testament, with Specimens of the Syriac Massorah. G. H. GWILLIAM, B.D.

4. An Examination of the New Testament Quotations of Ephrem Syrus. F. H. WOODS, B.D.

5. The Text of the Canons of Ancyra. R. B. RACKHAM, M.A.

6. The Cheltenham List of the Canonical Books of the Old and New Testament, and of the Writings of Cyprian. W. SANDAY, M.A.

Appendix. C. H. TURNER, M.A.

The former volumes were addressed to scholars, and it will be seen that, with the exception of Principal Gore's article, which is noticed on another page, this is addressed to scholars also. Whatever has been the experience of authors or publishers in respect of the previous volumes, it is manifest that there is no lowering of the flag in this. No, not on the part of either. In this volume, both authors and publishers have outdone their previous work. This is seen at a glance, for here we find five beautiful facsimiles, all illustrating Dr. Neubauer's article on the MSS. of the Old Testament. The first is a table of Early Semitic Alphabets, which includes the Mesha stone and even the Siloam inscription. The others are collotype reproductions of portions of certain Old Testament MSS., two of the Cairo MS., and two of the Cambridge MS. No. 12. The Preface is again signed S. R. Driver, T. K. Cheyne, W. Sanday.

THE APOSTOLIC FATHERS. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. (*Macmillan*. 8vo, pp. 568. 16s.) All our other editions of the Fathers may now be removed to the upper shelf.

This is the only edition that we shall need to have at hand. It contains the Epistles (genuine and spurious) of Clement of Rome, the Epistles of Ignatius, the Epistle of Polycarp, the Martyrdom of Polycarp, the Teaching of the Apostles, the Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, the Fragments of Papias, and the Reliques of the Elders preserved in Irenæus. Of all these the volume contains—(1) Revised texts; (2) Introductions; and (3) English translations. The text of the teaching of the Apostles was revised by Dr. Lightfoot specially for this edition. Those of Barnabas, Hermas, and Diognetus are furnished by the Rev. J. R. Harmer, M.A., who is also responsible for the editing of the whole work, and he has done it with a scholarship as thorough as his modesty and self-suppression are praiseworthy. The remaining texts are taken from Bishop Lightfoot's larger work. From the larger work come also the more important translations, the rest being based upon rough notes found among the Bishop's papers, except the Reliques of the Elders, of which Keble's translation is given. The Introductions are all by Dr. Lightfoot, and several of them were specially done for this edition. Those who can afford it will of course prefer the larger edition for Clement of Rome, Ignatius, and Polycarp. But the value of this edition is in its completeness and its great convenience.

THE ORIGIN AND RELIGIOUS CONTENTS OF THE PSALTER. BY THOMAS KELLY CHEYNE, M.A., D.D. (*Kegan Paul*. 8vo, pp. xxviii, 517. 16s.) Perhaps the most remarkable thing about this remarkable book is its witness to the author's omnivorous reading. No book, monograph, or magazine article seems to escape. But this is the first impression. Entering into it, the most remarkable thing proves to be the author's independence of all other writers. This independence amounts to something like isolation. Dr. Cheyne is well aware of it. He knows how he has separated himself in these later years from his own former self; and he is not surprised that he is found in advance of his colleagues. The introduction is an autobiography; such a literary autobiography as we much too rarely receive. Let us quote a few sentences which refer to some English scholars. "My predecessors are, of course, chiefly German; I can no more ignore

them than if I were myself a German. But what a pleasure it has been to me to refer to some English writers! Professor Sayce's recent attitude towards Old Testament criticism causes me, I must confess, some little surprise. It seems a poor return for the general willingness of critics to learn from Assyriology. But to the stimulating character of my friend's books and conversation, I gratefully own my indebtedness. Professor Robertson Smith, since we first met on the way to Germany, has always been to me a valued ally. His *Religion of the Semites* was not yet out when these lectures were in preparation, so that the coincidences are perhaps the more interesting. To another true friend of my second period, Professor Driver, my references would have been more frequent had his expected book on the Old Testament literature appeared in time. As a student of the language and grammatical sense of the Old Testament, I have long since had a high respect for his opinion; as a critic, I do not yet know to what extent we agree. Slowly have time and study melted his conscientious reserve, and made him in a double sense my comrade. But his excellent, though in some points over-cautious, handbook to Isaiah, and his recent article in the *Contemporary Review* (Feb. 1890), leave no doubt to which side upon the whole his judgment inclines; and his known fairness and candour, and the solidity of his exegetical basis, will give special value to his book at the present juncture. To two other scholars, Professor Davidson and Professor Briggs, I would also willingly have referred oftener. In my youth I looked to the former for teaching, but in vain; in riper years I welcome his luminous but too rare contributions to biblical theology, Nor can I forget that from his class-room have proceeded the most promising of our younger workers. With the latter, who is also happily the founder of a school, I am in full accord on the expediency of a bolder church-policy towards historical criticism, and, among other points, on the interpretation of Psalm xvi. (*Messianic Prophecy*, p. 151). It is pleasant to add the name of Mr. C. J. Ball and Mr. G. A. Smith, the one the author of *Jeremiah* (vol. i., 1890), the other of *Isaiah* (2 vols., 1889-1890) in the *Expositor's Bible*. That the former is very much less fair to my own work than the latter (doubtless from imperfect knowledge of it) need make no difference in my estimate of his ability."

SERMONS PREACHED ON SPECIAL OCCASIONS. BY THE LATE JOSEPH BARBER LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. (*Macmillan*. Crown 8vo, pp. 280. 6s.) Sermons for special occasions are generally of very limited application. But it is not possible that a man of Bishop Lightfoot's vast knowledge could ever preach so local and special a sermon that it should contain no thought worthy of a wider audience. It was always his way wherever he went to give freely of that which he had freely received. Yet the most unusual thing about these sermons is not the prodigality of occasional rich thought, but the high position which he always took at once, the great principle which he always assumed, the vast circle within which he caused to move even the most local charity on whose behalf he came to preach.

SERMONS ON OLD TESTAMENT SUBJECTS. BY H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 379. 5s.) In connection with Canon Liddon's sermons, many a man has reaped where he never sowed. But Messrs. Longmans seem resolved that it shall be so no longer. No edition can compete with those now authoritatively issued. The present volume contains twenty-five sermons, all intended to last. Not that Canon Liddon was at his greatest in Old Testament subjects. But his least is most men's highest. This is certainly a volume to be bought; and the buying will not be repented of.

PSALMS AND HYMNS. (London: 25 Bouverie Street. 1891.) We have here three volumes which go well together. (1) *Psalms and Hymns, with Supplement*; (2) *The Treasury*, a Companion Tune Book to *Psalms and Hymns*; (3) *Psalms and Hymns for School and Home*. The books are primarily intended "for the use of the Baptist denomination," but they deserve a wider circulation. The number of hymns is very large—in all 1272, therefore there must be many of lesser glory; but it is evident that very great care has been taken to include the best, and it is always left to one to make one's own selection. The thing is, that they are there to select. The *Treasury* is edited by Joseph B. Mead, and goes on the only right principle of giving the author's own tune to the author's hymn. There are no tunes to some hymns, however, a very great misfortune, for hymns

are as dependent upon their helpmeet as man himself.

S. MARTIN OF TOURS. By H. H. SCULLARD, B.A. (Manchester: *John Heywood*. Crown 8vo, pp. 173.) If every study goes on getting subdivided and specialised at the present rate, there will be no books worth buying, except monographs. Already they are shooting ahead of most others. For every man is expected now to know all about his subject, and all about all that every other man has known about his subject; and no one will be listened to unless he has been content with a limited range, and made himself master of that. Big books are not necessary, and in the future they will be impossible. Mr. Scullard, who has been trained by our greatest Church History teacher, has chosen his limited study wisely, or it was wisely given him to do, and he has done it well. One sees immediately that good work is to come out of it, for no pains is spared, and no weight of investigation crushes the independence of the judgment, the vigour of the thought and its expression. It is a very great pleasure and an abiding profit to read a little book such as this. You feel that there is now one subject you can speak upon, not known to all the table, and yet of such meaning that all find interest in it. Mr. Scullard will be heard of again.

AN INTRODUCTION TO CUDWORTH'S TREATISE CONCERNING ETERNAL AND IMMUTABLE MORALITY. By W. R. SCOTT. (*Longmans*. Crown 8vo, pp. xii, 77. 3s.) Students of Philosophy and of Ethics will be glad to know that we are soon to have a worthy edition of Cudworth's *Treatise*. The present little work is an introduction to it, and is meant chiefly to draw attention to the forthcoming issue of the *Treatise* itself. The shame is that such preliminary work should be necessary. Mr. Scott writes with ease and force, and he is enthusiastic in his work.

SERMONS AND OTHER PAMPHLETS. These must be a selection only. And first may be named *The Lordship of Christ*, by the Rev. J. H. Atkinson (Liverpool: Lee & Nightingale, 2d.); then *The Priest's Blessing*, by the Rev. Frederick Whitfield, M.A. (Nisbet & Co., 2d.); then three by the Rev. Charles Bullock, B.D., editor of

Home Words, all published at One Penny, and from *Home Words* Office. The titles are *Whiter than Snow*; *Wondrous Words*; and *Letter-writing*. From the same office may be had, *Why am I an Abstainer?* by the Rev. T. J. Madden. These are all worthy.

AMONG THE MAGAZINES.

THE OLD AND NEW TESTAMENT STUDENT.

(*Trübner*, 7s. 6d. per annum.)

CONTENTS FOR SEPTEMBER.

Editorial, ...	W. R. HARPER.
The Modern Jew and his Synagogue, .	T. W. DAVIES.
The New Testament and the Mosaic System, ...	F. W. C. MEYER.
A Classification of the Solomonic Proverbs, ...	K. YUASA.
Religious Instruction in the Public Schools of Scotland and England, .	J. B. REYNOLDS.
A Study of New Testament Precedent, .	A. S. CARMAN.
The Gospel of John, .	W. R. HARPER and G. S. GOODSPEED.
General Features of Semitic Religions, .	M. JASTROW.
Biblical Notes. Synopses of Important Articles. Literature.	

"Talking" the Word.—It is said in the Acts of the Apostles, that historical argument for the presence of the Gentiles in the Christian Church, that, on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, "talking the Word." The phrase is a very significant one, not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically, it contains a hint which throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason; they did not declaim; they used not finished speech; they just "talked"—one might almost say, "chatted"—the message, the news concerning Jesus.

W. R. HARPER.

THE JEWISH QUARTERLY REVIEW.

(*D. Nutt*, 270 Strand, 3s.)

CONTENTS FOR JULY.

Critical Problems of the Second Part of Isaiah, ...	T. K. CHEYNE.
The Literature of the Jews in Yemen, .	A. NEUBAUER.
A Tentative Catalogue of Biblical Metaphors, ...	C. G. MONTEFIORE.
The Quotations from Ecclesiasticus in Rabbinical Literature, ...	S. SCHECHTER.
The Sabbath Light, ...	M. FRIEDMANN.
What was the Original Language of the Wisdom of Solomon?	J. FREUDENTHAL.
The Law and Recent Criticism, ...	S. SCHECHTER.
Critical Notices. Notes and Discussions.	

The Prophets and the Psalmists.—In the Book of Job, the great problems of man's existence are treated with a depth and grandeur never equalled before or since. This book alone ought partly to compensate the modern school for the disappearance of prophecy, which is usually brought as a charge against the Law. Then, too, the Psalms, placed by the same school in the post-Exilic period, are nothing but another aspect of prophecy, with this difference, perhaps, that in the prophets God speaks to man, while in the Psalms it is man who establishes the same communion by speaking to God. There is no reason why the critical school, with its broad conception of inspiration, and insisting, as it does, that prophecy does *not* mean prediction, should so strongly emphasise this difference. If "it is no longer as in the days of Amos, when the Lord Yahveh did nothing without revealing His counsel to His servants the prophets," there is in the days of the Psalmists nothing in man's heart, no element in his longings and meditations and aspirations, which was not revealed to God. Nay, it would seem that at times the Psalmist hardly even desires the revelation of God's secrets. Let future events be what they may, he is content, for he is with God. After all his trials, he exclaims, "And yet I am continually with Thee; Thou hast taken hold of my right hand. According to Thy purpose wilt Thou lead me, and afterwards receive me with glory. Whom have I (to care for) in heaven? and possessing Thee, I have pleasure in nothing upon earth. Though my flesh and my heart should have wasted away, God would for ever be the rock of my heart and my portion" (Ps. lxxiii. 23-26). How an age producing a literature containing passages like these—of which Wellhausen in his *Abriss* justly remarks, that we are not worthy even to repeat them—can be considered by the modern school as wanting in intimate relation to God, and inferior to that of the prophets, is indeed a puzzle.

S. SCHECHTER.

THE YOUNG MEN'S REVIEW.

(Exeter Hall, 1d.)

CONTENTS FOR SEPTEMBER.

Notes of the Month.
 Spiritual Life in the Associations, R. BURN.
 A Technical Talk, . . . PROFESSOR HERKOMER.
 The Y.M.C.A. and its Attitude
 to Socialism, . . . J. H. GLADSTONE.
 The Jews and the Holy Land, . J. T. TRENCH.
 What is going on at Exeter Hall?
 Y.M.C.A. Intelligence. Rambling Chronicle. Chess.

Recreation.¹—Man is not made either as an angel or as a brute. He is not made either for spiritual or for physical exercises only; he is made to live the true, full, and complete human life. This is the principle which regulates all amusement. In the application of this principle, two cautions should be remembered; let amusement be *occasional*, and let it always be *self-sufficing*. I remember some time ago being a little fond of chess. I got a certain amount of recreation from it. But I found, as I worked more at the subject, that

I was always seeing the chess-board before me. It began to take the place of the serious business of life, and I felt bound to give it up. So, again, if the attraction of a game is not sufficient in itself, if it cannot be played except for money, then you may be quite sure that it has ceased to be a game for you. You may say that I have been wandering into considerable regions, and seeking to call attention to what are really great principles in dealing with a very simple matter. In reply, I can only say that it appears to me that there is never an occasion in human life in which we do not do well in seeking to recognise great principles. We are totally incapable of telling what is great and what is little in the whole complex of human life. I cannot say that anything is little when I know quite well that the least things must, when speaking what is literally true, last as long as time, and last, as we believe, into eternity.

B. F. DUNELM.

THE ART AMATEUR.

(Griffith, Farran, & Co., 1s. 6d.)

CONTENTS FOR SEPTEMBER.

Frontispiece.	Treatment of Designs.
My Note Book.	Correspondence.
Gallery and Studio.	The Art Amateur Working Designs.
The House.	Our Colour Plates.
New Publications.	

The above are merely the titles of the various departments. The magazine is very rich in suggestive designs. Messrs. Griffith & Farran have recently become its English publishers.

THE CENTURY MAGAZINE.

(T. Fisher Unwin, 1s. 4d.)

CONTENTS FOR SEPTEMBER.

A Winter Journey through Siberia
 (illustrated), . . . GEORGE KENNAN.
 The Wood-Nymph's Mirror, . . . C. H. LUDERS.
 The Poems of Thomas Bailey Aldrich, F. D. SHERMAN.
 To California in 1849 (illustrated), . A. C. FERRIS.
 The Squirrel Inn (illustrated), . . F. R. STOCKTON.
 'Zeki'l (illustrated), . . . MATT CRIM.
 Present Day Papers: The Government
 of Cities in the United States, . SETH LOW.
 A Painter's Paradise (illustrated), . E. R. PENNELL.
 Country Newspapers, . . . E. W. HOWE.
 Topics of the Time. Opera Letters. Bric-a-Brac.

Vigilance.

More than one king goes wandering in disguise,
 And, with a realm at heart, a cake must turn.
 But—art thou Alfred? Never let it burn:
 Show in a kitchen thou hast royal eyes.

CHARLOTTE FISKE BATES.

¹ From the report in a recent issue of the *Young Men's Review* of a speech delivered by the Bishop of Durham at the opening of the Durham Y.M.C.E.A.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first number of our enlarged series has met with a most generous reception. And we have the more pleasure in recording its success that it is due to the friendly offices of our own readers and the magnanimous words of the Editors. The latter have not failed to notice that our aim is to occupy a distinct place in current literature, and that we have striven to occupy it worthily. There is scarcely a periodical of any standing that has withheld its word of encouragement. But what shall we say of our readers? We know of many who never cease recommending us to their friends, believing that by giving freely they make their own share not less but more. There must be many of whom we do not know who are steadily acting upon the same principle.

To a recent issue of the *Evangelical Magazine* the Rev. G. S. Barrett, B.A., contributes a paper on "The Unpardonable Sin." The subject has an importance theologically, for it leads right into the heart of the great matter of future retribution. And if ever order is to come out of the chaos and confusion in which that doctrine at present lies, it will be by arranging one part of it at the time, and giving us a footing upon that, before proceeding further. For example, Why not keep strictly to the teaching of Scripture till we know, first of all, what that is? Or even let us ascertain, accurately and finally, what the Gospels themselves teach about it, before entering upon the doctrine

of the apostles. Or, more narrowly still, a single sentence may be taken from the Gospels, a single utterance of our Lord may be isolated, and its meaning, as a simple question of the interpretation of language, sought and found. We have heard much of late, and perhaps we cannot hear too much, about fashioning sweeping doctrines out of single texts. But we should rigidly avoid that. We should bear it unceasingly in mind that we are only gathering the materials for a doctrine. It being granted that you stand your pyramid on its apex if you build it out from a single text; nevertheless your base, let it be as broad as you will, is made of single texts, and all we should claim is the determination to *know* the single text before it is laid as a stone in the foundation. "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Surely modern scholars can tell us, unbiassed by any school of interpretation, what these words mean. If the English does not satisfy, let them go back to the Greek, or even behind it to the Aramaic if they will; but let them tell us what the meaning of them is, for our desire is strong to know.

But Mr. Barrett's article is about the Unpardonable Sin. He does not discuss eternal punishment. He takes it for granted that the words mean, what they certainly seem to mean, that the sin against the Holy Ghost, whatever it may be, is

not forgiven for ever. And the subject of his inquiry is this sin itself, what it is. And rightly enough does he say that the interest of these words is not purely theological. "How much distress they have caused to tender consciences, how often the heart has been driven almost to despair from the fear of having committed 'the unpardonable sin,' are facts sadly too familiar to us all."

Now, neither is "the unpardonable sin," nor even "the sin against the Holy Ghost," a scriptural expression; and it is a great pity that these phrases have become current among us. For not only are they unscriptural, but, as Mr. Barrett points out, they convey a fundamentally false conception of the sin in question. On the one side, they torture timid anxious souls with the fear that they may have committed the act which never knows forgiveness; and, on the other, they conceal the imminence of the danger from those who are in actual peril of it. Alas! the devil can not only quote Scripture to his purpose, but even make us believe our own foolish words are Scripture, though the meaning of them is the very opposite of the Scripture they resemble.

Whence the phrase, "the unpardonable sin," has arisen, it is hard to say. Not from the "eternal sin" of St. Mark's Gospel (iii. 29), for that expression, remarkable enough certainly to be for ever remembered, has been made ours only since the issue of the Revised Version. The difference between the two lies in this, that "the unpardonable sin" seems to speak of some single act of transgression which God has singled out, as He singled out the tree of the knowledge of good and evil in the Garden, and laid His mysterious ban upon it; whereas the "eternal sin" of St. Mark shows by the very terms of it that it cannot be a single deed. St. Mark's words, as we have them in the Greek, are even more decisive than the Revisers let us know. For, not to speak of the fact that there is, of course, no indefinite article, he represents our Lord as saying that we are "*in the grip of* (*ἐν ὀχλῷ*) eternal sin,"

an expression which cannot be legitimately applied to a single act.

There are two sins between which Christ draws a sharp distinction. The one is blasphemy against the Son of Man, the other blasphemy against the Holy Spirit. Of the former, he says: "Whosoever shall speak a word against the Son of Man it shall be forgiven him." *Shall* be—it is well for Mr. Barrett to stop and point to the word. Not may be, can be; it is the simple direct future, and here at least there is no doubt about the reading. Of the latter, he says: "But whosoever shall speak against the Holy Spirit it shall not be forgiven him," and he adds, "neither in this world, nor in that which is to come." Blasphemy, that is, speaking against. But thought is speech to God. "Heard melodies are sweet, but those unheard are sweeter," says Keats. Heard blasphemy is bitter; is unheard blasphemy less bitter to the ear of the Holy One? And speech is deed. Therefore, "by thy words thou shalt be justified, and by thy words thou shalt be condemned." The blasphemy against the Holy Spirit does not demand audible speech. At the very time Christ used this unparalleled language, He was replying to the inaudible speech of the Pharisees: "Knowing their *thoughts*, He said unto them." So the essential thing is not in the speech, but in the object of it. Blasphemy against the Son of Man shall be forgiven, but he that blasphemeth against the Holy Spirit hath never forgiveness.

That is the eternal distinction which Jesus makes. It is no mechanical distinction. Says Mr. Barrett, "The Son of Man is the light without the soul, the Holy Spirit is the light within." But let us go further back. When St. Paul preached to the Gentiles of Lystra, he pointed to the evidences of the being and goodness of God around them. "Nevertheless," he said, "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Did all the men of Lystra admit the force of this argument? We

may be sure they did not. Everywhere and always, there have been men who see no evidence, who seem honestly unable to see the evidence of a God of nature in natural things. I see it; I see no other way of explaining the rain and the fruitful seasons: I see that that does explain them. But my neighbour does not see it so. He says he does not; and though I may greatly wonder at it, I have no right to doubt his word. Thus in Lystra there may have been men who did not feel the force of the apostle's argument. But there is another argument, and of it all men feel the force. Openly or implicitly St. Paul used it always. It is the appeal to the sense of right and wrong within. Is it not settled now, that there is no tribe so savage and degraded but the men and the women there have the sense, *some* sense, of the right and the wrong? Well, the one is the outward light, and the other the light within. If the poor savage sees no God in nature except natural things themselves, and falls down before his stocks and stones—that sin is not the sin which will never know forgiveness. But if he resists the sense of right which God has never deprived him of, if he resists that, and persists in resisting it, then—we shall not dare to use the words, but it is otherwise with him then, it is manifestly otherwise.

And now we come to the Son of Man and the Holy Spirit of God. When Jesus came among men He claimed to be the promised Messiah. There were some who would not believe Him. Can any good thing come out of Nazareth? Is not this the son of Joseph the carpenter? It was blasphemy so to say. And yet when they spoke deeper blasphemy than that, when they surged madly round Him with the awful cry of "Crucify Him," when they jeered Him as He staggered beneath the burden of the Cross, even then He turned and said, "Father, forgive them, for they know not what they do." It was blasphemy against the Son of Man. They might have known Him, they ought to have known Him, without a question they were greatly guilty. But the Messiah they had been taught to expect was so different

from this. Outwardly the evidence was all against them, and they could not believe that this was He. It was otherwise with the Pharisees. Certainly this Messiah was no more looked for by them than by the people. But that was not the secret of their hatred of Jesus. Essentially their antipathy was moral. They hated Him because He exposed their evil hearts, their greed, their hypocrisy, their self-indulgence. There was a light within which told them He was from God; "for no man can do these miracles that thou doest except God be with him." One Pharisee said that, all might have said it. But they deliberately put out that light. "No man can do these miracles except God be with him"—that was the witness of the truth they knew. "He casteth out devils by Beelzebub the prince of the devils"—that was the lie to their own sense of right. And it was because of that deliberate lie against the light within them that Jesus told them of the sin that hath never forgiveness. Says St. Mark, "Who-soever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: *because they said, He hath an unclean spirit.*"

One thing remains. Why is this deliberate sinning against the light within called the sin against the Holy Spirit? That opens up the doctrine of the Spirit. And the doctrine of the Spirit is not one of the first principles of the oracles of God to many of us. But let this much be plainly said. Since the departure of Jesus from the earth, the Holy Spirit has been to men the inner light. Magnificent gift! Momentous responsibility! *He* takes the place of *it* within us. We no longer obey *it*, resist *it*, quench *it*: we obey, resist, quench *Him*. He is the Advocate, come to plead the cause of right within us, the cause of righteousness and judgment against us. He convicts the *world* of sin and of righteousness and of judgment. Men still say that they cannot see the evidence of God in nature around them, and it may be that they cannot. Well, that shall be forgiven them. They tell us that they cannot see the Son of Man in this carpenter's son from

Nazareth ; and we have learned, thank God, even we, to forgive, not a Matthew Arnold only, but even a Bradlaugh. For did not the early disciples forgive Saul of Tarsus, even when he was exceedingly mad against them? In so far as they do it ignorantly, we pity ; but we dare not ban. We know that there are deeper, more enduring forms of disobedience than these. What of the evidences of sin and of righteousness and of judgment within? "Demas hath forsaken me"—Demas, who surely must have known the power of the truth within, the pleading Presence, the often resisted, often returning Holy Spirit of God. "Demas hath forsaken me, having loved this present evil world." Did he do so deliberately and finally, making his choice between these two? Then Demas hath never forgiveness, neither in this world, nor in the world which is to come.

Professor Delitzsch's successor at Leipzig seems resolved that the University shall suffer as little as possible through the death of the great commentator. Franz P. W. Buhl, D.D., Ph.D., is a Dane, and though now but forty years of age, he had occupied the Chair of Hebrew in the University of Copenhagen for eight years before he was summoned to succeed Delitzsch at Leipzig. Though a Dane, both by birth and education, his mastery of the German language is thorough, and he is familiar with other European languages, including English. He has quite caught the ear of the German student. During the term just closed, over 150 students attended his lectures on Genesis. His books are not yet numerous, but they are marked by great ability and full of promise, his work on the *Text and Canon of the Old Testament* being accepted as the most authoritative on the subject.

Professor Buhl is not afraid to tread directly in his predecessor's footsteps. He gives a special welcome to the foreign students who visit Leipzig. He invites them to his house once a week, and in that formally informal way, which Delitzsch made

so popular, he discusses with them the theological questions of the day.

An American student at Leipzig sends to the Chicago *Standard* of August 27 an account of one of these discussions. The subject was the Inspiration of the Old Testament. "He discussed the question in a reverent, earnest, Christian spirit, in a way which left the impression that he has a deep conviction and belief in the truths of Christianity. Professor Buhl accepts the theories of the 'higher critics,' but he belongs to the conservative wing, and vigorously combats the extreme and radical positions and views which they hold." A statement of the views expressed on that occasion were written out by this student, and then submitted to Dr. Buhl, who corrected it and permitted its publication. He accordingly sends it to the *Standard*, and we shall record its essential features here.

1. Professor Buhl rejects the "dictation theory" of inspiration, that God dictated the very words which the writers used. 2. He believes there is evidence of interpolations, errors, and contradictions, and therefore he rejects also the "dynamic theory," that there was such a divine overruling and guidance of the Old Testament writers as to preclude the possibility of mistakes. 3. He holds that the inspiration is not in the written Word, but in the revelation which it records. God revealed Himself to Israel partly by instruction and partly by acts and deeds ; the inspiration belongs to that instruction, and to those acts and deeds, not to the written account of them. "Sometimes the written record fully covers the revelation, and they are coextensive, and harmonise and agree." This chiefly in the prophets ; "but in other parts of the Bible we have only recollections or traditions, and accounts or reports of the revelation."

Of the inspiration of the Old Testament, viewed in this light, Professor Buhl mentions two great unassailable proofs. (a) Throughout the whole

history, the demands of the revelation may be seen to run counter to the desires and passions of the people. The tendencies and impulses of the individual Israelite are always natural and sinful; the revelation steadily develops and grows in opposition to them. (b) What is true of the individual is true also of the nation. God's purpose for the nation, and the natural national life, are always in conflict; and where, following its natural life, every other nation has gone to destruction, just there the religious ideals of Israel were developed, and became richer and more perfect than ever before.

That is a somewhat bald presentation of Dr. Buhl's views, but it does him no other injustice. The strength of his position lies in the freedom it gives to all historical and critical investigation. But one can well understand that the correspondent of the (Chicago) *Standard* should feel it necessary to make clear, what he certainly does make clear, Dr. Buhl's abhorrence of all purely natural criticism and rationalistic investigation of the Old Testament.

Miss Isabel M. Angus sends a spirited plea to a recent issue of the *Sunday at Home* for "Lady's Greek." She appropriately calls it "Hidden Treasure." For, frankly confessing that her walks in the pastures of Greek classics lead her no further than the *Anabasis*, with an occasional salad from the *Phaedo*, "culled when I can secure assistance in the translation," she nevertheless does bring forth some choice treasures from her present journey into the Epistles of St. Paul, treasures that are quite hidden to the English reader.

It will be enough to refer to one of her finds. "In India, pilgrims to the shrine of some idol god are wont to render him praise by shouting, 'Hari Rám ki jai!' ('To Hari Rám victory!'), the first three words being pronounced by one of the party, and the rest joining in the last. But the formula has now been adopted and adapted by the Christians, and at many of the melás may be heard

instead the cry of 'Tisú Khrísht ki jai!' ('To Jesus Christ victory!'). A similar adaptation of an evil idea we have in *θριαμβεύω* (*thriambeuo*), 2 Cor. ii. 14. This is one of the recoined words. It is derived from *θρίαμβος* (*thriambos*), a hymn in honour of Bacchus, and refers first to the triumphal processions of that god, and then to any triumph. It may be taken to mean, as the Authorised Version runs, 'God, who causeth us to triumph,' or, more probably, 'who leadeth us in triumph,' i.e. 'who triumphs over us.'"

We have just had a discussion in the *Contemporary Review* of the authorship of the Fourth Gospel; and the editor, first of all, must be thanked for the admirable way in which it has been conducted. To him is due the choice of writers, and he could not have chosen better. Professor Emil Schürer of Kiel, the distinguished author of *The Jewish People in the Time of Jesus Christ*, believes that St. John did not write the Fourth Gospel; and his article, which appears in the issue for September, is both able and fair-minded. To him Dr. Sanday replies in the issue for October.

Professor Schürer is fair and even conciliating. Yet you feel that all the while he is an advocate, and not a judge; he writes to gain a case, and not to settle a dispute. His concessions are therefore of the greater value. Not that they are extorted from him. On the contrary, he offers them with a frankness which is not altogether free from the appearance of generosity; as though it were well for us that we have so liberal an opponent to deal with.

The materials for deciding whether St. John wrote this Gospel are, as usual, of two kinds, external and internal. What do the early Christian (and anti-Christian) writings say about it, and what does the Gospel say for itself? Now, for the first time, we have it authoritatively admitted that the external evidence is as much in favour of the Johannine authorship as it is against it. Says Dr. Schürer: "The external evidence is evenly balanced *pro* and *con*." To which he adds, to be

sure, that "perhaps it is truer to say that it is more unfavourable than favourable to the authenticity," an after-thought which we may allow the advocate pleading his case. But the point to notice is, that it is only within quite recent years that such an one as he would have been found to approach such an admission. It is unquestionably due to the recent discoveries in early Christian literature. One more such discovery, and Dr. Schürer will admit that the dip of the external evidence is distinctly on the side of St. John.

But even in respect of the internal evidence, Professor Schürer makes a significant concession. It is a concession of a particularly interesting nature to English and American readers. For it cuts away the standing of the greater part of our popular and atheistic criticism of St. John's Gospel. We have heard much from that criticism of "the gross mistakes in this Gospel in regard to the most ordinary matters of geography and religious custom." We shall hear less in the future. Says Dr. Schürer: "Among the weighty questions which present themselves when a comparison is made between this Gospel and the Synoptics, *we scarcely need reckon the alleged ignorance of Palestinian and Jewish affairs*, from which Bretschneider and Baur inferred that the author was neither a Palestinian nor indeed a Jew." And then he gives a list of six of these supposed mistakes, and, with the doubtful exception of the last, brushes them all away. No; the author did not mistake Bethany for Bethabara (i. 28); Shechem is not called Sychar in error (iv. 5); and as for the remark that out of Galilee there has arisen no prophet (vii. 52), while Jonah and Nahum both sprang from Galilee, it is a mistake of the careless critic, since the best MSS. tell us that what the evangelist wrote was, "Out of Galilee *arise*th (present tense) no prophet."

But how will the other side deal with these concessions? Is it possible that there is a touch of chivalry in them, and that a fair and open enemy will not be able to accept them? Or have they to be balanced by equally important admissions from

the advocates of the Johannine authorship? "Here I am afraid," says Professor Sanday, "that Dr. Schürer will think me rather grasping, for I must take all, or nearly all, the concessions which he gives me, and, with one exception, I have but little to offer him in return. That he should make these concessions speaks well for his disinterestedness and openness of mind. But they are such as must certainly be made, and that in still fuller measure; for truth cannot always lie hid, and it will assert itself in the long run."

"With one exception." What is this single concession which from his side Dr. Sanday is prepared to make? It is undoubtedly an important one, but it does not affect the question at issue. We dare not present it otherwise than in his own words:—"I will, however, meet him at the outset by saying that I am prepared to make one large concession—that concession which, as he rightly says, marks the chief advance which conservative critics have now in very many instances made towards their opponents. I make it not merely from a wish to conciliate them, or to rescue the genuineness of the Gospel, but in the interests of what I conceive to be historically probable and true. In this respect I have no change to make from the position which I took up twenty years ago. To say that the Gospel was written by St. John is not to say that it is necessarily in all points an exact representation of the facts. It was written by the apostle towards the end of a long life. But what should we expect under such circumstances? When an old man looks back over the past, one of the first things which he is apt to lose is the sense of perspective. End and beginning draw nearer together. The facts, which belong to an earlier stage of development, are seen in the light which is thrown upon them by a later stage, and this later interpretation affects the statement of them as history. I admit that St. John's narrative may have been influenced in this way. I am not prepared to say exactly how far it has been influenced, but some such influence seems to me to be in the nature of the case."

William George Ward.

BY THE REV. CHARLES ANDERSON SCOTT, B.A., EDINBURGH.

No one who has read the contemporary account in the *Edinburgh Review*, or the later reminiscences of the same episode from the pen of A. P. Stanley, can forget the scene in the Oxford Convocation of February 1845. Meetings of Convocation are, as a rule, tame and formal enough, possessing little beyond a local interest; but this one was historical, and its proceedings anything but tame. The occasion of it was known and discussed throughout the length and breadth of England. The summons to it perturbed the peace of remotest vicarages. The roads converging on the University town from all points of the compass were blocked with coaches and gigs, four-in-hands, and bishops' chariots, floundering through the snow. Gibbon's famous description of the dignitaries of the Church flocking to Nicæa was reproduced in miniature during these days, when lawyers and statesmen, peers and parsons flocked to the summons of their Alma Mater to cast out a new heretic. "A great proportion of those who arrived," writes an eye-witness in the *Times* of the following day, "were men distinguished in public life," including Lord Shaftesbury, Archdeacon Manning, Dr. Tait, afterwards Archbishop, and Mr. Gladstone. The Arius, to whose attack or defence these hosts were summoned, was William George Ward, who, being a Fellow of Balliol, and in deacon's orders of the Church of England, had published a book containing such sentences as the following:—"I know no single movement in the Church, except Arianism in the fourth century, which seems to me so destitute of all claims to our sympathy and regard as the English Reformation." "For my own part I think it would not be right to conceal, indeed I am anxious openly to express, my own most firm and undoubting conviction, that were we as a Church to pursue such a line of conduct as has been here sketched, in proportion as we did so we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration." The work from which these and other extracts were taken, on which to found the "libel," *The Ideal of a Christian Church*, was a closely printed volume of 600 pages. It was described by Dean Stanley in 1881 as "one of the obsolete curiosities of literature," but none the less it was epoch-making in the history of the English Church. It fell as a dissolving acid on that heterogeneous combination of opposing systems, doctrines, and ideals. It threw a light far in advance of the spot which the main body of

the Tractarians had reached, and showed the goal to which their steps were moving. Whether they knew it or not, that goal was reconciliation with Rome, but this premature disclosure of the end both hastened and checked the movement. It checked the movement as a purpose to educate the Church in general towards reconciliation. But by the operation of this check, as well as by its logical exposure of the untenableness of their position, it helped to precipitate many individuals into submission to Rome. In this respect it was of doubtful service to the cause in whose name it was issued. Newman shook his head over it, saying, "It won't do." Yet all that Ward had done was to push Newman's premises relentlessly to their conclusion. He was a disciple whose loyalty of spirit carried him so far beyond his master that it approached disloyalty of action. What would have been the result if the "movement" had been allowed to ripen slowly to maturity it is impossible now to say. But it is not too much to say that Ward's *Ideal* changed its whole development. He "brought in a general action with a merciless disregard of strategy." The book was looked on by moderate Tractarians with dismay, hailed by the *Edinburgh Review* as an open and welcome acknowledgment of the natural terminus of Puseyism, by John Stuart Mill as a decided supporter of his views and those of Auguste Comte, to whom he wrote on the subject. It was elaborately attacked by Mr. Gladstone in the *Quarterly*, and the conventional Churchman, whether High, Low, or Broad, looked on it simply with horror.

After the usual war of pamphlets and rejoinders, the Heads of Houses at Oxford felt called upon to take action. Having learnt wisdom from their previous mistake in the Hampden case, they selected a number of paragraphs, instead of taking the whole book on which to invite condemnation. They proposed, after condemning the book, to strip the writer of his degrees. And in order to give completeness to their work, they would set the University right in the eye of the world by taking the same opportunity to condemn Tract No. 90. A further proposal was made to define subscriptions to the articles as subscriptions to the sense in which they were originally drawn up. But so great a storm of indignation arose from all sides, with a danger of bringing over allies to the defence of Ward from most unexpected quarters, that the proposal was abandoned. This concession, however, shook off only a few. Newman kept himself entirely aloof from the struggle. Pusey made no

sign; but Keble published a pamphlet in Ward's defence. Tait, then Master of Rugby, Moberly, afterwards Bishop of Salisbury, and F. D. Maurice alike threw their weight and influence on the side of the writer, though none of them accepted the positions of the book.

As a special concession to the seriousness of the occasion, Ward was permitted to make his defence before Convocation in his own tongue. Once again the English language was heard in that assembly, where Latin else was paramount. "His speech," says an ear-witness, "was exceedingly well delivered; boldly, clearly, with great self-possession, but the matter seemed intended *auditores malevolos facere*. Every statement, every influence that could offend their prejudices, irritate their vanity, or wound their self-respect, was urged with the zeal of a candidate for martyrdom." "After all," wrote Canon Mozley two days after the scene, "I really am astonished at the number of men, and sort of men, who supported Ward after such avowals as he made. If he said once, he said twenty times in the course of his speech, 'I believe all the doctrines of the Roman Church.'"

There could be no doubt, however, about the issue. The first resolution, condemning the passages from the *Ideal*, was carried by 777 to 391; the second, depriving Ward of his degree, by 569 to 511. There remained the resolution condemning Tract No. 90. But it was never put to the vote. When the Vice-Chancellor had read the resolution, the two Proctors rose, and, exercising their consular right of veto, "uttered the words which, except on one memorable occasion [the Hampden case], no one then living had heard pronounced in Convocation,"—*Nobis Procuratoribus non placet*. The Proctors of the year were Mr. Guillemand and Mr. Church, the late Dean of St. Paul's. There are those who say to-day that these men saved the Church of England.

What sort a man was he who was the cause and centre of this commotion? His life was published a year ago by his son, and now the second edition of it lies before us. This volume, which has alone appeared as yet, ends with the close of his life at Oxford, but for general readers it contains probably more interest than any which may follow. It portrays a character which is fascinating from the very contradictoriness of its qualities, a mind of extraordinary dialectic ability, and a development of opinion which began with John Stuart Mill, and after running through phases of devotion to Arnoldism and Tractarianism, ended in submission to the Church of Rome. He came up to Oxford from Winchester, having "never been a boy," awkward and eccentric; but in the University he found an atmosphere congenial and stimulating; he distinguished himself as a debater at the Union, as a conversationalist, and as a most consistent

scorner of examiners and examinations. For ten years he was Fellow of Balliol, and lectured on Mathematics. But it was outside the lecture-room that he sought and found his scope and influence. He captivated his contemporaries by the boldness of his speculations, while he startled them by the relentlessness of his logic. He shared with two other tutors in the College the supervision of the moral and religious training of the undergraduates. He made direct endeavours to bring religious influence to bear on all the undergraduates with whom he at all came in contact. But the influence was not all on one side. It was the time when Arnold was sending up year by year from the Sixth Form at Rugby a batch of disciples imbued with his *ethos*; impressed, perhaps beyond what was natural at their years, with the seriousness of life; from these Tom Browns and Harry Ewarts, the open-minded seniors caught not a little of the enthusiasm of their great master. Thus through his pupils as well as through his sermons, Arnold of Rugby became a potent influence in Ward's development. Having begun his thinking life in intellectual allegiance to Mill and Bentham, Ward, when he came to examine matters theological and ecclesiastical, had found in Whately the only tolerable guide and interpreter. Whately brought to bear on theology Mill's method of free discussion, and his readiness to question unsupported tradition and sentiment. It was from this atmosphere of "ruthless criticism" and doctrinal barrenness that Arnold set Ward free. "His influence was personal and spiritual. It was the influence of a high character testifying by life and action, rather than by argument, to the substantial truth of his teaching. It was Mr. Ward's first introduction to ascetic religion—to enthusiasm for self-discipline and self-improvement. The Rugby boys—W. C. Lake, now Dean of Durham, Arthur Stanley, Arthur Hugh Clough—were a sort of flesh and blood argument for the powerful living force of Arnold's religion." From this time forward there were two antagonistic tendencies in Ward's mind,—one to free discussion and abstract speculation intellectually, the other to the practical restoration and application of his high moral ideal ethically. He recognised in course of time that the two were antagonistic, and under the teaching of Newman, to whom in turn he passed from Arnold, he found the necessary harmony between intellect and conscience. But in the interval he was intellectually a sceptic, though morally a believer. The frank debates he entered on as to what grounds we have for considering Scripture to be inspired, as to the arguments for God's existence, nay, as to the imperative nature of the moral law itself, seemed to many rationalistic and irreligious. Thus "while his influence seems to have been entirely for good over those whose doings lay either in flippancy or

want of seriousness and personal ambition," there were other cases in which it was far from beneficial. It is beyond doubt that we have to lay to the charge of Ward's influence the melancholy shipwreck of Clough's faith. There was for some years a deep attachment between the master and the pupil; but Ward's criticism of old-fashioned natural theology unsettled the younger man, while his constructive principles failed to satisfy him. "There goes Ward mystifying poor Clough, and persuading him that he must either believe *nothing* or accept the whole of Church doctrine," was a common remark in Oxford. Unhappily he chose the former alternative, and in the distraction and pain that followed, English poetry lost hardly less than English piety.

Ward himself, having tried almost every standing ground within Protestantism, found nowhere the certainty and the saintliness he together craved. The condemnation of his book cut his bonds to the University and the English Church. He surrendered his fellowship, and a few weeks afterwards married. *Solvuntur tabule risu*. He had been known far and wide as an obstinate upholder of celibacy for the clergy. To his opponents and the anti-Tractarians generally this marriage seemed to put a fool's cap on the whole cause. It was unfair,—for Ward, honestly disbelieving, as he now did, in the validity of his Anglican orders, had no scruples of conscience to overcome. But it was natural, and the burst of ridicule and malicious contempt which followed on this supposed collapse of its leader, hastened the collapse of the movement. Ward and his wife were shortly afterwards received into the Catholic communion, and being followed one by one by the rest of the extreme Tractarians, put an end to the attempt to bring the English Church as a whole into approximation, and ultimately union, to Rome.

It is obvious that a man who could win the affection and support of such contemporaries as we have mentioned, and of many more of the best and noblest minds in Oxford, could not be either a mere enthusiastic idealist or a cold dialectician. Ward's character, as traced in his biography, presents a fascinating combination of opposite qualities. His almost exasperating mastery of logical method, his most illogical humour; his high spirits and his intense moral convictions; his genuine piety and his boisterous fun; his devotion to philosophy, and his unconcealed contempt for history; his almost childish delight in the theatre, and his almost Quakerish conscientiousness,—are all abundantly illustrated. His ten years' life at Oxford are an epitome of the progress of theology along a certain line, and when the history of the movement comes to be written, his biography will supply material only less valuable than the *Apologia* itself.

Christ the "Little Lamb."

It is surely noticeable that throughout the Apocalypse, not the (Greek) word for a lamb (*ἀμνος*), but that which designates a "little lamb" (*ἀρνίον*), is used. Thus, in chap. v. 6, we find, "I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, *a Lamb*, standing as though it had been slain." Here it is *ἀρνίον ἐστήκως ὡς ἐσφαγμένον* . . . i.e. a "little lamb" or young lamb, such as was claimed by the Law for the atoning sacrifice, and so bearing the mortal throat-wound (*ἐσφαγμένον*) inevitable thereto. So in ver. 8, . . . *ἐνώπιον τοῦ ἀρνίου* . . . So, too, and with the article, in ver. 12, *τὸ ἀρνίον τὸ ἐσφαγμένον* . . . Co-equally striking is it that in chap. xiii. 11, wherein anti-Christ is word-painted, he takes the guise of "a little lamb" . . . *εἶχε κέρατα δύο ὅμοια ἀρνίῳ* . . . With reference to this use of the diminutive, it is to be recalled that our Lord Himself so named His followers, *τὰ ἀρνία μου* (St. John xxi. 15), in some MSS., *πρόβατα*.

All this becomes still more suggestive and interesting when we turn to our Lord's and the apostles' Bible—the Septuagint, and discover the use of the same diminutive whereby to set forth the Lamb of God and Saviour of man, e.g. Jer. xi. 19, *ἐγὼ δὲ ὡς ἀρνίον* . . . Again, though not Messianic, our Authorised Version in chap. l. 45, which reads, "surely *the least of the flock* shall draw them out," is represented by *τὰ ἀρνία* . . . It must also be noted that in Ps. cxiv. 4, 6, the description is vivified, when it is observed that in both places the words are *ὡς ἀρνία*, "little lambs." The phrasing throughout also reminds us how St. John, the writer alike of the Fourth Gospel and of the Apocalypse, addresses adult Christians as his "little children" (*τεκνία μου*). It is surely of supreme dogmatic value that the relation of the Lord Jesus to the "little lambs," of the ancient foreshadowing sacrifices, is thus with nicety preserved and accentuated. What of pseudo-dignity is lost thereby is aggrandised by the affirmation, that He who bore the name of "the Lamb of God" was the antitype of the lamb-sacrifices and of the "little lamb" foreseen and fore-painted by Jeremiah. St. John had learned much between John the Baptist's cry, "Behold the Lamb of God" . . . *Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ* (St. John i. 29), and these visions of the Lamb, *τὸ ἀρνίον*, of Glory.

ALEXANDER B. GROSART.

The Man Bearing a Pitcher of Water.

LUKE XXII. 10.

BY REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.E.

WHEN the disciples at Bethany asked our Lord where He wished that they should keep the Passover, we are told that He sent Peter and John to Jerusalem, and told them that as they entered the city they should see a man bearing a pitcher of water. They were to follow him to the house where he lived, and the goodman of the house would show them the upper room ready furnished, where they were to prepare the supper. I have chosen this homely incident to show how the Passover was observed in the midst of ordinary life, and its familiar surroundings. We have no record of our Lord's previous celebration of this sacred feast. We know, indeed, that He went up to Jerusalem to the Passover several times during the course of His life, but there is no account of His having actually partaken of it. The only description we have is that which is given so fully at the close of the Gospels. That Passover was not only the last that Jesus partook of with His disciples; it was absolutely the last Passover of the Jewish Dispensation. It was abolished by His own sacrifice, and changed into the memorial feast of the Lord's Supper. It was, therefore, a specially solemn and significant occasion. Christ Himself says of it to His disciples, "With desire I have desired to eat this Passover with you before I suffer." And yet, peculiarly holy and full of world-wide, time-long meaning as it was, it took place amid the common details of family life. It was not held in a court of the temple, but in the upper room of an unknown citizen. It was not ushered in by pomp and ceremony and portent, but by a humble servant carrying a pitcher of water for household purposes. The imagination loves to dwell upon these homely circumstances. They are so entirely in harmony with the character of the meek and lowly Jesus, and with the nature of His work, who did not cry, nor lift up, nor cause His voice to be heard in the streets.

The lesson which this simple incident teaches us is that our Passover ought not to be dissociated from our ordinary life, and made an unearthly, unnatural experience. We are apt to stand too much in awe of the Holy Supper, as something tabooed which has no connection with our usual

circumstances, a bit of heaven islanded amid the sea of common life. We have inherited the old traditions and instincts of pre-Reformation times, when the cup was withheld from the laity, and the ordinance was invested with a supernatural halo which guarded it from intrusion as the wall of fire guarded Sinai from the approach of the Israelites. The custom of setting apart special days of fasting and prayer in order to prepare for the rite, and of fencing the tables by a rigid code of formal exclusions, which, no doubt, originated in a right feeling and has served a good purpose, has left an impression of undue solemnity upon the ordinance, and elevated it to a position which it was never meant to hold. This feeling in some cases has degenerated into superstition; and there are many who have such an overmastering estimate of its awfulness that they are afraid to partake of it lest they should desecrate it by their unworthiness. There are aged Christians who, owing to this mistaken feeling, have never once, during the course of a long life of faithful Christian profession, sat down at the Lord's Table; and thus they have lived in practical disobedience to the express commandment of our Lord, which is binding upon every human being who knows what Jesus has done and suffered for him—"Do this in remembrance of me." In this way, what was divinely meant to be a help to faith has been perverted by the traditions of men into a stumbling-block and a hindrance.

Now, surely the thought of the feast being instituted in a common room, belonging to a person whose very name we do not know, which room was pointed out by a servant engaged in the ordinary work of the house, carrying a pitcher of water, ought to reassure our minds, and prove to us that the feast after all is but a household service, a family meal, linked most closely with all the familiar things of our ordinary life. The bread that we eat at the Lord's Table is human nature's daily food. The bread and the wine are put upon the Communion Table to show that the common things of life are consecrated by being used aright in the service of God. The communion service is a part of the common worship of the sanctuary. The only difference is that the truths which are

conveyed in words in the ordinary preaching of the gospel appealing to the ear only, in the Lord's Supper are conveyed in symbols appealing to the eye. The Lord's Supper is just the child's picture book, to make the lessons of the Cross plainer and more easy of comprehension to all of us, who are in reality only spiritual children, with ignorant minds and feeble faith. We are led to-day to the Lord's Table in much the same way as the disciples were led to the first Lord's Supper, as it were by the man carrying the pitcher of water. We come by the common road, amid the old circumstances, to the old place; and the Communion Table is only the upper chamber of the familiar Church.

This is no high mystic service; no exclusive channel of grace. There is no sacramentarianism about it. The same qualifications are required for it, and the same faculties exercised in it that are necessary in the ordinary profitable hearing of the gospel, and the ordinary acceptable worship of the sanctuary. Ideas of special fitness have been gratuitously associated with the ordinance from a misconception and misapplication of the Apostle Paul's words. The unworthy partaking of the Lord's Supper on the part of the Corinthian converts, of which he complained, was the confounding of the sacred rite with the common meal, of which they partook together for the mere satisfying of their bodily wants; passing from the one to the other without recognising any distinction between them. Such persons in what they did could not discern the Lord's body; their act had no spiritual significance to them. Between this real unworthiness and the feeling of personal unworthiness which the humble and contrite communicant entertains, there is nothing in common. The unworthiness of the Corinthian converts arose from too little reverence, and utterly disqualified them for the right partaking of the sacred ordinance. The feeling of unworthiness which the true communicant in our churches experiences arises, on the contrary, from much reverence, from a deep sense of personal sin and of Christ's holiness, and is therefore altogether becoming to the occasion; so that the more unworthy in that sense the communicant feels, the more worthy he truly is. His unworthiness consists in his sense of his own nothingness, and of Christ's all-sufficiency.

The terms, too, in which the abuse of the ordinance is apparently described in Scripture seem

still further to cast a lurid, forbidding light around it. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." It is satisfactory to find that the word *damnation* is a mistranslation for "judgment," and that men now understand better that damnation, eternal punishment, does not follow from the abuse of an ordinance, however sacred, but from rejecting the Saviour Himself. *This* is the condemnation, that light hath come into the world, and that men love darkness rather than light. There is no other *final* condemnation; for though the unworthy partaking of the Lord's Supper may harden the heart and increase the spiritual deadness of the soul, a man may recover himself from it by repentance and new obedience. But for the rejection of Christ there is no remedy; for how can we escape if we neglect the only name given under heaven among men by whom we can be saved?

All these popular mistakes regarding the true nature and design of the Lord's Supper, are dispelled when we reverently follow the man bearing the pitcher of water, and enter into the upper chamber where it was first instituted. There we find a simple family meal. There we breathe an atmosphere of purest love. There Jesus is present in the lowliest guise. He appears at His own table, not in the splendid radiance of heaven, but in the humblest form of the Man of Sorrows, touched with a fellow-feeling of our infirmities. He lifts those who fall trembling at His feet to lie on His bosom at meat; and they can feel as the elders of Israel felt, when it was said of them that "they saw God, and did eat and drink."

But it will be observed that Jesus never lets us get too familiar with Him, lest we should forget what is due to Him, and presume too much. Amid the humblest appearances there is always something to show to us that it is the Lord of Glory with whom we have to do. The star of heaven hung over His cradle, and the vision of angels lighted up the darkness of His sepulchre. And here the homely incidents of the man carrying the pitcher of water, and of the upper room in the unknown citizen's house, are redeemed from their homeliness by Christ's divine fore-knowledge of them, by His telling the disciples that they should find these things exactly as He had told them. Thus in the lowliest circumstances He manifested Himself as a prophet who foretold future events,

and a king who ruled men's hearts and lives, and the circumstances of society, so that all should turn out exactly as He had decreed and intimated. And does not this greatness in the midst of lowliness indicate to us that He will make the common things used in His service sacred? The pitcher of water He can change into the cup of wine. The upper chamber in which He is received becomes a sanctuary—a temple. We give ourselves to Him sinners, and He gives us back to ourselves saints.

Let us open our door, therefore, to the Master of the feast, that He may sup with us and we with Him. There was no room for Him in the inn on earth. Let there be room in our hearts for Him. Let the upper chamber of the soul be prepared for Him and furnished with love; and there He will reveal Himself to us in the breaking of bread, and show to us His hands and His side, and we shall be glad when we thus see the Lord.

Let the significant lesson of the man carrying the pitcher of water, pointing the way to the upper room, teach us that so every act or circumstance of our ordinary life, however homely, should have reference to and prepare for the Holy Supper as often as we are called upon to observe it. We should so live every day that no special preparation need be made for our sitting down at the Lord's Table; that wherever we are, and however engaged, we may always be in a suitable frame of mind to enjoy the Holy Communion. And when we rise from the sacred feast and engage in the ordinary pursuits of life, let us not feel as if we had worked ourselves up into an unreal mood for a mystic ceremony, and had thus purchased an indulgence to let ourselves down again to the level of the world when it is over, but let the Holy Supper blend with our common life. Let it not be a thing apart; but let its sanctifying influence be with us always. Let our whole life, religious and secular, be woven of one piece, like the Saviour's seamless coat; or beaten out of one lump of gold, like the mercy-seat and the cherubims overshadowing it. Let us bear about with us daily the dying of the Lord Jesus, that the pure and holy life of Jesus may be made manifest in our mortal flesh. Whether we eat or drink, or whatsoever we do, let us do all to the glory of God. And so our daily carrying, as it were, of the pitcher of water for household purposes, the daily business of our life, will lead to and prepare for the perpetual communion feast of heaven.

New Rendering of Job xix. 23-27.

THE very remarkable translation of the Book of Job by Professor Hoffmann of Kiel, which was recently given to the public after circulating for some time in manuscript amongst the author's students, deals with the best known, but perhaps most difficult, passage in this magnificent but obscure Hebrew poem—Job's appeal to a living redeemer or avenger—in a startling but suggestive way. The whole passage is rendered as follows:—

"Oh that my words were written down in a book, registered with a pen of iron upon lead, graven for a testimony on the rocks! I know that an avenger lives for me, who will at last present himself here below. Then would this (the inscription mentioned above) after my skin bring him down (lit. 'beat him down,' *herab-klopfen*); and I, even parted from the flesh, should show God (to you), whom (at present) I alone behold, and my eyes see, and no other; (after whom) my reins languish within me."

The three most striking features in this novel translation are: (a) The reference of "this" not to "body" understood, but to the inscription on papyrus, or lead, or stone, after which Job longs; (b) the treatment of *נִפְּסֵי*, not as a plural, but as a singular with pronominal suffix, and the application to this passage of the meaning which the Niphal has in Isa. x. 34; (c) the substitution in ver. 27 of *אֶחָדָה* for *אֶחָדָה*. Professor Hoffmann's quaint note in explanation of his rendering of *נִפְּסֵי*, or as he thinks to be possible *נִפְּסֵי*, also merits quotation.

"This inscription will bring down Him, the Avenger of blood, like an olive which cannot be reached with the hand, from the top of the tree, that is, from heaven. The inscription represents 'the blood' of xvi. 18. Constantly reminded by it instead of by Job's spoken words, the God of Job would appear visibly to all and justify him after his death before the world."

Professor Hoffmann evidently had in view in his rendering of *נִפְּסֵי* the cognate noun *נִפְּסֵי*, which is used only of the beating down of olives from the tree. Although it is scarcely probable that this new rendering will meet with general acceptance, it is, at any rate, deserving of careful study as a clever contribution to the study of a passage which critics are tempted to give up in despair as hopelessly corrupt.

W. TAYLOR SMITH.

Manchester.

St. John in Modern Christian Thought.

BY REV. PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE.

It is a pleasure to see that St. John's writings are coming to a fuller recognition than they have ever yet received. Since the Reformation, St. Paul has almost dominated the thought and life of the Christian Church. "Since the Reformation," for it was by no means the case before. The Reformation may be said to have discovered or rediscovered St. Paul. During the Middle Ages he was little known, and less understood. Luther and Calvin rediscovered his leading doctrines, which have kept their supreme significance ever since. Bishop Lightfoot calls attention to the comparative neglect of St. Paul in earlier times (*Sermons in St. Paul's*, p. 220). St. Paul's Cathedral in London is almost the only great church in Christendom dedicated to the apostle of the Gentiles, the other one being St. Paul's without the Walls at Rome. St. Peter and the Virgin Mary almost monopolise the places of honour. York and Westminster belong to St. Peter. It is, therefore, remarkable that in the sixth century Ethelbert founded the first St. Paul's in London; perhaps the tradition of St. Paul's visit to England had something to do with this. St. John's day has still to come. Our age is discovering him. His characteristic thoughts have never yet penetrated theology and church life as St. Paul's have done. Dr. Milligan says, "All the different branches of the Christian Church are anxiously longing for a deeper and more living theology than that left them by the Reformation, that the thought of St. John, and the manner in which the Lord Jesus Christ—the sum and substance of Christianity—is presented by him," should be more thoroughly assimilated by the Church. Much preparatory work is necessary before St. John's teaching can be understood as a whole, and in relation to the rest of Scripture.

This preparatory work is going on. Bishop Westcott's masterly commentaries on St. John, a fitting pendant to Bishop Lightfoot and Ellicott on St. Paul, are by no means the sole occupants of this new field, though they are among the most eminent. His two volumes represent the work of "over more than thirty years"; and it has evidently been loving work. A fellow-expositor says truly of the bishop, "His are books which can scarcely be opened anywhere in vain." His

Introduction to the Gospel exhausts the subject. Dr. Haupt's *Exposition of the First Epistle* (T. & T. Clark) is an admirable guide to any one familiar with the original text. Bishop Westcott says of him, "No one has shown more impressively the true spirit of an interpreter of the New Testament." His instinct for tracing the connection of thought is marvellous. Godet's *Commentary on the Gospel* (3 vols., T. & T. Clark) is, perhaps, the best of his excellent works. St. John, beyond most writers, needs a sympathetic interpreter, and Godet is full of St. John's spirit. The English student could not have a better guide than the Commentary on the Gospel by Drs. Milligan and Moulton in Schaff's *Popular Commentary*. Both introduction and notes say just what ought to be said, and no more. The marks of careful study are everywhere evident. Alas, the work is not published separately. The Exposition of St. John's Epistles in the same work by Dr. Pope is, it need scarcely be said, equally fine. The two volumes in the Cambridge Bible on the Gospel and Epistles by Dr. Plummer are as good as so compendious a work can be. Quite recently a new exposition of excellent quality by Dr. Watson of Largs (Maclehose) has appeared. The author of this modest volume, without troubling himself or his readers with references to other opinions and books, presents his own interpretation in wonderfully simple and lucid language. The first volume of an Exposition of the Gospel by Dr. Dods has just appeared in the *Expositor's Bible* series. The Exposition of the Epistles by Dr. Alexander in the *Expositor's Bible* is, of course, a good specimen of the bishop's well-known gifts. The Exposition of the Gospel in the *Pulpit Commentary* by Dr. Reynolds is very full and able. This list is enough to show the new turn which the study of Scripture is taking, a turn in which we can only rejoice. If St. John can be made as much the common property of the Church as St. Paul, the result can only be good.

There is no reason to think that the effect of the present direction of thought will be to displace St. Paul. This could only be the case if the teaching of the two apostles were mutually antagonistic, but it is not so. Their teaching is

mutually complementary. The difference in regard to the truth common to both is simply one of expression and proportion. Thus the doctrine of Christ's propitiation so prominent in St. Paul (Rom. iii. 25) is not absent from St. John (1 John ii. 2, iv. 10). The doctrine of sin is not less prominent in St. John than in St. Paul. Compare the teaching of Rom. iii. with 1 John i. 7-9, ii. 1, 2, iii. 4-9, etc. Faith, again, which plays so great a part in St. Paul, is scarcely less honoured in John's Gospel and Epistles (*see* 1 John v. 1, 5, 10, 13).

It is especially in the characteristic teaching of St. John that the differences are seen. Here, again, there are no absolute differences. It is a question of measure and completeness. St. Paul's teaching moves largely in great antitheses—Law and Grace, Faith and Works, Sin and Righteousness, Flesh and Spirit. St. John has antitheses, but different ones—Life and Death, the World and the Father, Christ and Antichrist. It may be said that Paul is theological and John ethical. Yet this must be taken with limitations. Assuredly, Paul's teaching, both about God and man, is ethical enough, as St. John is theological. Was not the latter known in early days as "the theologian"? Still the distinction is a true one. In St. Paul the theology and ethics are kept apart very much, in St. John they interpenetrate. How vividly John's two images,—God is light, God is love,—beautifully expounded by Haupt (pp. 25-34, p. 258), bring out God's moral character! His teaching about the supremacy of love is scarcely more complete than St. Paul's (1 Cor. xiii.; Rom. xiii. 10), but it is more striking, because isolated.

St. John is often described as bringing out the "mystical" side of religion. There is considerable confusion in the use of the term. I believe that the only right use of it is to designate the teaching which exaggerates the inwardness and spirituality of religion. Undoubtedly the essence of true religion according to Scripture lies in its inwardness, in union and fellowship with God. To call this mysticism is misleading. The name belongs properly to those who carry this single idea to excess, and ignore everything else. It is quite true that the inward, spiritual nature of Christianity is set in strong relief in St. John. This explains why his writings have always had such charm for those to whom religion is an inward life, made up

of penitence and faith, of joy and love and hope. Again, we must notice that this aspect of Christianity is found in St. Paul, only it is less prominent. There is nothing in St. John more emphatic than Gal. ii. 20: "I live; yet not I, but Christ liveth in me." Again, "To me to live is Christ." "If any man be in Christ." "Ye are dead, and your life is hid with Christ in God." But, of course, it is in St. John that this truth is most conspicuous. Christ's own teaching in St. John's Gospel in the Parable of the Vine and branches, and elsewhere, is as explicit as words can be. In the epistle, everything turns on the believer abiding in God, and God abiding in the believer (iii. 24, iv. 13).

A noteworthy difference of phraseology occurs in the designation of believers. St. John always speaks of them as "children" of God, never as sons, reserving "Son" for Christ exclusively. The Revised Version brings out this point well. St. Paul applies both terms to believers, while of course calling Christ "Son." Was it, in part at least, reverence which prevented St. John including Christ and believers under one designation, reverence born of special intimacy with the Lord? Far be it from us to imagine any want of reverence indicated by the Pauline use; and yet we can conceive the possibility of such a reserve in one of John's character. The difference of meaning is not insignificant. "Son" conveys the idea of right, privilege, dignity, which was evidently present to St. Paul's thought. "Child" suggests simply the thought of a common nature. The believer is partaker of the Divine nature. The idea of affection is secondary. St. John expresses the idea of "Son" in another way: "To them gave he the right to become children of God" (chap. i. 12). The meaning of "child" is also involved in another Johannine phrase, "born of God" (chap. i. 13). "Whosoever is born of God" (1 John iii. 9, v. 1, 4, 18). Let us hear Dr. Haupt. "St. Paul regards us as children of God adoptive, while St. John regards us as children in nature and reality. The former stands hard by or is closely related to the Pauline emphasis on the Christ *for* us; the latter is more in harmony with the Johannæan emphasis upon the Christ *in* us. According to St. Paul, we receive for Christ's *sake* the *rights* of children; according to St. John, we receive *through* Christ the children's *nature*. It is most evident that the two views are substantially one and true; but they depend on the respective

general systems of the two apostles" (p. 156). See also suggestive remarks on "children" and "sons" on p. 166.

The designation of Christ as the "Word" is peculiar to St. John. St. Paul's phrase "Image" (Col. i. 15) comes nearest to it. The standing designation in both apostles is, of course, "the Son."

Another Johannine phrase is life, eternal life. It is found in Christ's teaching in the other Gospels as well as in Paul, but it is frequent in John. It occurs nearly forty times in the Gospel, and it is proportionately frequent in the First Epistle. The keynote is struck in the Gospel in chap. i. 4, "In Him was life," and the note is prolonged to the final "that, believing, ye might have life" (xx. 31). In the epistle the first verses speak of "the Word of life, that eternal life," and almost the last one says, "This is the true God and eternal life." What room there is for discovery here! Dr. Haupt might very profitably be consulted on the leading passages where the phrase occurs.

Another point needing more exposition than it has yet received, is the use of the term variously rendered "Advocate" and "Comforter" in the Authorised Version. In St. John's Gospel the Spirit is called "Comforter" or Advocate (xiv. 16, 26, xvi. 7); in the epistle the title is given to Christ Himself (ii. 1). Still Christ calls the Spirit "another" Comforter, implying that the name belongs also to Himself. St. Paul's teaching in Rom. viii. 26, 27, bears closely on this question.

It is in St. John that the standard of Christian holiness is put very high, we were about saying the highest. The antithesis between the Christian circle and the world is drawn very sharply. "If any man love the world, the love of the Father is not in him" (i John ii. 15). Such a saying is not to be evaded. The same may be said of "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (iii. 9). We are glad to say that modern exposition does not seek to

explain away these strong sayings; but clearly it scarcely knows yet what to make of them. The Churches which insist on a high standard of Christian living have much to expect from future study of St. John.

A special excellence in Dr. Haupt is that he constantly uses the Gospel to explain and illustrate the epistle. The coincidence between the opening verses of the two books lies on the surface; but such coincidences run through the whole of the books. Thus on i. 8 we read, "The expression 'to have sin' requires consideration. It is specifically Johannæan; cf. John ix. 5, xv. 22, 24, xix. 11." The new and old commandment (chap. ii. 7, 8) is admirably illustrated from the Gospel, chap. xiii. 1 John iii. 5 is explained by John i. 29. Indeed there are few difficult passages in the epistle which are not more or less fully explained by references to the Gospel.

A special attraction in St. John's Gospel is that it is so full of Christ's own teaching. There are whole chapters with little else (see chaps. iii., vi., x., xiv.-xvii.). Not even an apostle comes between us and the speech of the living, eternal Word. No doubt the other Gospels have much of Christ's personal teaching (see Matt. chaps. v.-vii., xiii., xxiv., xxv.; Luke xv., xvi.). Still the difference is obvious. We also mark a great difference of style and subject between Christ's teaching in the Synoptists and in St. John. Perhaps the first difference is due to the second. In the Fourth Gospel are we not listening to many of the "heavenly things" spoken of in chap. iii. 12?

There can be little doubt that the study of St. John will tend to promote Christian charity. 1 Cor. xiii. paints the ideal Church of the future. How different from the actual Church of the past and present! St. John will do much to convert St. Paul's ideal into fact.

I have only noted a few of the more obvious points presented by St. John's writings for study in the future. More recondite discoveries will reward future investigators.

The Old Testament in the light of the Literature of Assyria and Babylon.

By THEO. G. PINCHES, BRITISH MUSEUM.

INTRODUCTORY.

THE resurrection of the literature of ancient Babylonia and Assyria has thrown a light on the Old Testament narrative and on the history of the ancient East as valuable and instructive as it was, at the time, unexpected. Instead of comparative barrenness and uncertainty, the student meets with a fulness of detail and a precision of knowledge such as is but little short of marvellous, when we consider how completely this ancient literature had been lost, and what acuteness and devotion were needed to recover the key to its closed storehouse. It is difficult to estimate how many volumes would be required now to tell all that is known, and to publish all that has been found, connected with this science of Assyriology, a few decades ago practically non-existent.

The Babylonians were a mixed race, partly Semitic and partly Akkadian (supposed Turanian). It is thought that the original home of the Akkadians was in the mountainous region east of Babylonia, and that they descended to the plains, and, by some means, friendly or otherwise, settled among the Semites who dwelt in Mesopotamia. These Akkadians brought with them their system of writing, at that time practically hieroglyphic. This script was developed, in Babylonia, to purely conventional forms, bearing ultimately little or no resemblance to the objects they were originally intended to represent. This change arose partly from the fact that clay, a substance not suitable for drawing on with a *stilus*, was the principal writing material used, and caused the substitution of wedges for lines of equal thickness, in consequence of their being impressed with the corner of a square stick, and partly from the change from vertical to horizontal writing (read from left to right), in which the characters, being turned sideways, lost, in most cases, their identity as pictures.

Assyria, which seems to have been for a long time colonised from Babylonia, probably declared herself independent about the eighteenth century

B.C. The two countries, after this period, were frequently at war with each other. Although the Assyrians, their native language being Babylonian, took the wedge-writing with them, they were probably not over well-supplied with literary material, and for this reason, when they invaded Babylonia, they took care (at least, in later times) to bring back with them such inscribed tablets as they could get hold of, which were duly copied and placed in the Assyrian royal libraries. These literary spoliations seem to have taken place more especially in the reigns of Sargon the Later and Assurbanipal (722-705 B.C. and 668-626 B.C.). With the exception, therefore, of the Assyrian historical inscriptions, contracts, letters, and reports, all, or nearly all, the texts found in Assyria are of Babylonian origin, and were composed and produced in Babylonia.

The inscriptions found in Assyria and Babylonia consist of legends (such as those of the Creation, the Flood (Gilgames), the hero Etanna, etc. etc.); fables (such as those of the fox, the horse and the ox, etc.); hymns (bilingual and sometimes alliterative), penitential psalms (often bilingual), incantations (also often bilingual), proverbs, phrase-tablets in Akkadian and Assyrian, syllabaries in three and in four columns, bilingual lists, bilingual and Semitic glossaries, omen tablets, astrological reports, astronomical observations, contracts, lawsuits, trade documents, lists of kings with the lengths of their reigns, etc.

It is the bilingual lists and syllabaries which form the basis of our knowledge of the Assyro-Babylonian language and literature. The former class are, as their name indicates, lists of words in two languages. They are sometimes arranged according to their meanings, sometimes according to their roots, sometimes apparently arbitrarily. The Akkadian column, as containing the language to be explained, is on the left, the Semitic-Babylonian (or Assyrian) on the right. The latter class (the syllabaries) give the pronunciation or pronunciations of the characters, the characters themselves, and the names or meanings of the characters, or both.

The following will give an idea of what a bilingual list is like :—

sig	en -	šu,	"weak."
si	e - ni -	šu,	"to be weak."
mu-un-na-ab-si-ga	u-tan-ni-ša-an-ni,		"he made me weak."

In this extract, the Akkadian root *sig*, also abbreviated to *si*, is shown to express the idea of "weakness," and may be used either as an adjective or a verb. The third example shows it with the verbal prefixes *munna*b, and the vocalic lengthening *a* (*munnabsiga*, "me he weakened," corresponding with the Assyrian *utānnišanni*, third pers. sing. aor. of the secondary form of Piel). *Ēnšu*, *ēnšu* (= *enišu*), and *utānnišanni* are probably from the root עָנַשׁ, in Heb., "to fine" (weaken by exacting a recompense). It probably has nothing to do with the Arab. أَنْث. The Akk. words are often accompanied by glosses giving the pronunciation of the characters in doubtful cases.

The following are examples of syllabaries :—

u | < | gi - gu - ru - u.²

u shows the beginning of a fresh line, *u* is the pronunciation of the character, *gigurū* its name, apparently given to it because it has also the values of *gi* and *gur*.

ab | ar - hu.³

as we learn from this, has, when pronounced *ab*, the meaning of *arhu*, probably a kind of ox, cf. Arab. أَرَح.

Ba - ad | pi - tu - u, "to open."
Uš | da - a - mu,⁴ "blood."

This informs us that the character <, with the pronunciation of *bad*, is rendered in Assyro-Babylonian by *pitū* or *petū*, "to open," the Heb. פָּתַח, Arab. فَتَح (with the smooth guttural, ح), and, with the pronunciation of *uš*, by *dāmu*, "blood," the Heb. דָּם.

¹ *Cuneiform Inscriptions of Western Asia* (generally abbreviated *W. A. I.*), vol. ii. pl. 48, lines 19-21 *gh*.

² Syllabary S^a, Col. iv., l. 23.

³ Syllabary S^b, line 254. ⁴ Syllabary S^b, lines 222, 223.

Šu-u | X | maš-te-nu-u | kiš- [ša-tu^m],⁵
"The universe."

This extract shows that the Akkadian pronunciation of X, when rendered by the Assyro-Babylonian *kiššatu* "the universe," is *šu*, and that its name is *maštenū*.

There are also many other classes of explanatory lists besides the above, all of them of immense value, not only for the interpretation of Assyrian, but also for Semitic and Akkadian philology, shedding light on the dialects of the latter language, and also on Kassite and (indirectly) Elamite or Susian.

All the tablets from Babylonia (except documents of a private nature) are, as a rule, furnished with colophons, from which we learn that the standard works were, in Babylonia, written by or for private individuals, and presented to the temples. The following is one from a Babylonian hymn to the setting sun :—

*Ana Nabî hêli-šu, Nabû-balaš-su-iḫbî, âbil Ê-sagilâa, ana balaš napšâti-šu, Nabû-êpiš-âhî, âbil Ê-sagilâa, ušēštir-ma ina Ê-zida ukîn.*⁶

"Nabû-balaš-su-iḫbî, son of Ê-sagilâa, has caused Nabû-êpiš-âhî, son of Ê-sagilâa, to write (this tablet) for the god Nebo, his lord, and has placed it in Ê-zida."

Ê-zida, now known as the Birs-Nimroud (explained by the natives of the place as being for Burj-Nimroud, برج نمرود, "the Tower of Nimrod"),⁷ and regarded by many scholars as the Tower of Babel, was one of those *Zikkurâtî* (temple-towers or observatories), so common in Babylonia and Assyria. The principal deity of this one seems to have been Nebo, the god of knowledge (Nabû, "the prophet," or "teacher"), and it consequently contained a library of select tablets, presented by the devout.

In Assyria, however, there seems not to have been so many private libraries as in Babylonia, and the presentation of tablets to the temples by private individuals was probably not customary. As a compensation, however, for this, the kings sometimes constituted themselves the patrons of learning; established extensive libraries in their own palaces at Kouyunjik, and constantly added to them.

⁵ Syllabary S^c, l. 229.

⁶ *Transactions of the Society of Biblical Archaeology*, vol. viii. p. 168.

⁷ So I learn from Mr. Rassam.

The Assyrian tablets are, in fact, the foundation of our knowledge of the literature of this part of the ancient East, for, being done under royal supervision, they are not only well written, but, unlike the majority of those from Babylon, well baked, and therefore excellently preserved.

Like the Babylonian tablets, the Assyrian ones also had colophons. A very common one was as follows:—

Gabri mât Aššur (D.S.¹), kima labiri-šu šaṭir-ma-bārim.

"Assyrian copy,² written and reproduced³ like its old one."

This is often followed by the words (engraved after the tablet was baked):—

Kišitti Aššur-banī-apli, šar kiššati, šar mât Aššur (D.S.).

"Property of Aššurbanipal, king of the universe, king of Assyria."

The commonest colophon, however, is probably the following:—

Ékal Aššur-banī-apli, šar kiššati, šar mât Aššur (D.S.), ša ana Aššur u Bēti taklūm, ša Nabū u Tašmētum, uzna rapaštum išrukuš, ihuzzu éna namirtum, nisik dupšarrūti, ša ina šarrāni alik mahria mimma šipru šuatu la ihuzzu, nimek Nabī, tikip santakki, mala bašmu, ina duppāni aštur, asnik, abré-ma ina tāmarti šitassia kirib ékallia ukīn. Etilli-ka, nār ilāni, Aššur. Mannu ša itabbalu ū lū šum-šu itti šumia išaṭṭaru, Aššur u Bēlu aggiš, izziš liškipu-šū-ma šum-šu, zēr-šu, ina mātī lihálliku.

"Palace of Aššurbanipal, king of the universe, king of Assyria, who trusteth to Assur and Beltis, to whom Nebo and Tašmēt have given wide ears, (who) hath seeing eyes, the collection of the literature, which thing no one among the kings going before me had possessed—the deep wisdom of Nebo, the mass of the records as much as is prepared, I have written on tablets, brought together, explained, and have placed in my palace for my studying and reading.—Thy prince, light of the king of the gods, O Aššur!⁴ Whoever

destroyeth or writeth his name with my name, may Aššur and Beltis angrily and fiercely overthrow him, and drive forth his name and his seed from the land."

Not only, however, did Assurbanipal have tablets made for his own pleasure, but he also presented some to the library of the temple of Nebo at Nineveh. As the colophon attached to these texts is very interesting, I here give a translation of that also:—

Transcription:—*Ana Nabī, āplu gitmahum, pakid kiššat šamē u iršitū, tameh izzu'u, šabit gi-duppi šimāti, ūrrik ūmū, muballiṭ mīti, šakin nāru ana nēši éšāti, bēlu rabī, bēli-šu, Aššur-banī-apli, rubū migir Aššur, Bēl, Nabū, rēu zanin éšrēt ilāni rabīti, mukin sattukki-šun, mār Aššur-āhā-iddina, šar kiššati, šar mât Aššur, binbin Sin-āhē-ēriba, šar kiššati, šar mât Aššur, ana balat napšāti-šu, ārak ūmē-šu, šalam zēri-šu, kunnu išid kussī šarruti-šu, šemī suppi-šu, mahari tešliti-šu, lā-magiri-šu ana kâtā-šu mullē, nimek Éa, kalūt niširti, apkallu ša ana nūh libbi ilāni rabīti šūluku, ki pi duppāni gabri mât Aššur u mât Akkadī, ina duppāni aštur, asnik, abré-ma ina imi-gu-lā É-zida, bīt Nabī, ša kirib Ninua, bēli-ia, ukīn. Ana kišidti Nabī, šar kiššat šamē u iršitū, imi-gu-lā šuatu ḥadiš naplis-ma ša Aššur-banī-apli, rēšu palih ilūti-ka ūmēšam šurka takkalti, balat-su kibī. Lutta'id ilūt-ka rabīti.*

"For Nebo, the princely son, ruler of the universe of heaven and earth, who holdeth the tablet and keepeth the papyrus of the fates, lengthener of (one's) days, saving from death, establishing light for the people in trouble, the great lord, his lord, Aššurbanipal, the prince obedient to Aššur, Bēl, and Nēbo, the shepherd who is patron of the temples of the great gods, establisher of their ordinances, the son of Esarhaddon, king of the universe, king of Assyria, grandson of Sennacherib, king of the universe, king of Assyria, for the preservation of his life, the lengthening of his days, the peace of his seed, the establishing of the foundation of the throne of his royalty, the hearing of his prayer, the receiving of his supplication, to deliver those disobedient to him into his hand, he who is the wisdom of Éa, the guard of the treasure, the prince who hath been caused to come for the quieting of the heart of the great gods, according to the tablets, the copies of Assyria and Akkad, I have written on

¹ D.S. = "Determinative suffix."

² Lit. "Copy of the land of Aššur."

³ The Akkadian group used means "made to be seen."

⁴ Apparently the words "I am" are to be understood here. A beautiful cylinder in the British Museum, which may possibly have belonged to Assurbanipal, has the similar invocation: "Thy prince, O light of Nebo, always going behind thee, have mercy upon me" (= "I am thy prince," etc.).

tablets, brought together, explained, and have placed (this) in the collection of Ê-zida, the temple of Nebo, which is within Nineveh, my lord. Look joyfully upon that collection, as the property of Nebo, king of the universe of heaven and earth, and daily take care of Aššurbanipal, the servant fearing thy divinity, (and) command his preservation. Let me glorify thy great divinity."

From this we see that it was with a full consciousness of doing an important work that Assurbanipal made himself the patron of Assyrian literature, and it will be no doubt generally admitted that "the great and noble Asnapper" was one of the most enlightened princes of his time. Nebo, the Assyrian god of literature, has indeed "saved him from death." Thanks to him (and be it to his never-dying renown), the Mesopotamian idea of the creation of the world and the flood are

no longer hidden from us, and all the "treasures" extant, of which this noblest of Assyrian kings was "guard," will be ransacked to throw light on that Book which, of all others, we hold most in reverence. Assurbanipal's predecessors on the throne of Assyria—the Shalmanesers, Tiglath-pileser III., Sargon, Sennacherib, Esarhaddon—all will bring their quota of confirmation or illustration, and Babylon, and Palestine itself, will not be silent, thanks to the Egyptian scribe of Tell-al-Amarna. Every inscription that can throw any light will be laid under contribution. The task, though full of interest, is a difficult one; but the writer hopes to bring at least a little that is new, as well as much that is interesting—a compensation which he trusts may influence the reader to overlook the unavoidable shortcomings of his work.

Requests and Replies.

May "*επισημόν*" in St. John x. 10 be understood as though it had the neuter article, so that the translation may read *pre-eminently* or *pre-eminence*, instead of "abundantly" or "abundance"?—American Subscriber.

Regarding the passage in John x. 10, I am inclined to think the associations in which *περισσόν* occurs, as found at all events in *the Four Gospels*, bind it down to the notion of *overplus*, *abundance*, as the primary signification. Compare *περισσεύοντα ἄρτων*, "have bread enough *and to spare*" (Auth. Ver.), Luke xv. 17; and the use of *περισσεύον* in the miracle of the Loaves and Fishes, as Matt. xiv. 20, etc. Also *περίσσευμα τῆς καρδίας*, as Matt. xii. 34 and Luke vi. 45, can mean only *overflow* in copiousness, not *pre-eminence* in position. The *νομή*, or pasture, in the previous context, points in the same direction, leading on to the notion of *fulness* as a crowning consideration. I have only time to adduce one other point, viz. the parallel in Xen. *Anab.* 7. 6. 31, where *ἀφθόνοισι* in the balancing clause settles the sense of *περιττόν* in the antithesis, so that it must mean "to have a *superplus*," if we may so phrase it; in other words, a surplus or abundance of it.

W. D. GEDDES.

How do you distinguish between the Apocrypha and the Pseudepigrapha?—C. T.

The Apocrypha contains those books which were not included in the Palestinian Canon, but which found a place among the sacred writings used by the Jews of the Dispersion. They were written in Greek, but it is possible that there was in some instances a Hebrew original, though of such we have at present no remains. They were reckoned as part of the Old Testament Canon by the Roman Catholic Church at the time of the Council of Trent (see Westcott's *Bible in the Church*). Pseudepigrapha is a name given by the Rev. W. J. Deane and others to those other Jewish writings (in one case, that of the *Sibylline Oracles*, early Christian) which were not included even in the Secondary Canon of the Apocrypha. The term means "falsely inscribed," not in the sense of "literary forgeries; . . . but the authors, having something to say which they deemed worthy of the attention of contemporaries, put it forth under the ægis of a great name, not to deceive, but to conciliate favour." Many of them have perished, and we know only their names. But of those which survive, an account will be found in Schürer's *Jewish People in the Time of Our Lord*, in Mr. Deane's *Pseudepigrapha*, and especially in Mr. J.

E. H. Thomson's *Books which Influenced our Lord and His Apostles*, in which will be found a complete guide to the editions of the original texts. The *Psalter of Solomon* has been recently edited by Professor Herbert Ryle. There is at present no translation of the whole of them; but a guide to the Greek will be found in the forthcoming *Concordance of Biblical Greek*, by the late Dr. Hatch, whose *Essays in Biblical Greek* should also be consulted. The study of these books may be said to be only just commencing, but its importance in relation to the environment of the early Christian Church is very great. See also *Church Bells*, 11th September 1891, and THE EXPOSITORY TIMES, October 1891.—FREDERIC RELTON.

Is there any evidence that the Jews, on their return from the Captivity, made any attempt to conform the building of the temple or its ceremonies to the visions of Ezekiel (see xliii. 10, 11).—S. S. B.

I can only answer this question in the most general way. We have no detailed description of the second temple anywhere, and the few references to it which occur do not enable us to judge how far its construction was directly influenced by Ezekiel's vision. It appears, for example, that at a later period it had only one lampstand, instead of ten as in Solomon's temple; but on this point Ezekiel is silent. It had also veils over the entrances to the Holy Place and the Holy of Holies, whereas both Solomon's temple and Ezekiel's have folding-doors (see 1 Macc. i. 21, 22, iv. 51). The "doors" in Mal. i. 10 may be the doors of the courts. Other allusions are not more helpful than these. With regard to the ritual and *personnel* of the temple, the case is somewhat different. Where Ezekiel differs from the Pentateuch, there is no doubt that post-exilic usage followed the law rather than the prophet; and there is no evidence of there having ever been a state of things corresponding to Ezekiel's regulations. It has to be borne in mind that the vision of Ezekiel contains ideal features which made its complete realisation manifestly impracticable. If your correspondent cares to look at the internal probabilities of the case, it might be suggested as a reasonable view that Ezekiel's vision was accepted by the returned exiles as the expression of certain fundamental ideas with regard to the true worship of God, that these ideas were carried out in the way best suited to the circumstances

of the time (which are very imperfectly known to us), whilst the fact just mentioned served to remind them that literal conformity was not expected of them.—JOHN SKINNER.

Can an explanation be given of the difference between Gen. xlvii. 31, "And Israel bowed himself upon the bed's head," and the quotation of that verse in Heb. xi. 21, (Israel) "worshipped, leaning upon the top of his staff"?—Adolescens.

To begin at the beginning, "Adolescens" probably knows that the Hebrew was written without the points which express the vowels till at least as late as the sixth century A.D. Translators before that had only the consonants of words before them. The last word in Gen. xlvii. 31 would have only three letters in their MSS. (H T M). This, with one set of vowels supplied, would read *matteh*; with another, *mittah*: the former "staff," the latter "bed." The translators of what we call the Septuagint read the word as *staff*, and the writer of the Epistle to the Hebrews followed this his familiar version. "And Israel worshipped upon the top of his staff," or "towards the top of his staff" is the LXX. version followed by the writer of the epistle. The translator of the Vulgate, looking at the same Hebrew word, read it *bed*, and translated Gen. xlvii. 31 accordingly. The same view has been taken of its meaning in our English version,—a sensible view,—Jacob bowing in thankful adoration upon his bed's head is very intelligible.

When the Vulgate translator came to the Epistle to the Hebrews he found there in Greek, "And he worshipped *upon* or *toward* the top of his staff." Perhaps it was from not seeing much meaning in this that he rendered it, "Adoravit fastigium virgæ ejus." Certainly it was not exact with the Greek. The fact seems to be, then, that the LXX. translators went off on a wrong scent in translating *staff*; they were followed in the way of quotation by the writer of the Epistle to the Hebrews; and the Vulgate translator (St. Jerome), in trying to make better sense of the Greek before him, produced this sentence to which Roman Catholics appeal in defence of image worship. They have to help out even this evidence, I suppose, by assuming that Jacob's staff had an image on the top.

Our English translators say "*leaning* on the top of his staff," which makes the error of the LXX. at least describe an action similar in spirit to what Jacob actually did.—JAMES ROBERTSON.

Psalm cxvi. 11. Having regard to the etymology of the Hebrew word translated A.V. "liars," and R.V. "a lie," and to the scope of the Psalm, does the author imply that he had temporarily fallen into a pessimist view of human life—that it was a sham and a deception? If so, we seem to have a key to the experience referred to.—J. F. L.

I hardly think that this can be the meaning of the verse. The Psalm is a thanksgiving for deliverance from imminent peril; whether personal (as I prefer to think) or national, it is unnecessary for our present purpose to inquire. The Psalmist recalls his feelings in that moment of hopelessness and helplessness. *I said in my perplexity*; in my alarm and restless anxiety, when I knew not

whither to turn for help—for this is what he means by the word rendered *haste*, and not that his thoughts were rash and ill-considered—*all men disappoint*; all human aids prove false and disappointing, they are but a broken reed to those who lean upon them. Convinced of the futility of relying on human aid, he turned in faith to God, and was delivered. So we must supply the link of connection with ver. 12, which assumes the fact of deliverance, and eagerly inquires what return he can offer to God for all His benefits.

With the first half of ver. 11, cf. Ps. xxxi. 22; with the second, Ps. lxii. 9.

A. F. KIRKPATRICK.

Sowing and Reaping.

A SERMON TO CHILDREN.

BY THE REV. GEORGE MILLIGAN, B.D., EDINBURGH.

"Whatsoever a man soweth, that shall he also reap."—GAL. vi. 7.

I DARESAY we that have all heard people discussing which of the four seasons of the year is the best. "I like spring," says one, "with its young buds and its fresh green leaves." "No, give me summer," says a second, "with its lovely flowers and warm days and long light evenings." "Ah! but what of autumn," strikes in a third. "What can be more beautiful than the golden corn fields or the hill-sides all purple with heather?" "Well," rejoins a fourth, "though all that is true—winter is my favourite. I like the clear frosty days and the pure white snow, and then how cosy the evenings are round a roaring fire." And so they go on discussing which season is best, quite forgetting that each in its own place is best, and that we need all to make up the fulness and richness of God's year. And not only that, but forgetting also that the four seasons are dependent upon each other, each preparing for the one that follows. The snow and frost of winter make ready the ground to receive the seeds in spring; the seeds in spring blossom into the flowers of summer and the fruit of autumn. Now, it is this relation between two of the seasons of the year, spring and autumn, that St. Paul makes use of in our text. Sowing in spring is necessary if there is to be reaping in autumn, and the kind of sowing determines the kind of reaping. So it is, the apostle tells us, in our own lives, "Whatsoever a

man soweth, that shall he also reap." Let us look at these words a little more closely, and see what they may teach us all. And the first lesson they remind us of is a very simple one.

I. WE ARE SOWERS.—Just as in spring the sower goes forth and passing up and down the bleak dark field scatters on all sides seeds from the bag which he holds in his hands, so day by day in our lives, as in a great field, we are sowing seeds of which some day we shall reap the harvest. The thoughts, the words, the deeds, which make up our everyday lives, and about which we usually think so little, are all seeds, taking root within us, and determining what kind of men and women we are to be. I am afraid that this is a truth which we often forget. We talk as if it did not really matter very much what we were as children, so long as we determined to be good and useful when we were grown up. And we think that somehow we have only got to wish it, and we can become good and useful all at once, whatever our past characters may have been. But that is as absurd as if a farmer were to go to a field which he had quite neglected, and in which he had sowed no seed, and expect it all of a sudden to bear a rich harvest. No, we must sow first if we are ever to reap. Our character, the place we make for ourselves in the world, the reputation we bear—all, like

the corn, are a matter of growth. And before there can be growth there must be seed. Let me tell you a story of three boys, which may help you in understanding this. They were at the same school, sat on the same benches, and learned the same lessons; but they had all different aims and hopes in life. One was a dull, heavy-looking boy, but he was plodding and industrious, and resolved to work hard that some day he might be a great man. The second was a bright, clever boy, a great favourite with every one. He did not care much about learning; he only wished to become rich. While the third was ambitious neither about being great or rich. All he cared for was to lead a retired, useful life. Years passed. The first boy became Lord Chancellor, one of the greatest men in the Kingdom. The second went to India, and there amassed great riches. While the third went down to a quiet, country village, living a quiet life, and writing many beautiful songs and hymns. Now, I do not say anything just now about which of these three boys had the noblest and best aim. You can judge that for yourselves. All I wish you in the meantime to notice is, that they reached their different goals; and that, if we want to understand their characters as men, we must go back to what they were when boys at school. The seed they sowed there was the beginning and cause of the harvest they afterwards reaped. And not only that, it also determined the *kind* of harvest. And this brings us to our second lesson, the *kind* of harvest. For—

2. WHAT WE SOW THAT WE REAP.—How clear this is in the natural world! If a farmer wishes to reap oats in a certain field, then he sows oats; or barley, then he sows barley. He would be a very foolish man who expected to have a barley harvest from oat-seed, or a wheat harvest from rye. Of course he would. But are we never guilty of something quite as foolish? Do we never sow the seeds of idleness, or carelessness, or sin, and then are astonished when we have only a harvest of the same? But there is no reason for astonishment. The law is universal. As the seed, so the harvest. What we sow, *that*, and nothing else, we reap. How many examples of this we have in the Bible! Think of Cain beginning to sow little seeds of anger and jealousy in his heart towards Abel his brother. He thought little of them at the time,

certainly not of the harvest they would yield. And yet what a terrible harvest that was! The little seeds grew until they ended in death—Abel's death. Or, again, think of Esau. There is so much to like in Esau. He was so kind, so generous, so affectionate. Ah! but then he was so careless, so selfish. Remember him as a youth, for a mess of pottage parting with his birthright, his privileges as elder son. He did it so lightly, heartedly, and then went his way, eating and drinking and hunting as if nothing had happened. Yes, but then remember him again, as a man forty years old, standing by his father's bedside, and finding that because he had sold the birthright he had lost the blessing. That was the harvest. Not all his cries and bitter tears could win the blessing back for him. He must reap as he had sowed. It is a solemn, an awful truth. Would that I could burn it in upon your minds and hearts. You cannot sin without reaping the consequences. Each sin is a seed which some day and somehow will bear its own fruit. But, thank God! this truth has also its bright side. If seeds of sin are thus punished, seeds of well-doing have their corresponding reward. They grow, making our characters ever stronger and better—more able to resist what is evil, more inclined to follow after what is good. The happiest man or woman is the man or woman who has had the happiest and best childhood, whose years are "bound each to each by natural piety." And the same is true of the good we can do others. A great tree can spring from a little seed. The beginnings of much good may be laid in the simplest ways. Have you ever heard of Count Zinzendorf? When he was still a lad at school he united, we are told, his companions in a little Guild, which he called "The Order of the Grain of Mustard Seed," of which the badge was a ring with this motto, "No man liveth unto himself." It was very little, of course, that these boys could do to help others. But they planted a seed, and the seedling grew into the great Moravian Missionary Brotherhood, with branches extending throughout the world. And so with all other great efforts. They must have a beginning; they must have a seed. And if only the seed is there, sown in good ground, it will, like the seed in our Lord's parable, bring forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold, for our reaping in after days. For it is—

3. IN DUE SEASON WE SHALL REAP. The harvest does not appear immediately. It is in spring that the seeds are sown; not till autumn can the harvest be gathered in. Only after "long patience" does the farmer see the fruit of all his toil. And we, too, need patience. Not all at once can we become very strong or very wise; not all at once can we become very good or very useful. Our characters, like the corn-fields, must have time to grow. Do not be discouraged then if you do not see the fruits of your efforts so quickly as perhaps you would like. The great thing is to be continually sowing good seed, knowing that just because it is seed, it must grow. When some of the mummy cases in which the old Egyptians had buried their dead hundreds and thousands of years ago were opened, there were discovered in them a few grains of corn. And these grains, though so old, so long hidden from sight, when planted in the earth, sprouted and grew and bore fruit. The same life is in every kind word and every loving deed. We may think that they are dead, buried, and forgotten. But some day the sun shines upon

them, and we see them once more; no longer solitary words or deeds, but bringing with them, under God's blessing, rich harvests for ourselves and for others. I say, we know not how. I say, under God's blessing, for lastly—

4. GOD GIVETH THE INCREASE.—The farmer may prepare the field and plant the seed, but he cannot make it grow. God alone can do that. He causes the sun to shine, and sends the refreshing dew and rain. Without Him there would be no fruitful trees or rich golden harvests. And it is in the same God that we too "live and move and have our being." We are dependent upon Him not only for the air we breathe, but for the grace and strength by which alone we can please Him, and become what He would have us to be. Ask Him then for His gift of the Holy Spirit. Pray to Him to guide and direct you in all your ways, and then indeed you shall be like to those sowers who go forth "bearing precious seed," and who come again with rejoicing, "bringing their sheaves with them."

The Expository Times Guild of Bible Study.

MEMBERSHIP IN THE GUILD.—The Guild will now be more formally constituted through the enrolment of Members. The sole condition of membership will be the promise to study (that is, not merely to read, but to study with the aid of some reliable commentary) the proposed portion of Scripture between the months of November and June.

This promise is not to be held in any respect binding should unforeseen circumstances prevent its being carried out.

Church dignitaries, Professors of Theology, and those who are to be engaged upon the study of any other portion of Scripture, will not be expected to make the promise, but will be enrolled as Honorary Members.

PROPOSALS FOR STUDY, 1891-92.—It is proposed that the Members of the Guild should study, with the aid of some commentary, either the first twelve chapters of Isaiah, or the Epistle to the Hebrews, or both.

The results of this study may be sent to the Editor

from month to month, in the shape of Notes, exegetical, expository, or critical, or Notes of Sermons or Addresses, or short illustrative paragraphs. The best of these papers will be published every month in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the Publishers for the book they select out of a list which will be given.

Members may also test their progress at the end of the session by answering questions which will be found in THE EXPOSITORY TIMES for June. For the best answers, modern books of value will be given.

These competitions are not compulsory. Those engaging in them who have not received a theological training at some college will not be expected to compete with those who have. Their contributions, though printed alike, will be judged separately. There is no fee.

Papers intended for December must be received by the 1st of November, and so on for each succeeding month.

Canon Driver and the Pentateuch.¹

BY THE REV. PROFESSOR A. R. S. KENNEDY, B.D., THE UNIVERSITY, ABERDEEN.

MESSRS. T. & T. CLARK'S International Theological Library has opened auspiciously and opportunely with the present volume from the pen of Professor Driver. The Oxford Professor, like our Scotch Hebraist who is to follow with a volume on Old Testament Theology, has not published much, but what he has elected to give us is of the first quality, and the editors of the series are to be congratulated on their choice of one so well-equipped for the difficult task of writing an *Introduction to the Literature of the Old Testament*. What Dr. Driver "conceives this to include is an account of the contents and structure of the several books, together with [some] indication of their general character and aim" (p. ix), from which it is clear that the author intends to confine himself to what is technically known as "special introduction." This is an unfortunate narrowing of the scope of Old Testament Introduction as a theological discipline. It is as a canonical collection that the literature of the Old Testament has a place in a theological series, and we have a right to expect at least some account of how the books of that collection attained canonical rank. On the other hand, if the books are to be treated as merely literary monuments of Hebrew thought, it is difficult to see why the extra-canonical books are excluded. Perhaps Dr. Driver would include the collection and transmission of the Old Testament books in the somewhat ambiguous *Introduction to the History of the Old Testament*, which, he tells us, his work is *not*. The promised volume of *Theological Encyclopædia*, however, by one of the joint-editors of the series, will doubtless show us how it is proposed to co-ordinate the various branches of Old Testament study. With this exception, nothing could be more admirable than the tone and contents of the Preface as a whole; the latter part especially contains in small compass much wise and greatly needed counsel. One sentence only I should like to quote as expressing at once the justification and the method of all

true biblical research: "There is a human factor in the Bible, which, though quickened and sustained by the informing Spirit, is never wholly absorbed or neutralised by it; *and the limits of its operation cannot be ascertained by an arbitrary à priori determination of the methods of inspiration; the only means by which they can be ascertained is by an assiduous and comprehensive study of the facts presented by the Old Testament itself*"² (p. xvii).

On the Preface follows a short introduction (pp. xxvii-xxxv), which anticipates and answers an objection often brought against the conclusions of recent critics as to the age and authorship of certain parts of the Old Testament, that they "are in conflict with trustworthy historical statements derived from Jewish sources." Dr. Driver has no difficulty in showing that the "age and authorship of the books of the Old Testament can be determined (so far as this is possible) only upon the basis of the internal evidence supplied by the books themselves, by methods such as those followed in the present volume; no external evidence worthy of credit exists" (p. xxxv).

Having thus cleared the way for the application of the methods of historical criticism, the author proceeds to the study of the Hexateuch (pp. i-150), the books of which are taken up one by one, and the leading divisions noted, with a summary of the contents and a critical analysis of each division. In view of the daily increasing attention which is being paid by all sections of the Church to questions of Old Testament criticism, I propose to devote the present notice of Dr. Driver's *Introduction* to a short *résumé* of his results as regards the problem of the Pentateuch, results which, as will presently be seen, are in substantial agreement with those of the so-called Graf-Wellhausen school.

Now the critical questions connected with the Pentateuch, which have engaged the attention of several generations of Old Testament scholars, may for our purpose be reduced to two:—I. The question of the documents employed in the composition or rather compilation of the Pentateuch; II. The question of the dates and mutual relations of these documents.

¹ The International Theological Library, edited by S. D. F. Salmond, D.D., and Charles A. Briggs, D.D.

I. *An Introduction to the Literature of the Old Testament*, by Professor S. R. Driver, D.D. [First Notice.]

² The italics are mine.

I. As to the first of these, the question of the documents, Old Testament critics are now practically unanimous that the first six books of the Hebrew Scriptures (the Hexateuch) are, in the main, a compilation from *four* distinct and independent sources. These are most frequently cited as :—

P or PC (the *Priest's Code*, the document which supplies the framework and greater portion of the Pentateuch, and is distinguished from all the others by a phraseology and style peculiar to itself; first extract, Gen. 1, 1-2, 4^a).

J (so-called from its author's use of the Divine name *Jahweh*, in English better *Yahweh*; first extract, Gen. 2, 4^b-3, 24).

E (in which the Divine name *Elohim* is preferred; first extract, Gen. 20, 1-17); and

D (nearly co-extensive with our Book of *Deuteronomy*). For detailed proof of the existence, extent, and characteristic features of these different documents, the reader is referred to Canon Driver's book. Briefly put, the grounds on which this critical dissection of the Pentateuch is justified are these :—“(1) The same event is doubly recorded; (2) the language, and frequently the representation as well, varies in different sections. Thus 1, 1-2, 4^a [from P], and 2, 4^b-25 [from J], contain a double narrative of the origin of man upon the earth” (p. 6). On a closer study, differences of language and style reveal themselves. “The style of 1, 1-2, 4^a is unornate, measured, precise, and particular phrases frequently recur. That of 2, 4^b ff. is freer and more varied.” Then as to difference of representation, it will be observed that in P, the order of creation is: vegetation, animals, man; in J: man, vegetation, animals, woman. Now precisely similar differences of language and representation recur from beginning to end of the Pentateuch, and can only be satisfactorily accounted for on the hypothesis that the recurring sections are derived from originally independent documents. I have already referred to the striking linguistic peculiarities of P, peculiarities so strongly marked, and so easily recognised, that a comparison of the analyses carried out by Nöldeke, Kuenen, Dillmann, Wellhausen, and Driver shows us that these scholars, however much they may differ in other respects, are in essential agreement as to the limits of the *Priests' Code* or priestly narrative.

What remains in the first four books after P is

subtracted, Driver is frequently content to assign to the “prophetical narrative” (JE), *i.e.* to the narrative formed before the date of the Deuteronomist (see below) out of the two originally independent narratives J and E, which so strongly resemble each other both in language and representation, that it is now impossible to distinguish with accuracy which parts belong to J and which to E. One of the most striking illustrations of successful analysis is afforded by the narrative of the spies (Num. 13 and 14), which may serve here as an example of Driver's method. His analysis of these chapters is as follows (p. 57) :—

{ P	13, 1-17 ^a .	21.	25-26 ^a . (to <i>Paran</i>).
{ JE	17 ^b -20.	22-24.	26 ^b -31.
{ P	32 ^a .	14, 1-2 (in the main).	5-7.
{ JE	32-33.		3-4.
{ P	10.	26-38 (in the main).	
{ JE	8-9.	11-25.	39-45.

Now if these two sets of verses are read consecutively, the following remarkable phenomena will be at once apparent—(1) “In P the spies start from the wilderness of Paran;” in JE presumably from Kadesh (cf. 13, 26 and 32, 8). (2) “In P they explore the whole country to Rehob in the far north;” in JE, only as far as Hebron. (3) “In P they represent the country as an impoverished land, not worth conquering (13, 32); in JE, as a fertile one, which the Israelites have not the means of conquering (13, 27-31).” And finally (4) in P, both Joshua and Caleb are named among the spies, both pacify the people, and both are to be allowed to enter Canaan; in JE, Joshua is not named as one of the spies, while Caleb alone stills the people, and is in consequence to be allowed to enter the Promised Land (Dr. p. 58). Facts such as these are clearly fatal to the tradition that Moses or a contemporary wrote these chapters as they stand, but find a full and sufficient explanation in the hypothesis that we have here a compilation from two (or rather three) originally independent sources, which the compiler has but imperfectly succeeded in harmonising.

To a study of the leading characteristics of these documents—the prophetical (JE), priestly (P), and Deuteronomic narratives—Canon Driver has devoted some most interesting and instructive pages, while special pains have been bestowed on the compilation of lists of words and phrases peculiar to P and D. Indeed, these lists are one of the most valuable features of the book.

II. While critics of diverse schools are, as we have seen, practically agreed as to the *limits* of the three sources just named—the only divergence of opinion being the minor point as to the respective limits of J and E—opinion is still divided as to the *dates* of the respective documents. Let us now see by what methods this *questio vexatissima* may be answered.

The best starting-point for our investigation is afforded by the Book of Deuteronomy, inasmuch as, with respect to the date of this source, at least, there is an approach to unanimity.¹ There is scarcely any room for doubt that Deuteronomy, in substantially its present form (less a few chapters at the end), is to be identified with the law-book that was discovered in the temple by Hilkiah (2 Kings 22, 8 ff.) in the eighteenth year of the reign of Josiah. That this newly-discovered law-book, which supplied the guiding principle of the immediately following reformation, cannot have been our completed Pentateuch is evident on many grounds, the length of the latter, if nothing else, being an insuperable objection (cf. 2 Kings 22, 10 and 23, 2). It must have been composed, therefore, not later than 621 B.C., not immediately before this date (so Kuenen, Reuss, and Cheyne), but more probably in the troublous days of Manasseh (p. 82).

From this, as a secure base of operations, we may now advance to a determination of the dates of the remaining sources. One thing is certain, to begin with, namely, that D is younger than JE, *a fortiori* younger than J and E as separate narratives. Driver's opinion as to the date of these two documents is characteristically cautious: "All things considered, a date in the early centuries of the monarchy would seem not to be unsuitable both for J and for E; but it must remain an open question whether both may not in reality be earlier" (p. 118).

The crucial problem of the sources still remains, the determination of the date of P. The argument from language, strange as it may appear, is not decisive either way. The question can only be decided by a critical study of *the history and development of the civil and religious institutions of the Hebrews*, as these may be traced in the sources already enumerated. I am precluded by considera-

tions of space from giving more than a single illustration of the results to be gained by this line of research—first started by Graf and since worked most successfully by that rarely-gifted scholar, Julius Wellhausen—viz. the laws relating to sacrifice. These deal, so far as concerns us here—(a) with the place of sacrifice, and (b) with the persons authorised to offer it (see Driver, pp. 80–81, 130–133). Now a comparison of the injunctions laid down in the three sources JE, D, and P regarding the place where alone sacrifice may be offered with acceptance has brought to light the following remarkable facts: In the collection of laws incorporated in JE (Ex. 20, 22–23, 33), and known as the "Book of the Covenant" (Ex. 24, 7) (which, if not entirely Mosaic, contains more Mosaic elements than any other part of the Pentateuch except the Decalogue), it is implied that sacrifice may be offered "*in every place*" where Yahweh shall record His name (Ex. 20, 24^b). With this principle the practice of the early period of Hebrew history is in complete accord. "In D the law respecting sacrifice is unambiguous and strict; it is not to be offered in Canaan, 'in every place that thou seest,' but only at the place chosen by God, 'out of all tribes, to set His name there' (Dt. 12, 13, 14. etc.), *i.e.* at some central sanctuary." In compliance with this command, Josiah suppressed the local sanctuaries, and sacrifice was henceforth offered only at the central sanctuary at Jerusalem. In D, then, "the centralisation of worship is insisted on with much emphasis as an end aimed at, but not yet realised." When we turn to the legislation of P, which occupies the whole of Leviticus and parts of the adjoining books, we find this centralisation everywhere "presupposed as already existing." There are thus three clearly defined stages in the development of the law regulating the place of sacrifice, and it is impossible to resist the conclusion that the three stages mark a corresponding chronological succession in the documents recording them; in other words, that *P is the youngest of the sources of the Pentateuch*.

This conclusion is strengthened when we examine in the same way the regulations with regard to the persons authorised to offer sacrifice. In the Book of the Covenant it is implied that the rite of sacrifice may be performed by *any* Israelite (Ex. 20, 24 ff.), and in the Books of Judges and Samuel we find sacrifice offered repeatedly by men who were neither priests nor Levites, without a suspi-

¹ An attempt has recently been made by a few French scholars to prove that Deuteronomy is post-Exilic. See my notice of M. Vernes' *Essais Bibliques* in the current number of the *Critical Review* (T. & T. Clark).

cion entertained by themselves or imputed to them by others that they were transgressing the divine ordinances. In D, however, the right of sacrificing is restricted to the members of the tribe of Levi, while "in P this right is strictly limited to the descendants of Aaron," a limitation which first appears in the historical books written *after the exile*. In JE, D, and P, therefore, we again meet with three successive phases of Hebrew legislation, confirming the hypothesis, otherwise probable, that these documents appeared in the above chronological order.

Another problem of vital importance for determining the date of the completed Priests' Code (P) is its relation to the ideal legislation of Ezekiel (chaps. 40-48), and the relation of both to the remarkable *corpus legum*, now incorporated in P, and known as the "Law of Holiness" (H), Leviticus 17-26. The subject is too technical for adequate treatment here. It must suffice to refer to Driver and the authorities cited by him (pp. 43 ff. 138 ff.). His own opinion is that the order of succession is H (which is pre-Exilic), Ezekiel, P, which last becomes, in its final shape, a product of the age immediately succeeding the Exile. This view of the date of P, it must always be borne in mind, does not imply that the code was manufactured *en bloc* by the priests during and after the Exile. It is rather a re-formulation and re-codification, with a view to changed civil and religious conditions, of former legislation, which had its roots in the far-distant Mosaic times, and which, from one age to another, had advanced "from precedent to precedent."

A review of Canon Driver's book on lines other than those of the present article ought to devote considerable space to the valuable discussion (pp. 140-144) of the mutual relations of D, H, and P. If the author's contention can be upheld, that only the parenthetic framework of H dates "from the closing years of the monarchy," while the *laws* of H are "considerably earlier" (pre-Deuteronomic?), as against Wellhausen, Kuenen, and others, who assign H *in toto* to the period of the Exile, we shall

be brought at least considerably nearer the final solution of the still unsolved problems of Pentateuch criticism.

It is to be regretted, however, that Professor Driver has not given us the natural complement of his careful analysis, and shown us how, from the above and other (minor) sources, our present Pentateuch was gradually built up, defining at the same time, as nearly as may be, the work of the final Redactor or Redactors. Notwithstanding this and other seeming errors of omission (for which the author in his Preface has tendered an apology in advance), one need have no hesitation in saying that the volume before us is out of sight the most valuable contribution which English scholarship has yet made to the study of the Pentateuch. It is not a book for babes, certainly, nor, on the other hand, is it written solely or chiefly for students of the original. Every student of the English Bible, with only such helps as may be afforded by, say, the Queen's Printers' Bible, may use it with perfect ease. An ample bibliography up to date (July 1891) is prefixed to each book to stimulate to further study.

I should like, however, in concluding this notice to make a couple of suggestions, which, if carried out, will greatly enhance the ease with which a student may consult Dr. Driver's work. The first is that, for the second edition, the author would provide an index of at least the more important passages discussed, such as Professor Kuenen has given in his *Onderzoek*; this is especially needed for the Hexateuch, where the same passage may be discussed in two or three sections of the book. The second suggestion is the desirability, where so many references have to be given together, of distinguishing the chapters from the verses by a heavier type.¹ Whoever will take the trouble to compare the contents of the Priests' Code, according to Wellhausen, as given by Professor Strack in his *Einleitung* (ed. 2), with Dr. Driver's list on page 150, will see at once how much is gained by this simple arrangement.

¹ As has been done in the present article.

The Pardonable Sin.

BY THE REV. R. W. DALE, LL.D.¹

CHRIST died for men—for all men. Christ is now the Lord of men—of all men. It was apart from any consent of ours that God laid on Him the iniquity of us all. No consent of ours is necessary to give Him authority over us all. The authority was given to Him by the Father—"all authority . . . in heaven and on earth." It does not lie within a man's choice whether he will live under a law austere just, which condemns men to death for every transgression, or under a Divine Prince who has died for the sins of His subjects. Christ reigns, not by popular election, but by Divine right. And so we do not send missionaries to found the kingdom of God in heathen lands, but to tell heathen men that God Himself has already founded it, and that, according to His thought and purpose, they all belong to it.

Our gospel, therefore, is something more than the history of the appearance of the Son of God among men in a remote age; something more than the recitation and exposition of His teaching; something more than the repetition of the story of His miracles of pity; something more even than an account of His sufferings and death for the sins of the human race. We tell men that He is living still—the very Christ that was born at Bethlehem, that walked through the corn-fields of Samaria and Galilee, healed the sick, forgave the sinful, died on the Cross; that they need not look back with insoluble regret upon those distant years, or wish that they had seen His gracious form and listened to His gracious voice, and been able to appeal to His mercy and His power; for He is living still, and His power is unspent—it is immeasurably augmented; His compassions fail not, His mercy endureth for ever. When He was here, men knew Him in the weakness of the flesh; now they may know Him in the power of God. Then He appeared in the form of a servant, and He lived among the people of one inconsiderable country; now He is King of men in all lands.

And if they ask us—as they have sometimes asked us—why God permitted generation after

generation of their fathers to live and die without the knowledge of this great salvation, we must confess, with sorrow and shame, that God had charged *us* and *our* fathers to make the salvation known to them; that in the generosity of His trust in us He had called us to share with Himself the blessedness and glory of filling the whole world with the light of the Christian gospel, but that we and our fathers had betrayed His confidence. But we must tell them, too, that the infinite mercy was not to be wholly baffled and defeated by our unfaithfulness.

It was an evil thing that whole generations should have been born, and should have passed away without knowing that the Son of the Eternal had died for them, and that He was their Saviour and Lord; but for their sins, too, though they knew it not, Christ died; they, too, though they knew it not, were born under the authority and shelter of His kingdom. The condemnation for their want of faith in Him rests, not upon them, but upon us, and upon all those who in past ages have not cared for the nations living and dying in the great darkness. But even in that darkness there was light, and the light came from Him who lighteth every man. *We* had forgotten them—Christ had not. The light was dim; it had to struggle through dense clouds stretching from horizon to horizon, with hardly a rift through which a glimpse could be caught of distant stars; but for those in every land who love the light, and come to it, there is infinite hope; for Christ died for all men—heathen, Mohammedan, and Christian—and He is the propitiation for the sins of the whole world. "This is the condemnation," not that men lived in darkness and died in darkness, but that when the light reached them, however dim the light may have been, they "loved the darkness rather than the light, for their works were evil." It may be—who can tell?—that among these successive generations on whom the awful gloom has rested, there were many by whom the light which reached them was received with joy, and with deep affection. It is not safe to infer from their outward conformity to the traditions

¹ From *Fellowship with Christ*, 1891.

and manners of their countrymen that they had not discovered the rude elements of a diviner faith, and endeavoured to obey a diviner rule of life. Among ourselves outward conformity to nobler traditions is no sure evidence that a man is really living in God. He may inwardly resent the restraints of Christian morality while he submits to them; and while hotly zealous for the form of sound words which is accepted by his Church and his party, and which he has inherited from his fathers, the great truths of a lofty creed may for him be corrupted and degraded into the worst falsehoods by the power of an evil heart. And, on the other hand, it may be—God only knows—but it may be that there have been some, it may be that there have been many, for whom the coarsest

and the most brutal forms of faith have been touched by light from the upper heavens; some, perhaps many, who have loved and practised gracious and gentle virtues, which the temper of their countrymen permitted, though it did not encourage. When God's lost children, for whom Christ died, are feeling after their Father in the darkness, if haply they may find Him, He knows it; and, for my part, I believe that while they are yet "afar off," He will run to meet them, and will bring them safely home. But these are speculations. Our duty is clear. It is for us who have the larger knowledge to make it the common and actual possession of all nations. We are faithless to God and cruel to men if the duty is neglected.

Notes on the Lord's Prayer.

Τὸν ἐπιούσιον.

IN the Rev. Frederic Chase's recent book, entitled *The Lord's Prayer in the Early Church* (in *Texts and Studies*, vol. i. No. 3, Cambridge, 1891), the above-mentioned expression is, as we might expect, fully discussed, and the following new explanation is propounded (p. 45):—"There seems to be evidence that considerable latitude was allowed as to the insertion in the synagogue prayers of petitions suitable to the season or the day. At least, equal freedom would be claimed in the assemblies of the 'brethren.' Thus it is no violently improbable hypothesis if we suppose that when the Lord's Prayer was used in the morning or in the evening prayers of the Hebrew 'brethren,' and of the Hellenistic 'brethren,' at first at Jerusalem, and later in Northern Syria, it became customary to adapt the one clause which speaks of time to the particular hour of prayer. Among the Hebrew and Syrian Christians the phrase as it stood, *our bread of the day*, would be appropriate for the morning prayer. When, however, the prayer was used in the evening, a slight adaptation would be necessary; and such an adaption we actually find in the word *Mahar*, which Jerome quotes from 'the Gospel according to the Hebrews.' The case of the Hellenistic 'brethren' was different. Here there was need of translation, and the

requirements both of translation and adaptation were satisfied when, ἡ ἐπιούσια being adopted in the place of *yomo*, the word ἐπιούσιος was coined to represent *diyomo*. This rendering would have a double advantage. It would be appropriate when the prayer was used in the morning—*our bread for the coming day*; it would be equally appropriate in the evening. Thus the petition would assume this form—τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν." It is, according to my opinion, difficult to follow the hypothesis of Mr. Chase. In the first place, we know nothing, as Mr. Chase states himself, of the relations between the Hebrew and the Hellenistic 'brethren.' Further, we have no mention of the Lord's Prayer having been recited morning and evening. Finally, if a prayer is rendered into another language for devotional purposes, it would at first be merely translated literally, without any adaptations whatever. We do not lay much stress upon the omission of the word σήμερον. Whether the Lord's Prayer was originally in Hebrew or Aramaic we shall not discuss at present, but certain it is that it was composed in one of these two dialects, the word מחר occurring in Hebrew and in Aramaic. The word being used as an adjective in the expression ביום מחר (Prov. xxvii. 1) 'of to-morrow,' in German, 'der morgige Tag,' and much more so in the form of מחרת, it fully represents the expression τὸν ἐπιούσιον, 'the coming day.' The Hebrew adherents of Jesus certainly petitioned for the

bread of to-morrow, since it was necessary to do so for the sake of the Sabbath day, on which at that time everything was prepared on Friday, as is still the case amongst Karaitic Jews (Exod. xvi. 23). To this the words *τὸν ἐπιούσιον* originally corresponded, and only later, when the Sabbath

day was fixed on Sunday, *τὸν ἐπιούσιον* was interpreted by 'sufficient' or 'necessary,' after the analogy of *περιούσιος*, 'superfluous'; so that the translation of the petition would be 'our necessary bread give us to-day.'"

A. NEUBAUER.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. ii. 1, 2.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him" (R.V.).

EXPOSITION.

"*Wise Men.*" The Greek word is Magi (*μάγοι*). That name appears in Jer. xxxix. 3, 13, in the name Rab-mag "The chief of the Magi." Herodotus speaks of them as a priestly caste of the Medes, known as interpreters of dreams (I. 101, 120). Among the Greeks the word was commonly applied with a tone of scorn to the impostors who claimed supernatural knowledge, and *magic* was in fact the art of the Magi, and so the word was commonly used throughout the Roman world when the New Testament was written. Simon Magus is Simon the sorcerer. There was, however, side by side with this, a recognition of the higher ideas of which the word was capable, and we can hardly think that the writer of the Gospel would have used it in its lower sense. With him, as with Plato, the Magi were thought of as observers of the heavens, students of the secrets of Nature. Where they came from we cannot tell. The name was too widely spread at this time to lead us to look with certainty to its original home in Persia, and that country was to the north rather than the east of Palestine. The watching of the heavens implied in the narrative belonged to Chaldæa rather than Persia. The popular legends that they were three

in number, and that they were kings, are simply apocryphal additions.—PLUMPTRE.

"*Where is he that is born King of the Jews?*" Literally, "the born King of the Jews." Herod was not a born king. It was long since there had been a born king in Israel. The Magi expected, no doubt, to find him in the capital city and in the royal palace.—MORISON.

The question involves a deeper meaning than the Magi designed. A born King of the Jews is now the hope of the Gentiles also.—SCHAFF.

Everywhere throughout the East men were looking for the advent of a great king who was to arise from among the Jews. The expectation partly rested on such Messianic prophecies of Isaiah as chaps. ix., xi., partly in the latter predictions of Dan. vii.—PLUMPTRE.

"*King of the Jews.*" A title unknown to the earlier history of Israel, and applied to no one except the Messiah. It reappears in the inscription over the Cross (Matt. xxvii. 37).—CARR.

"*We have seen his star.*" The connection of the birth of the Messiah with the appearance of a star is illustrated by the name Barcochab, "Son of a Star," assumed by a false Messiah who appeared in the year 120 A.D.—CARR.

The star seen by the Magi was probably a temporary star, such as blazed forth in A.D. 1572, and, after passing through a variety of phases, disappeared about two years afterwards. Such a star would be the more likely to attract attention, and to be thought of as betokening the occurrence of great events in Judæa, that, a few years before the birth of our Lord, there had been no fewer than three conjunctions of the planets Jupiter and Saturn in the sign of Pisces, a quarter of the heavens with which the fortunes of the Jewish people were regarded as closely allied.—SCRIMGEUR.

CRITICAL NOTE.

"To worship Him." The word used (*προσκυνεῖν*) literally means "to kiss towards." It is the word commonly used to express the Oriental form of salute by prostration or kneeling. The American Committee of Revision proposed: "At the word 'worship' in Matt. ii. 2, etc., add the marginal note, 'The Greek word denotes an act of reverence, whether paid to man (see Matt. xviii. 26) or to God (see Matt. iv. 10).'" Dr. E. B. Nicholson (*Our New New Testament*, pp. 28-30) regrets that this proposal was not accepted by the Westminster Revisers. He points out that when the Authorised Version was made, "to worship" meant nothing more than "to do reverence to," whence "Your worship," and other phrases. The translation was thus more correct then than it is now.

METHODS OF TREATMENT.

I.

FIRST ACQUAINTANCE OF THE GENTILES
WITH CHRIST.

By the late Rev. Professor R. Rothe, D.D.

The Magi may well have heard of the prophecies of Christ; but how was it that they understood them? It was because they felt their need of a Saviour. Yet the need which they felt would have been of no avail if the star had not really appeared. They could not make it appear. It was not their felt need which made them acquainted with Christ, but the free and undeserved mercy of God (John xv. 16). Their own journeying and haste would not have done it. But when God had once made the beginning, then their efforts were made availing: they came.

The star had an attraction for them. It was the drawing of the Father which they faithfully followed. He to whom Christ is really attractive always comes to Him.

The Magi went a long way to Him; we often will not go a short one. They might easily have found reasons for declining the journey. But it was of importance to them that a Saviour was born. Their expedition had certainly something

adventurous about it. But every one who will belong to Christ must be prepared beforehand to be considered an enthusiast and fanatic.

They opened their treasures. We must not go to Christ empty. Empty, and yet not empty; like an empty vessel indeed, yet we must present the vessel to Him.

And having offered their gifts, they went quietly home to their work.

II.

SEEKING AND FINDING.

By the Rev. J. C. Jones.

I. The Wise Men seeking Christ.

1. The wise men were *seekers*. Some find Christ without seeking. Jesus spake two parables on one occasion, the first of a man who without search, and unexpectedly, came upon treasure hid in a field; the other of a merchantman who was seeking goodly pearls, and found one of great price. Some in every age find Christ without seeking Him; they walk through the world thoughtlessly, and all of a sudden the value of a Saviour flashes into their hearts. These are what we call sudden conversions. But it is a remarkable fact that sudden conversions seldom take place among the intelligent classes of the community. It is expected of the wise men that they should seek before they find.

2. They were *earnest* seekers. They came far, and offered liberally. Astrology had not satisfied them; they had seen the shadows of things in the heavens, but not the heavenly things themselves. They had seen the shadow of the bird gliding softly across the field, and they knew that the real bird was somewhere in the sky. They stayed not till they came where Jesus was.

3. They sought Christ *reverently*. With reverence they followed His star, and when they came where He was, they fell down reverently and worshipped Him. "We are come to worship Him," they said. No study does more than astronomy, if faithfully pursued, to excite our admiration and our praise. The devil of the Book of Job is above all else an irreverent devil. Once a man loses the sense of reverence he is essentially a Rationalist.

II. The Wise Men finding Christ.

1. God assisted them in their search, and so they found. And we must not forget that a Divine star is shedding its soft pure light in the science of to-day. God is leading the van of intellect. Sometimes, it is true, He takes the wise man in the craftiness of his heart. "We have seen His star in the east," the eastern wise men said. Can our wise men not see His star in the west? Are they not all His? Look at them through the telescope of the Word.

2. They found a *Person*. For they sought a person, having found that a system did not satisfy.

3. The person they sought and found was a *King*. He must be a king. Recently we witnessed a European country going round the world looking for a ruler. The world itself is always doing the same, ever since the Fall. There are kings many and lords many, but they do not satisfy. In the days of King Herod they came and sought a king.

4. They sought a king, and found a *Child*. The world has always been growing away from the Child. The devil tempted, and said, Ye shall be as gods; and ever since the gods of the world have been power and intellect. But with the birth of the Child, childlikeness had its own again. Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.

ILLUSTRATIONS.

LEIBNITZ, one of our western Magi, has developed an acute system of philosophy, which he calls the Doctrine of a Pre-established Harmony. This is nothing else than a philosophical way of stating what Scripture is full of, namely, that all things work together from the beginning of the world according to the will and predestination of Almighty God. And this remarkable combination of occurrences now before us is just an outstanding example of this pre-established harmony. The things here harmonised are the fulness of time and the birth of our Lord; the widespread expectation of the Messiah; the nightly studies of the wise men of Chaldaea, and the remarkable conjunction of the ruling planets; and then, either their guidance of the wise men, or to complete the harmonious circle of Divinely-ordered events, some miraculously exhibited stellar or atmospheric light, to lead the feet of those Meso-

potamian proselytes to the cradle of God's Incarnate Son.—ALEXANDER WHYTE.

HAD the Magi known nothing of Hebrew prophecy, it is hardly likely that the star which they saw would have led them to Christ. As one has said, the star "had the commentary of a revelation from God." That phrase is worth studying. Depend upon it that much of the religious value of nature springs from the commentary of a revelation from God. Few of the great lessons of creation would have been learned but for the Bible. Archbishop Ussher, when he grew old, would sit with his book under the strongest light of the windows; when the sun flitted to another opening, he would remove and put himself again under the brilliant light. So to our weak eyes the page of nature is dark unless we place it under the light of the Word.—T. R. STEVENSON.

A LIVING author, describing his journey to the falls of Niagara, says:—"I met with a gentleman who told me that he had walked from Boston, a distance of seven hundred miles, to see Niagara. When within seven miles he heard what might be the roar of the torrent, and asked a man who was at work on the road if this were so. The man replied that he did not know; it might be, but he had never been there himself.—T. R. STEVENSON.

THE Magi saw enough of the star to decide them to start for Jerusalem. But no sooner were they so started than the star was hid from their eyes. Wander on, O gracious soul seeking God's salvation. Set your face steadfastly to go to Jerusalem. You are not the first of many pilgrims now gone home who have made this their song in the house of their pilgrimage—

"Where is the blessedness I knew
When first I saw the Lord,
Where is the soul-refreshing view
Of Jesus and His Word?"

Is there no divine lesson for some one here, this dark day, in these words, "Lo! the star which they had seen in the east went again before them, till it came and stood over where the young child was"?—ALEXANDER WHYTE.

"His star." There was a little girl whose father one day told her about the stars, and that God had made them all. As the evening came on, she stood watching at the window. She was watching for the first star. And when she saw it, she cried out with joy, as if she had found a treasure, "Oh, papa, papa, God has just made a star!" Yes, God had made it, though He had made it long before then.—G. T. COSTER.

Recent Literature on the Prophets.

ISAIAH.

1. *The Book of Isaiah chronologically arranged.* By T. K. CHEYNE, M.A. Macmillan. Crown 8vo, pp. xxxii, 241. 1870. 7s. 6d.
2. *The Servant of Jehovah.* A Commentary, grammatical and critical, upon Isa. lii. 13–liii. 12. By WILLIAM URWICK, M.A. T. & T. Clark. 8vo, pp. 196. 1877. 7s. 6d.
3. *The Students' Commentary on the Holy Bible, founded on the Speaker's Commentary.* Abridged and edited by J. M. FULLER, M.A. Vol. IV. Isaiah to Malachi. John Murray. Crown 8vo, pp. 653. 1882. 7s. 6d.
4. *The Prophecies of Isaiah.* A new translation, with Commentary and Appendices. By the Rev. T. K. CHEYNE, M.A., D.D. In two vols. Fourth edition revised. 1886. Kegan Paul. 8vo, pp. 310, 317. 25s.
5. *Clark's Foreign Theological Library. The Prophecies of Isaiah.* Expounded by Dr. C. VON ORELLI, Basel. Translated by Professor J. S. BANKS. T. & T. Clark. 8vo, pp. 350. 1889. 10s. 6d.
6. *Bypaths of Bible Knowledge. XIII. The Life and Times of Isaiah, as illustrated by Contemporary Monuments.* By A. H. SAYCE, LL.D. Religious Tract Society. Crown 8vo, pp. 96. 2s.
7. *Men of the Bible. Isaiah: His Life and Times.* By Rev. S. R. DRIVER, D.D. Nisbet & Co. Crown 8vo, pp. 213. 2s. 6d.
8. *Clark's Foreign Theological Library. Biblical Commentary on the Prophecies of Isaiah.* By FRANZ DELITZSCH, D.D. Translated from the fourth edition. In two vols. T. & T. Clark. 8vo, pp. 458, 473. 1890. 21s.
9. *The Expositor's Bible. The Book of Isaiah.* By the Rev. GEORGE ADAM SMITH, M.A. In two vols. Hodder & Stoughton. Crown 8vo, pp. 456, 474. 1888, 1890. 15s.
10. *A Popular Argument for the Unity of Isaiah.* By JOHN KENNEDY, M.A., D.D. James Clarke & Co. Crown 8vo, pp. 196. 1891. 2s. 6d.
11. *The People's Bible. Ecclesiastes—Isaiah XXVI.* By JOSEPH PARKER, D.D. Hazell, Watson, & Viney. 8vo, pp. 456. 1891. 8s.

From this survey the *Speaker*, *Ellicott*, and the *Pulpit* have again been omitted. It is known that they exist; it is sufficiently known what is their place and aim. The list commences somewhat further back than formerly; chiefly to take in Dr. Cheyne's volume, which marked a distinct departure in English work on the Prophets. Its special aim was a chronological reconstruction of the "Isaiah" prophecies; and though it has been superseded by Dr. Driver's little work in the "Men of the Bible" series, and yet again, and

more completely, by the same author's *Introduction to the Literature of the Old Testament*, just published, nevertheless it has had to be reckoned with (and sometimes solemnly wrestled with) by all subsequent expositors of Isaiah.

Mr. Urwick is one of the earliest of those who came to wrestle. The body of his book is a grammatical commentary on the great "Servant of Jehovah" passage in Isaiah. But it is preceded, not only by an Essay on this title, but also by a Dissertation on the Authorship of Isaiah. This Dissertation is so well conceived and so faithfully worked out that it is of value still. No critic is attacked, scarcely any one is once named. The writer's whole strength is given to the evidence itself. He believes that the Book is a unity, and that Isaiah wrote it, and he lets the evidence itself speak for his belief.

It is to be feared that the *Student's Commentary* has not succeeded either as the undoubted popularity of the *Speaker* or its own merits might have led one to expect. But abridgments rarely do succeed. Many a man has rued the reissue "in a cheaper form" of some ponderous and expensive work, though nothing was omitted beyond a mass of needless and distracting footnotes. But if Mr. Fuller has had a thankless task, no one will say that he has been slack in the performance of it. Dividing the value by the price, this will come out the best commentary on the Prophets that we have.

There is no need that a judgment should be here expressed upon every volume in the list given above. In several cases that has been done already. Orelli, Delitzsch, Smith, and Kennedy—readers of THE EXPOSITORY TIMES know the place of all these books, and something of their manner of filling it. Sayce has been mentioned also. It is one of the books that have made the "Bypaths" series a necessity.

There remain, therefore, Cheyne, Driver, and Parker.

Professor Cheyne's Commentary on Isaiah, now in its fifth edition, will be preferred by many to Delitzsch's latest edition, notwithstanding its somewhat greater price, partly because of its brevity, partly because of its English tone, and partly because it is written by Cheyne and not by

Delitzsch. The author himself now speaks of it with more candour and less respect than is usual with authors when they refer to their own work. "In 1880 and 1881 the present writer brought out two fresh works on Isaiah, one in two large volumes, the other in but fourteen columns of an encyclopædia. In the former (experience having proved the unpreparedness of the public), scrupulous regard was paid to the delicate susceptibilities of the orthodox, and though the data of criticism were presented to view, and the then state of the controversy was objectively sketched, the reader was left to form his own critical theories for himself. To save his conscience, however, and to help more advanced students, the writer set forth his own matured results in the *Encyclopædia Britannica*."¹ But, however that may be, the value of this commentary, if Dr. Cheyne will permit us to say so, does not depend upon the presence or the absence of critical theory, but on the masterly exposition itself.

It must not be supposed that Canon Driver's new book has superseded his monograph on "Isaiah" in the series, "Men of the Bible." The chapter on "Isaiah" in the *Introduction* goes along the same lines, and gives us the alterations of a maturer judgment; but these alterations are not so numerous as to antiquate the little volume, which is referred to throughout.

Dr. Parker's *People's Bible* is well known. A tremendous tax upon a single man's resources (for the whole series comes out of the man himself, and not out of other people's brains), nevertheless the latest volumes are at least as fresh, stimulating, and surprising as the very earliest.

JEREMIAH.

1. *The Cambridge Bible for Schools and Colleges. Jeremiah and Lamentations, with Map, Notes, and Introduction.* By the Rev. A. W. STREANE, M.A., Cambridge. At the University Press. Crown 8vo, pp. xxxviii, 404. 1881. 4s. 6d.
2. *Men of the Bible. Jeremiah: His Life and Times.* By Rev. Canon T. K. CHEYNE, D.D. Nisbet & Co. Crown 8vo, pp. 205. 2s. 6d.
3. *The Text of Jeremiah.* By the Rev. G. C. WORKMAN, M.A. With an Introductory Notice by Dr. FRANZ DELITZSCH. T. & T. Clark. 8vo, pp. xlv, 398. 1889. 9s.

¹ Critical Problems of the Second Part of Isaiah, by the Rev. Professor T. K. Cheyne, in the *Jewish Quarterly Review*, July 1891.

4. *Clark's Foreign Theological Library. The Prophecies of Jeremiah.* Expounded by Dr. C. VON ORELLI. Translated by Professor J. S. BANKS. T. & T. Clark. 8vo, pp. 384. 10s. 6d.

5. *The Expositor's Bible. The Prophecies of Jeremiah.* By the Rev. C. J. BALL, M.A. Hodder & Stoughton. Crown 8vo, pp. 424. 7s. 6d.

Jeremiah has recently risen somewhat out of the neglect in which English exposition had left him. But before there is a complete restitution of expository rights, we shall have to consider our author from other sides than the immediately and exclusively homiletical. For both Jeremiah and Ezekiel have suffered many things of the homilist. And this is not the least of their wrongs, that inasmuch as such divers and strange things could be made out of their language, men have come to believe that it was impossible to fix it down to any reliable meaning. But better days are at hand. For Ezekiel, Dr. A. B. Davidson's commentary, which is announced among the forthcoming books of this season, will surely do something. For Jeremiah, something has already been done; and Dr. Streane's volume takes its place, decided, scholarly, compressed, and clear, among the very best.

Canon Cheyne's *Life and Times of Jeremiah* sprang from a course of Cathedral sermons. It is therefore, like the rest of the series, popular in manner. But the popularity is of a peculiar flavour, a style which belongs to Canon Cheyne, and will never be touched by any other. This book should be first read and then studied, and it will stand both processes.

Professor Workman's volume, on the other hand, you must begin at once to study. It was not written for holiday reading. It is pioneer work, and much of it will be superseded. But men like Delitzsch could not be mistaken in finding here "a work of valuable and lasting service." Moreover, the author's effort to restore the Septuagint to a more honourable position is already finding its accomplishment. With Swete's text and Hatch's Concordance in our hands, we shall give more time and better treatment to the old Greek version.

Orelli's *Jeremiah* is exactly on the lines of his *Isaiah*. It is the only Hebrew scholar's commentary on Jeremiah which we have had for many a day. For a commentary which dares to quote the original, however sparingly, finds little favour in our land.

Perhaps that is the reason why Mr. Ball's volume has been somewhat less successful than others in the series. And yet he quotes the Hebrew very sparingly indeed. In faithful and often felicitous language his discourses expound the words of Jeremiah, and make plain their application to modern ways.

DANIEL.

1. *Nisbet's Theological Library. Daniel I.-VI. An Exposition of the Historical Portion of the Writings of the Prophet Daniel.* By the Very Rev. R. PAYNE SMITH, D.D. Nisbet & Co. Crown 8vo, pp. 335. 1886. 6s.
2. *Men of the Bible. Daniel: His Life and Times.* By the Rev. H. DEANE, B.D. Nisbet & Co. Crown 8vo, pp. 203. 2s. 6d.
3. *Daniel the Beloved.* By the Rev. W. M. TAYLOR, D.D. Charles Burnet & Co. Crown 8vo, pp. 280. 1889. 3s. 6d.
4. *The Story of Daniel.* By the Rev. P. HAY HUNTER. Oliphant, Anderson, & Ferrier. Crown 8vo, pp. 357. 5s.

Mr. Hunter's *Story of Daniel* having already been welcomed, may now be considered at home. Though its aim seems to be precisely the same as that of Dr. Taylor's volume, the difference in the execution is very pronounced. Dr. Taylor's method is well known. He is at present, perhaps, the most popular in our midst of all the American preachers. For he makes all things plain and all things practical, and there is no suspicion of heretical ways, whether in criticism or in doctrine.

But the best book on Daniel that recent years have furnished is Mr. H. Deane's contribution to the "Men of the Bible" series. It is the work of an exact and painstaking scholar, and may be implicitly trusted.

Dr. Payne Smith's book is an exposition with distinct homiletical purposes in view. But the Dean of Canterbury's work is far above the reach of hand to mouth homiletics. He disclaims originality or research; but, of course, he means for this particular volume. Every page bears the mark of abundant research; and because it is not of the immediate occasion, but has been stored up and made the writer's own, its fruit is a genuine originality. It is an originality that rarely startles, it may be, but it always strengthens and refreshes.

THE MINOR PROPHEETS.

1. *Men of the Bible. The Minor Prophets.* By the Ven. Archdeacon FARRAR, D.D. Nisbet & Co. Crown 8vo, pp. 203. 2s. 6d.
2. *Cambridge Bible for Schools and Colleges. Hosea.* By the Rev. Canon T. K. CHEYNE, D.D. Cambridge. Crown 8vo, pp. 132. 1889. 3s.
3. *Cambridge Bible. Obadiah.* By the Ven. T. T. PEROWNE, D.D. Cambridge. Crown 8vo, pp. 43. 1883. 1s. 6d.
4. *Handbooks for Bible Classes and Private Students. The Six Intermediate Prophets (Obadiah-Zephaniah).* By the Rev. Principal G. C. M. DOUGLAS, D.D. T. & T. Clark. Crown 8vo, pp. 157. 1890. 1s. 6d.
5. *The School of Life. Life Pictures from the Book of Jonah.* By OTTO FUNCKE. James Clarke & Co. Crown 8vo, pp. 289. 1885.
6. *Cambridge Bible. Jonah.* By the Ven. T. T. PEROWNE, D.D. Cambridge. Crown 8vo, pp. 63. 1879. 1s. 6d.
7. *Studies in the Book of Jonah.* By R. A. REDFORD, LL.B. Hodder & Stoughton. Crown 8vo, pp. 295. 1883.
8. *Cambridge Bible. Micah.* By Rev. Canon T. K. CHEYNE, D.D. Cambridge. Crown 8vo, pp. 64. 1882. 1s. 6d.
9. *Present-Day Lessons from Habakkuk.* By the Rev. P. BARCLAY, M.A. Macniven & Wallace. Crown 8vo, pp. 201. 1890. 3s.
10. *Cambridge Bible. Haggai and Zechariah.* By the Ven. T. T. PEROWNE, D.D. Cambridge. Crown 8vo, pp. 159. 1886. 3s.
11. *Handbooks for Bible Classes. Haggai, Zechariah, Malachi.* By Rev. Professor MARCUS DODS, D.D. T. & T. Clark. Crown 8vo, pp. 153. 2s.
12. *The Hebrew Student's Commentary on Zechariah, Hebrew and LXX.* By W. H. LOWE, M.A. Macmillan. 8vo, pp. 155. 1882. 10s. 6d.
13. *Nisbet's Theological Library. Zechariah: His Visions and Warnings.* By the Rev. W. LINDSAY ALEXANDER, D.D. Nisbet & Co. Crown 8vo, pp. 325. 1885. 6s.
14. *Cambridge Bible. Malachi.* By the Ven. T. T. PEROWNE, D.D. Cambridge. Crown 8vo, pp. 48. 1890. 1s.

When Archdeacon Farrar's *Minor Prophets* appeared, much surprise was expressed. Not because he had chosen to work in what was to him a wholly new and untried field, for men have long since ceased to wonder either at the magnitude or the multiplicity of Dr. Farrar's literary enterprises; but because he who had hitherto been known as extremely cautious and conservative in all questions of New Testament criticism, had sprung forward to the very front rank of the critics of the Old. To bring Joel down to the days of

Nehemiah, to divide Zechariah among three named and nameless authors, and to close the canon with an allegorical Jonah, were things not to be expected from the editor of the Cambridge *St. Luke* and the writer of the *Life of St. Paul*. All were surprised, some agreeably, and some not so. But whichever way the surprise fell, it has come to be understood that the value of the book is not in its critical results at all. It has one most conspicuous merit. Dr. Farrar has seen that the prophets were popular preachers; they spoke to the people, and in a language the people could understand. He has asked the question, Can they speak to the people now? Is their message translatable into the popular tongue of to-day? And having himself beyond most men the double gift needful to that end,—the prophet's enthusiasm and the people's speech,—he has answered it by this book.

In the "Cambridge Bible" two writers have up to the present divided the Minor Prophets between them, Canon Cheyne and Archdeacon Perowne. Well might the General Editor say that he is "convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the series." To pass from Jonah to Micah here, is certainly freshness and variety. And yet there is one matter in which even here the strictest uniformity may be found. Both writers work from the original with the true scholar's minuteness and delicacy of touch. Both may be followed with pleasure and confidence in all that belongs to the exegesis. It is when they begin to generalise and reason from their data that they separate, and they separate very sharply then.

If it had not been that in his volume on the post-Exilian Prophets Dr. Dods has held his hand, and with most admirable self-restraint kept the special purpose of his work in view, we might have seen in the *Handbooks for Bible Classes* a contrast quite as striking as in the "Cambridge Bible." Principal Douglas is as unable to receive the results of the Higher Criticism as is Archdeacon Perowne, and he is equally outspoken in his repudiation of them. The importance of these matters may be seen in the fact that Dr. Douglas fills eleven pages with an introduction to Jonah, while the text and the commentary are covered by eight. But, as it has been said, Dr. Dods forbears. It is a few years since this commentary on the

last three prophets was written, and questions of historical criticism were less popular a few years ago. No one will regret it as they read this delightful little book. We have always thought it the best thing Dr. Dods has done. The introduction on *The Prophets and Prophecy*, or the exposition, or the questions at the end of every chapter—it is hard to say which is the most charming, the most exemplary piece of workmanship.

Otto Funcke is the next, and his name and place we know. We do not look for criticism here. Dates make no difference: it is the universal human heart. As you glance through the book it seems to be all about Jonah and the men of Nineveh, and the sailors who cast him into the sea. But Jonah is not Jonah; 'tis you or me. And the frivolous, repentant Ninevites and the awe-struck sailors dwell in Berlin to-day, or sail upon the German Ocean. Perhaps they are not ideal lectures; for surely there is too much of you and me, and not enough of the whale and of Jonah.

But Professor Redford will remedy that. He describes his book as "a Defence and an Exposition." For his purpose is apologetic; and he meets the adversary at every point. But the *name* of the whale he does not defend. He shows very plainly that the name is a mistranslation, and thereby takes away the teeth of many a biting jibe.

Passing Mr. Barclay's *Habakkuk*, which has already had its word of welcome, let us ask attention to the only example we have of a student's commentary, pure and simple. Mr. Lowe has written his *Zechariah* primarily with the Cambridge Tripos in his view; but the book will serve the student's ends wherever he is. It is not an advanced book, and that is better, since Zechariah is an excellent portion of the Old Testament for even the first steps in the Hebrew tongue.

The last book to be mentioned is by the late Dr. Lindsay Alexander. It is a preacher's book. Like Dr. Payne Smith's *Daniel* it was first contributed in a series of papers to the *Homiletic Magazine*. They might justly be described as expository discourses. They may have been preached, they certainly could be preached, as they stand. But they are beyond the reach of most even of the printed volumes of such "Lectures"; for Dr. Alexander was at once an accomplished scholar and a clear and persuasive speaker.

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The International Lessons.

I.

November 1.—John xv. 1-16.

CHRIST THE TRUE VINE.

THE words that need to be explained as the lesson is being read are very few.

1. "He *purgeth* it" (ver. 2). The Greek verb which is thus translated means to *cleanse*. Its adjective is found in the next verse: "Now ye are *clean*." The cleansing is done by pruning off all useless shoots.

2. *Without* me ye can do nothing (ver. 5). That is "apart from me," "cut off and separate from me."

3. "*Ordained* you" (ver. 16). The Revised Version gives "appointed you," which is better.

WHEN JESUS said: "Arise, let us go hence," the words with which the previous chapter ends, we must understand that He and the eleven left the upper room and began to descend the hill by the pathway which led across the Kedron towards the Garden of Gethsemane. It was night. We may suppose that for a time the little group proceeded in silence. They were thinking of the words He had spoken just before they left the room: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." In the words, and in the voice that uttered them, there was comfort. But they knew not how His words were to be fulfilled. They had no peace. Sorrow filled their heart.

It was the season of the year when the vines were pruned. And the custom was for the labourers in the vineyards to gather the lopped-off branches into heaps, set fire to them, and leave them there to burn. One or more of these fires soon flashed out upon them. At the sight Jesus stopped: the disciples gathered round Him; and He told them of the Vine, the True Vine, and its branches.

It is an allegory or parable. Now a parable is intended to illustrate something, or make it clear. Let us find out, in the first place, if we can, what Jesus wanted to make clear. He had spoken of the difference between Himself and the world. "*My* peace I give—not as the *world* giveth," He had said before He began this address; and with almost the same words He ended it (see the last

verse of the 16th chapter): "That *in me* ye might have peace; *in the world* ye shall have tribulation." This, then, was what He wanted to make clearer, how they could have peace in *Him*, which they could not have in the world.

Well, the world can give us some things. How do we get them? By abiding in it. That is to say, by having our hearts set upon it, by taking pleasantly to its ways and loving them. And how do we get what Christ can give us? By abiding in Him. By having our hearts set upon Him, by resting within His love, by drawing on the stores of His love.

Now come to the parable. How do the branches get what they need from the vine? By abiding in it. If they are cut off from it, they are good for nothing. That is perfectly plain about branches. It is perfectly true about us.

Then, when He has made them see that it all depends upon their abiding in Him, He tells them plainly what that is, and what comes out of it. Read the three verses 11, 12, 13. First, to abide in Him is to abide *in His love*. Secondly, we abide in His love if we keep His commandments. Thirdly, there is just one commandment to keep; it is that we love one another. And what comes out of it? It is peace. That is the one thing the world can never give. It can give a little pleasure, it can give plenty of pain and trouble, but it never can and never does give peace. Love one another and we abide within His love, and all the peace is there. Or, is there anything better even than peace? Perhaps joy is better? That is what He calls it here—"that my joy may abide in you, and that your joy may be filled full."

II.

November 8.—John xvi. 1-15.

THE WORK OF THE HOLY SPIRIT.

The difficulties in this lesson are more and greater than in the last.

1. "Offended" (ver. 1). The meaning of this English word has entirely changed since the Authorised Version was made. It meant then to trip or stumble. Hence the Revised Version renders this verse thus: "These things have I spoken unto you, that ye should not be made to

stumble." If persecution came upon the disciples suddenly, when Jesus had left them, there was the danger that many of them might be led to deny Him. So He prepared them beforehand for it.

2. "They shall put you out of the synagogues" (ver. 2). Not for once, but for good; excommunicate you; deprive you of Church membership. The children will remember the case of the blind man in the ninth chapter of this Gospel.

3. "Will think that he doeth God service" (ver. 2). So the heathen did. The most distressing thing to them in the spread of Christianity was the desertion of the temples. So the Inquisitors did. "In the name of God," the proclamation began which condemned the martyrs to the stake. The words mean more than doing good service for God, they mean offering religious worship.

4. "Reprove" (ver. 8). Convince, convict.

5. "The prince of this world" (ver. 11). The devil.

6. "He shall not speak of Himself" (ver. 13). That is, *from* Himself. It does not mean *about* Himself, although that also is true. His message will be given to Him: "Whatsoever He shall hear, that shall He speak."

IF THE TEACHER will refresh his memory with the exposition of the lesson for October 25 (p. 40), he will enter upon this difficult portion with an advantage on his side. Especially let us be perfectly clear upon it that it is as an Advocate the Holy Spirit comes, not as a Comforter, which is a mistranslation. Now, an advocate has just one thing to do. Suppose he is the advocate of the person accused; he has simply to get him *acquitted*. That is what Christ means here. He is speaking to the disciples, and he is warning them of the treatment they will receive from the world after He has left this earth. But the world will not have it all its own way with them. For, though they will be helpless enough themselves, He will send an Advocate to plead their cause. And the one purpose of the Advocate will be to acquit them, to prove that they are right, and the world wrong.

But while an advocate has just this one thing to do, he has two ways of doing it. Every one who has been in a court of justice has observed that, in the first place, he cross-questions the accuser, and breaks down his evidence if he can; and, in the second place, he helps the accused person in his

defence, encouraging him, calling things to his remembrance, and leading him gently on till he completely vindicates himself.

Such is the double work of the Holy Spirit, the Advocate. In the first part of this narrative (vers. 1-11), He breaks down the evidence of the persecutors. He convicts them of sin, of righteousness, and of judgment. That is to say, He convinces them that it is not the followers of Christ who are guilty of sin, but they themselves in not believing in Christ; for He convinces them also that righteousness is on the side of Christ, as proved by His resurrection and ascension to glory; and He convinces them, finally, that judgment will come, not upon Christ's disciples, but upon themselves, if they do not repent; for their master, the devil, in whose protection they trusted, has already been judged and cast out.

Then the Advocate turns to the persecuted followers (vers. 12-15). He guides them into all the truth, till they know it and declare it. He turns their whole thought upon Him who is the Truth, till, for the love of Him, *they are ready to go even into bonds and death*; and thus their cause is pleaded, and their victory won.

III.

November 15.—John xvii. 1-19.

CHRIST'S PRAYER FOR THE DISCIPLES.

The teacher will feel that in this lesson he has reached the climax of difficulty. And it is the climax. Profound and heart-searching as are the incidents of the succeeding lessons, they are incidents, and not so hard to teach.

1. "The hour is come." It is the hour of His death, *the* hour in the history of the world. The hour of His death is the hour of His glory, for through death He destroyed him that had the power of death, that is, the devil, and finished the work which His Father gave Him to do.

2. "Glorify Thy Son." This is not so much "*make* Him glorious," as "*show* Him to be glorious," "*let* His glory appear." It is thus only that God can be glorified. And as far as we are concerned, it is done in this way:—Professing that we are His children, we live so nobly that men see how lovely a thing it is to be the children of God, and they say He must be a great God and a holy God whose children are so good and true.

3. "I pray not for the world" (ver. 9). That

is, not at present. But when He said, "Father, forgive them, for they know not what they do," He did pray for the world.

4. "Now I am no more in the world" (ver. 11). His death is not yet accomplished, but it is so certain that He looks upon it as if it were actually past, and He stood on the other side of the tomb.

5. "The son of perdition" (ver. 12). Judas Iscariot. The phrase is a striking one. But the Hebrews were fond of such expressions; for example, "children of light," "children of darkness," "son of peace," "sons of thunder." It brings the two, Judas and perdition or perishing, very close together, as if there were a relationship between them.

6. "That the Scripture might be fulfilled" (ver. 12). For the Scripture, see Ps. xli. 9. Judas did not perish because it was necessary to fulfil the Scripture. But the Scripture could not be broken, and Judas with his own will so worked towards his bitter end, that he established the truth of it. Like Pharaoh, a man of a hardened heart, he was placed in such a position that he fulfilled the prophecy, but the hardness of his unbelieving heart was due to himself alone.

THIS CHAPTER is called Christ's Intercessory Prayer. It consists of three parts. In verses 1-5 He intercedes for Himself, that He may be glorified. In verses 6-19 He intercedes for His disciples, that they may be kept from evil while they are in the world. And in verses 19 to end He intercedes for the Church, those who would afterwards believe the disciples' word. We have to do with the first two parts only.

First, He prays for Himself, that He may be glorified. But what is glory? Is it happiness? Yes, and more. Honour, power, holiness? Yes, all these, and more. Glory is all that heaven has to give. And so Christ was glorified by His resurrection and ascension to heaven.

Then He prays for the disciples; and His prayer is that the Father may keep them from the evil that is in the world. He Himself is going away, for He has finished His work in the world. But they have not finished their work, they are just about to be consecrated for their work (see vers. 17-19), and sent into the world to do it. He does not pray that they should be taken out of the world therefore, but that they should be kept safe from the evil that is in it, while they are doing their work. And the children must understand

that if they open their hearts to the love of Christ, there is no probability that they will therefore die. But it is quite certain that as long as they love Him, and do the work He sends them to do, God will keep them from the power of the Evil One. For Jesus uses a wonderful argument with the Father. Thou gavest them to me, He says, and I have taught them by my words and my works till they have believed in me; and believing in me, they have believed in Thee; and thus I have made them Thine. Take care of them, He says, *for they are now Thine own*. It is a prayer that must prevail with a father's heart.

IV.

November 22.—John xviii. 1-13.

CHRIST BETRAYED.

1. "He went forth." In the lesson for November 1, it was supposed that Jesus left the upper room when He said, "Arise, let us go hence." Then "He went forth" would mean that He now passed beyond the city altogether, on to the crossing of the Kedron, and into the Garden of Gethsemane. But some think that He had not left the upper room till now.

2. "Let these go their way" (ver. 8). That is, the disciples. He had said, "Those that Thou gavest me I have kept, and none of them is lost, but the son of perdition" (xvii. 12), and now He will take care that His own prophecy is fulfilled. But it is significant that in quoting that prophecy, John changes the expression "none of them is lost" into "I have lost none." None of them was lost, *except one*, but *He* had literally lost none; Judas had lost himself.

JESUS and Judas are here face to face for the last time on earth.

A few hours ago they had sat together at the supper table. But the heart of Judas was in the possession of the Evil One. Once, perhaps, when first he had drawn to Jesus, the evil spirits had been driven out of his heart; but it had not been filled with the love of Christ, and they had returned to find it empty, and had taken possession of it sevenfold more than before. And now as they sat at the table together, both Jesus and Judas were uneasy. Jesus shows it in His burdened cry, "One of you shall betray me;" Judas in his eager, self-conscious question, "Is it I?" Then came the sop, the peremptory word,

"What thou doest, do quickly," and Judas passed out into the night.

It was night, but he knew where he was going, and he knew the way. Had not Caiaphas said, "It is expedient that one man die?" And from that moment had he not waited for his opportunity to take Him? Judas found the house of Caiaphas; the bargain was made; Pilate, always uneasy at Passover times lest there should be an uproar among these turbulent Jews, granted a strong force to go with him; and now Roman soldiers, temple officers, and priests are on their way towards the Garden of Gethsemane. It is a strange array, with their lanterns, and torches, and weapons; but stranger is the purpose of their midnight march; and that one of the chosen Twelve should be their guide is the strangest thing of all.

Meantime Jesus had been busy with the Eleven. He had sought to prepare them for the coming danger, and they had only been made sad. He had tried to comfort them, and they had become much perplexed. He had given them proofs of His marvellous love, and He had rejoiced in the signs of their love to Him. But Judas was never absent from His thought. He had seen him glide, like a guilty thief, through the dimly-lighted streets; He had heard the bargain struck with Caiaphas; and now when the agony is over in the Garden, the tramp of the soldiers reaches His ear, and He knows the step of him who is their guide. They meet again, for the last time on earth. For Jesus went forth in front of the Eleven, and Judas passed on in front of his gang, and the traitor's lips have touched the Master's face. Then the opposing forces come together, and a valiant but misunderstanding disciple draws his sword and smites. The hour is come. His only request is that the Eleven may not be arrested with Him. Let these go their way: I am ready. And they bound Him, and led Him away.

V.

November 29—John xix. 1-16.

CHRIST BEFORE PILATE.

1. "By our law he ought to die" (ver. 7). The law to which the Jews referred will be found in Lev. xxiv. 16, "He that blasphemeth the name of the LORD shall surely be put to death." At the meeting of the Sanhedrin, a little before this, the question had been put to Jesus, "Art Thou then

the Son of God?" His answer, "Ye say that I am," was equivalent to "Yes, I am." And at once they counted Him guilty of blasphemy.

2. "From above" (ver. 11). That is "from God."

3. "He that delivered me unto thee hath the greater sin" (ver. 11). This must refer either to Judas or to Caiaphas. But Judas did not deliver Jesus to Pilate, his dealings were with the Jewish priests. It was the Jewish priests who delivered Jesus directly to Pilate, because, though they had condemned Him to death, they could not carry out the sentence themselves. And Caiaphas had the chief responsibility of their action.

4. "It was the preparation of the Passover, and about the sixth hour" (ver. 14). This verse opens the two very difficult questions of the day and the hour of Jesus' death. Perhaps the best English discussion is in McClellan's *Four Gospels*. But on one would think of touching such questions in the short hour of the Sunday school.

THE PLACE is Pilate's palace, called by the Romans the *Prætorium*, and translated in our version "the common hall," or "the judgment hall." It is still very early in the morning, but Pilate is astir, for there is unwonted excitement to-day, even for a day in the Passover week. It was little more than midnight when a request had come to him from Caiaphas that he should send a captain and his band to secure the arrest of a turbulent Galilæan. He had sent the soldiers, and now waited with some anxiety for the man to appear.

"Then led they Jesus unto the palace; and it was early." Pilate met them. He looked upon Jesus. He was half relieved, half annoyed. Was this gentle, most inoffensive sufferer the turbulent and ambitious character he had sent his soldiers to apprehend? This the King of the Jews? Pilate is relieved; there is not much trial needed here. He is partly annoyed that they should disturb him with so manifestly simple a case. He went out to the people. No great crowd probably stood outside the palace, but it was easy to see that the priests and their officers were strongly represented. With something of scorn on his lip, Pilate asks them: "What accusation bring you against this man?" They see the scorn. "If he were not a malefactor, we should not have delivered him up unto thee." "Well, take Him and judge Him yourselves." And then came the firm response that made Pilate pause: "It is not lawful for us

to put any man to death." It is more serious than he thought.

Pilate turned and entered the palace. He will cross-question Jesus. Can turbulence and crime be concealed behind that quiet and simple exterior? And has He really the ambition of a pretender to the throne? Pilate cross-questions Him. It is a strange examination. Pilate finds himself landed in old subtleties of the debating school. Is a lie ever justifiable? What is truth? He suddenly passes out to the people again. For a fortunate recollection has come to him. To-morrow is the Passover. He has always released some prisoner on that day, letting the people choose the man. He will offer to release this Jesus. "Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

That was Pilate's first error. Jesus did not need to be released as a favour. He was guilty of nothing; He should have been simply let go. And then they could have got their Barabbas also. Pilate had openly let his own sense of justice be over-ridden by the clamour of the priests. From that moment it was a losing battle. Every step is only more unjust, and leads more surely to the inevitable end.

First comes the scourging. Pilate feels that these priests have some bitter hostility to this man. He will scourge Him to please and satisfy them, and then let Him go. They accept the scourging, but they are not satisfied. They see the blood

that flows from the wounded back, and they only cry for more. Pilate hates the whole proceeding; but he fears these bloodthirsty priests. He fears them, and yet he cannot refrain from insulting them. They watch his soldiers dress Jesus as a king; they see them come up to Him one by one and make their mock obeisance. Does Pilate hope to turn the matter into ridicule, and so get Jesus off? He brings Him out. "Behold the man!" But they are in no mood for humour, however grim. With startling decision the cry breaks upon his ear, "Crucify, crucify."

Pilate is driven to be serious. They now send home their double accusation with irresistible force. "He is a blasphemer, for He calls Himself the Son of God; He is an enemy of Cæsar, for He calls Himself a King." The one plays upon Pilate's superstitious fears, the other recalls his political danger. For Tiberius, the ruling Cæsar, is a fickle master, and Pilate is no favourite with him now. In recent months he has heard of one after another of his friends who have fallen and lost their heads through such an accusation as this: "Thou art not Cæsar's friend."

He makes his choice. As Caiaphas had already done: It is expedient for *us* that one man die. "Then delivered he Him therefore unto them to be crucified."

"Choose ye this day." It is a choice always; and now, as then, a personal choice: Jesus or myself; and the children know it already.

Point and Illustration.

"For I am not ashamed."

Macrae's Gilfillan: Anecdotes and Reminiscences.

WHEN Emerson visited Dundee he was Gilfillan's guest at the manse. A story is told of this visit, that after supper, when the time drew near for family worship, Gilfillan took Emerson and showed him to his room. When the household assembled, Mrs. Gilfillan observed that Emerson was not present. She said quietly to Gilfillan, "Where is Mr. Emerson?" Gilfillan said, "He has gone to his bedroom." "Have you not asked him to come to worship?" "No, I don't think he would like it. His views are very different from ours. It might embarrass him." "Never mind that, George. Go and ask him. Let the refusal come from him."

He went upstairs to Emerson's room, and found the philosopher with his coat off, sitting on the bed. He said, "The goodwife, Mr. Emerson, wants you down to worship. Will you come?" "Of course I will," said Emerson, and went.

Afterwards he said, with reference to this incident, "I thought more of the goodwife in that matter than of the goodman."

Not a Minister.

The Christian Leader.

NOT many Sundays ago, a precentor in Scotland, whose daily occupation is that of a mason, made his way into the vestry to see about the psalms. He was received with a deeply drawn sigh, and the exclamation, "Thank God, Mr. Livingstone, that you're not a minister." "And thank God, Mr. Chalmers," was the immediate reply, "that you're no' a mason." The psalms were ready, and the list was handed over without another word being said. But at night, when the worthy workman reaches his home, his fingers worn to the quick and bleeding with handling rough heavy stones, his good wife brings, if not comfort to his heart, yet a very merry twinkle to his eye by saying, "Thank God, Mr. Livingstone, that you're not a minister."

Inspiration from Experience.

By Rev. O. C. S. Wallace.

The Standard (Chicago), July 16, 1891.

ABOUT thirty years ago a steamer bound for the East was burned, and many passengers perished. An account of the tragedy, which appeared in a London magazine, was written with an energy and vividness of style which seemed to indicate that the author was a writer of literary experience as well as of genius. He was not. Among the passengers was a young Nova Scotian, unskilled in letters, who by some means was saved. He was the author of the powerful description at which readers marvelled. Neither before nor after did he exhibit any gifts as a writer. The secret of his extraordinary power in telling the story of what he had seen lay in the fact that the horrors of the scene made an extraordinary impression upon his mind. Powerful impressions prepared the way for powerful expressions.

Old Morality.*Macrae's Gilfillan: Anecdotes and Reminiscences.*

ONE day Gilfillan got the loan of a pony—a somewhat ancient and phlegmatic specimen of its race—to take him part of his way to his destination. He had never apparently been on the back of a horse before, and when he found himself astride of the pony, sat for some time motionless; then, looking round at the family, who were waiting to see him start, he asked innocently, "What am I to do to make it go forward?"

Thy Will be Done.

By John Hay.

Harper's Magazine.

NOT in dumb resignation,
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O Lord, be there Thine arm made bare,
Thy righteous will be done.

At the Literary Table.**THE BOOKS OF THE MONTH.**

MANUAL OF THE SCIENCE OF RELIGION. BY P. D. CHANTEPIE DE LA SAUSSAYE. (*Longmans*. Crown 8vo, pp. 662. 12s. 6d.) In reply to a question in THE EXPOSITORY TIMES as to the best introduction to the Comparative History of Religion, Professor Salmond named Chantepie de la Saussaye. That judgment it is now in the power of every English reader to verify. There is little doubt that it will be confirmed. Indeed, the book is a model of what an introductory manual ought to be. How gladly would many a hard-driven student welcome the like of it in other branches of study. Though it is a student's book, with all the things a student loves,—clear arrangement, straightforward style, masterly selection of literature,—yet it is a book which the unscientific, and he whose student days are over, will right well enjoy. The translation is by Professor Max Müller's daughter, and Max Müller himself has watched the progress of it and lent his aid.

TEXTS AND STUDIES: CONTRIBUTIONS TO BIBLICAL AND PATRISTIC LITERATURE. Edited by J. ARMITAGE ROBINSON, B.D. (Cambridge: *At the University Press*. 8vo, vol. i., in Four Parts.) Since the notice in THE EXPOSITORY TIMES for October of the third volume of *Studia Biblica*, a number of inquiries have been made whether Mr. Gore's article can be had separately. To all we may here reply that, for the present at least, it cannot. But should any one desire to possess one or other of the *Texts and Studies* separately, the wish may at once be gratified. *Texts and Studies* may be described as the Cambridge counterpart of the Oxford *Studia Biblica*. But while the latter appear only in volumes, each volume containing a number of independent essays by different men, the former has been issued, in the first place, in unbound parts, each part being the work of one scholar, and dealing with a single subject.

The parts are these :—

I. *The Apology of Aristides*. Edited and translated by PROFESSOR J. RENDEL HARRIS, M.A., with an Appendix by the Editor. (Pp. 148. 5s. net.)

II. *The Passion of St. Perpetua, with an Appendix on the Scillitan Martyrdom*. By THE EDITOR. (Pp. 131. 4s. net.)

III. *The Lord's Prayer in the Early Church*. By FREDERIC HENRY CHASE, B.D. (Pp. 179. 5s. net.)

IV. *The Fragments of Heracleon*. By A. E. BROOKE, M.A. (Pp. 112. 4s. net.)

To No. 3, Dr. Neubauer refers on another page. It will be found of the most immediate interest and value to students of the Word, and particularly to those who have followed the discussion in THE EXPOSITORY TIMES on its subject. But to one and all, a return must be made.

SERMONS PREACHED IN LINCOLN'S INN CHAPEL. By F. D. MAURICE. In Six Volumes. Vol. I., new edition. (*Macmillan*. Crown 8vo, pp. 306. 3s. 6d.) 1860 is the date, and Smith, Elder, & Co., the publishers' name of that copy of the Lincoln's Inn Sermons which stands beside the Literary Table. Its history is not known, but it has the appearance of once at least having suffered shipwreck and been a night and a day in the deep. But its sufferings, being only conjectural, are no recommendation. It is, therefore, with unfeigned pleasure that it will now be replaced by this new edition, so clear, so clean, so fair to look upon. Macmillan has always (or almost always) given us his books in admirable style and finish, but in the combination of finish and cheapness he has never outdone this.

THE APOSTLE PAUL. By A. SABATIER. (*Hodder & Stoughton*. Crown 8vo, pp. xx, 402. 7s. 6d.) For this translation of Sabatier's *Apostle Paul*, done by Miss Hellier, Professor Findlay of Headingly College holds himself responsible. It may therefore be relied upon. Professor Findlay is both able and conscientious in all his work. But "translation into another tongue," says Sabatier himself, "is for any book an honourable and a perilous experience." Does this book deserve it? and does it come through it well? *The Apostle Paul* being the work of a literary Frenchman, the

latter question is answered already. In regard to the former and more important question, a few most unexpected deductions must be made from the general verdict, that it is exceedingly worthy. What these deductions are cannot be narrated here; but no English and orthodox reader need fear some subtle taint of heresy, for Professor Findlay's experienced eye has already detected them, and remorselessly laid them down in plain words and square brackets at the foot of the page. Then Sabatier is worthy. His aim is to describe the progress and development in the doctrine of St. Paul. This development has been ignored, he says, both by the orthodoxy of the past and by the rationalistic criticism of the Tübingen school; the former assuming that the apostle received his doctrinal system from heaven complete, the latter that he created it by speculation and logic like any solitary philosopher. Sabatier's position is that St. Paul learned as he lived and worked. His "system" grew out of his missionary experiences, and his thoughts upon them. "He learned by teaching. In every crisis of his life he looked for guidance from God. The solution of difficult questions he sought in prayer; and the answer came sometimes like a flash of light, sometimes as the result of profound meditation, but was always regarded by him as a divine inspiration. He studied events, he reflected upon past experiences; he profited by his travels and his reading. Everything, in short, furnished him with food for thought, and with opportunities for discovering the practical and theoretical issues of the faith that he incessantly preached."

THE INHERITANCE OF THE SAINTS. By L. P. (*Longmans*. Crown 8vo, pp. 374. 7s. 6d.) These Thoughts on the Communion of Saints and the Life of the World to Come are "collected chiefly from English writers." The range is wider than the first few pages lead one to expect. The most frequently quoted writer is Dr. Pusey, but Canon Body is nearly as often represented as Canon Knox-Little. Again, Bishop Westcott and Cardinal Manning run close together; and it is pleasant to see A Country Parson in alternate choice with St. Chrysostom. If anything can be done for the "Inheritance of the Saints" by means of selections, L. P. has done it. Canon Scott Holland, who is not altogether forgotten within, contributes a most spirited and interesting preface.

HAPPINESS IN THE SPIRITUAL LIFE.

BY THE REV. WILLIAM CLAVELL INGRAM, M.A. (*Longmans*. Crown 8vo, pp. 347. 7s. 6d.) The contents of this volume were originally spoken at the special mid-day services held in St. Nicholas Church, Liverpool, during the Lenten seasons from 1887 to 1891. We are not told whether the present arrangement is that of the original delivery. Perhaps not. The arrangement is, however, an extremely suggestive one. There are five lectures, of which the titles are:—(1) Happiness in the Spiritual Life; (2) Helps and Hindrances in the Spiritual Life; (3) Resolutions of the Spiritual Life; (4) Responsibilities of the Spiritual Life; (5) A Scriptural Example of the Spiritual Life. Five sermons are included under each section, and these are the third five—(1) The Attentive Ear; (2) The Thoughtful Mind; (3) The Thankful Heart; (4) The Hopeful Spirit; (5) The Loyal Will. And now, what of the sermons themselves? There is, perhaps, nothing striking in them, but they are certainly no disappointment. The author aims at practical help, and not at imposing effect. Very many more pretentious books are much less worthy. None will regret the choice of this as a guide to the better living of the life in Christ.

DARKEST BRITAIN'S EPIPHANY.

BY THE REV. ROBERT DOUGLAS, M.A. (*Nisbet*. Crown 8vo, pp. xx, 346. 5s.) The publishers have done their best by this book. And so, no doubt, has the author also. But its welcome will be almost limited to those who are Anglo-Israelites, like itself, or whom it is capable of making such. There is no sustenance here for the wayfaring man and the stranger. If you differ on the first off-go, you never join again. But if you find it in you to accept the principles from which the author works, you will rejoice in one of the very best expositions of the subject.

FELLOWSHIP WITH CHRIST.

BY R. W. DALE, LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 368. 6s.) Dr. Dale has here collected fourteen discourses which he has delivered on special occasions within recent years. And the first thing that strikes one is that Dr. Dale must have preached on more great and special occasions within these years than any other man. There is the utmost catholicity about the discourses, as well as about the occasions of their delivery. It cannot be but

many of our readers have heard one or another of them, and they will be amongst their most vivid and inspiring recollections. They are all well done, great as the time was great, and sometimes they must have made the time greater than it was.

"THE GOD OF THE AMEN," AND OTHER SERMONS.

BY ALEXANDER MACLAREN, D.D. (*Alexander & Shephard*. Crown 8vo, pp. 344. 5s.) In the very first issue of THE EXPOSITORY TIMES attention was directed to the admirable way in which Messrs. Alexander & Shephard had produced their first volume of Dr. Maclaren's sermons. Since then two more have appeared, uniform in binding, paper, and type, and—tell it not in the ear of the book-worm—with smooth cut edges. As for the sermons themselves, we have all agreed to read them and to profit by them, but not any more to praise them.

THE BOOK OF PSALMS. (London: *The Religious Tract Society*. Crown 8vo, pp. xl, 280. 3s. 6d.)

This is one of the most welcome reprints that the Religious Tract Society has given us for many a day. It contains an Introduction and an Alphabetical List; and then the body of the book gives the Revised Version of the Psalter, with short expository notes, something after the manner of the Cambridge Bible or the Bible Class Handbooks. To these notes there is an excellent index. The standpoint is, as we know, conservative. It is the best English reader's Handbook for the study of the Psalms yet published.

SAINT CHRYSOSTOM AND SAINT AUGUSTIN.

BY PHILIP SCHAFF, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. 158. 3s. 6d.) It is something of a pity, perhaps, that this volume is not new. Dr. Schaff frankly tells us that the first third which he devotes to St. Chrysostom is substantially the Prolegomena to his edition of St. Chrysostom's works, while the rest is "a free reproduction and enlargement of the author's *Der heil. Augustinus*." It is a pity, for it may moderate the welcome which such a series of biographies should receive among us. It is in the right line—critical and yet popular—with Dr. Schaff's range of view and accuracy in detail. If the rest of the series, being original, will come near to this in value, they will certainly meet with favour.

ST. PAUL'S SONG OF SONGS. By J. R. MACDUFF, D.D. (*Nisbet*. Crown 8vo, pp. xxiii, 224. 3s. 6d.) St. Paul's "Song of Songs" will be found in the Epistle to the Romans, not in First Corinthians. It is the eighth chapter there, and this book is a practical exposition of that chapter. Dr. Macduff's manner is well known and, we believe, widely welcomed. There are a few Greek words scattered abroad, but they will not disturb the general reader, unless perhaps he gets a shock at seeing what Romney Leigh calls "Lady's Greek without the accents." Outwardly, the little book is most attractive.

THE SPIRIT OF MAN. By ARTHUR CHANDLER, M.A. (*Longmans*. Crown 8vo, pp. 227. 5s.) Many will be staggered by the sub-title of this book, "An Essay in Christian Philosophy;" more by the difficulty of the opening chapter; and most of all by the newness of its essential thought. For we are suspicious of philosophies of Christianity. We have found them great weariness and little profit. Nor has this philosophy the attractiveness of a Mansel to lure us on. And when we reach such a sentence as this, "What is the oneself, of which body and mind are the different aspects? The answer may be given in the one word 'spirit,'"—when we reach that sentence, if we do reach it, and discover that it contains the leading thought of the book, we may run the risk of deciding that it is either incomprehensible or absurd. But it is neither. Having read this book with extreme pleasure (the first chapter being over), and found it profitable to boot, let us heartily recommend it. There is no unreality about it. It grips the facts throughout, the great facts of our religion and our life, and it does indeed open out much of their best meaning. Read, for example, the acute criticism of T. H. Green's *Lay Sermons*, or the sentences which bring together the rival theories of man's first state, or the brief, clear discussion of "Life" and "Death" in the Bible.

THE SEAT OF AUTHORITY IN RELIGION. By JAMES MARTINEAU, D.D., LL.D., D.C.L. Third Edition, Revised. (*Longmans*. 8vo, pp. xx, 664. 14s.) Enough, and perhaps a little more, has already been said here about Dr. Martineau's latest volume. It will suffice, therefore, merely to draw attention to this third and revised edition. The only important new thing is a Pre-

face, in which Dr. Martineau replies to his critics, chiefly to Dr. Dale, though he alludes once or twice to Dr. Sanday's article in *THE EXPOSITORY TIMES*.

THE AUTHORITY OF HOLY SCRIPTURE: AN INAUGURAL ADDRESS. By CHARLES AUGUSTUS BRIGGS, D.D. (New York: *Charles Scribner's Sons*. 8vo, pp. 111. 50 cents.) This unbound but well-printed volume contains the now famous inaugural address by Dr. Briggs, on the "Authority of Holy Scripture." It contains also a considerable extract from Dr. Briggs' *Biblical Study*, a book not yet fully recognised among us; and an Appendix of notes upon—(1) Sources of Divine Authority; (2) the Barriers; (3) the Theology of the Bible; (4) Progressive Sanctification after Death.

GOD AND A FUTURE LIFE. By REV. J. F. STEVENSON, LL.B., D.D. (*Dickinson*. Crown 8vo, pp. 79.) It seems always difficult to find a good title for a volume of sermons. This is better than the present fashion of using a single sermon to describe the whole; for the first of these six sermons is on the character of God, and the next three deal with the Future Life. Dr. Stevenson was one of the great preachers, and this little book is of more value than most memorial volumes.

SHEOL VERSUS HADES. By S. F. PELLIS. (*Digby & Long*. 8vo, pp. 216. 3s. 6d.) Why *versus*? But one has many questions to ask here. Why Gibbons' *Decline and Fall*? Why Whateley, and why Rheoboam? For the truth is, it is neither the Greek nor the Hebrew that is the trouble, but the English. Here are three sentences in succession: "I refer more especially to the New Testament, because it is in it where the supposed difficulties occur. When we come to consider the history of our English New Testament how it has come down to us through the dark ages, that it is probably a translation of a translation to begin with (in some instances, at least) made from the Greek. Without any regard to versions in other languages, not even that language in which our Saviour's words were first uttered, or the language of that country in which those Scriptures originated, notwithstanding that the oldest Syriac MSS. are as old, if not older, than any Greek ones." And the book ends just as the sentences do. You still keep asking, Why?

FORTHCOMING BOOKS.

From the lists received, we make the following attractive selection of the coming books of the season :—

- BARING-GOULD.—*The Church in Germany.* (Wells Gardner.)
- BEVAN.—*A Short Commentary on Daniel.* (Cambridge.)
- BICKELL.—*The Lord's Supper and the Passover Ritual.* (T. & T. Clark.)
- BRUGSCH-BEY.—*Egypt under the Pharaohs.* Revised Edition. (John Murray.)
- BUHL.—*Canon and Text of the Old Testament.* (T. & T. Clark.)
- CALAN.—*The Story of Jerusalem.* (T. & T. Clark.)
- DAVIDSON.—*The Book of Ezekiel.* (Cambridge.)
- DENNEY.—*The Epistles to the Thessalonians.* (Hodder & Stoughton.)
- DIX.—*The Authority of the Church.* (Wells Gardner.)
- DODS.—*Erasmus, and other Essays.* (Hodder & Stoughton.)
- DRIVER.—*Hebrew Lexicon.* (Clarendon Press.)
- DUFF.—*The Early Church.* (T. & T. Clark.)
- FARRAR.—*Scenes in the Days of Nero.* (Longmans.)
- FINDLAY.—*The Epistle to the Ephesians.* (Hodder & Stoughton.)
- GWILLIAM.—*Peshito Version of the Gospels.* (Clarendon Press.)
- HALDANE.—*Hegel's History of Philosophy.* (Kegan Paul.)
- HARNACK.—*The History of Dogmas.* (T. & T. Clark.)
- HARRIS.—*A Study of Codex Bezae.* (Cambridge.)
- HATCH.—*A Concordance to the Septuagint.* (Clarendon Press.)
- HEALES.—*Architecture of the Churches of Denmark.* (Kegan Paul.)
- HIRSCHFELD.—*Arabic Chrestomathy.* (Kegan Paul.)
- HUMPHREYS.—*The Epistles to Timothy and Titus.* (Cambridge.)
- JAMES.—*The Testament of Abraham.* (Cambridge.)
- MACGREGOR.—*The Apology of the Christian Religion.* (T. & T. Clark.)
- MACLAREN.—*The Psalms.* (Hodder & Stoughton.)
- MEYRICK.—*The Church in Spain.* (Wells Gardner.)
- OMAN.—*The Byzantine Empire.* (Fisher Unwin.)
- OXENDEN.—*The History of my Life.* (Longmans.)
- RAWSON.—*The Gospel Narrative.* (Griffith.)
- ROBINSON.—*The Philocalia of Origen.* (Cambridge.)
- RYLE.—*Esra and Nehemiah.* (Cambridge.)
- SADLER.—*The Revelation.* (Bell & Sons.)
- SALMOND.—*The Christian Doctrine of Immortality.* (T. & T. Clark.)
- SCHULTZ.—*Old Testament Theology.* (T. & T. Clark.)
- STALKER.—*The Preacher and his Models.* (Hodder & Stoughton.)
- SWETE.—*The Septuagint.* Vol. III. (Cambridge.)
- WATSON.—*The Book of Job.* (Hodder & Stoughton.)
- WERNER.—*The Brethren of the Cross.* (Bell & Sons.)
- WORDSWORTH.—*Annals of my Early Life.* (Longmans.)

AMONG THE PERIODICALS.

THE BOOKMAN.

(Hodder & Stoughton, 6d.)

No. I.—OCTOBER.

- i. News Notes.
- ii. The Reader.
The Carlyles and a Segment of their Circle.
Burton at Damascus.
Thomas Hardy's Wessex.
"Another, London."
The Work of Rudyard Kipling.
- iii. The Bookseller.
From behind a Bookseller's Counter.
Paternoster Row Forty Years Ago.
The Sale of Books during the Month.
- iv. The Journalist.
- v. New Books.
- vi. At the Circulating Library.
- vii. The Young Author's Page.
- viii. List of Publications.

It is said that Mrs. Oliphant once offered to write a complete number of *Blackwood*—stories, essays, poetry, literature, and all—and she could have done it. "Who writes the *Bookman*?" was a question asked within our hearing; and the answer came quick and confident—"Dr. Nicoll." But that is a mistake. He could have done it; but he knows better. Dr. Nicoll only edits the *Bookman*. In this instance, however, the word "only" has more of a positive than a negative meaning—that much must be said in favour of the mistake. And yet the best thing in the *Bookman* this month is the one with which Dr. Nicoll has least of all to do—the portrait of Alfred Tennyson. If he had exercised his editorial functions in the way of ordering it to be sent in an appropriate framing, our gratitude for the first number of the *Bookman* would have been complete.

THE SCOTTISH CONGREGATIONALIST.

(Edinburgh, 1d.)

OCTOBER.

Notes and Comments.

Early Independencies in Scotland, . . . JAMES ROSS.
Imitation of Christ, . . . A. E. GARVIE.
A Tour in the East.

Reviews—Correspondence—Obituary—News.

The Wholeness of Jesus Christ.—The characteristic of Jesus Christ, and so the regulative principle of Christian morality, is completeness, symmetry, harmony, balance. Other men are known and loved for this or that excellence; but of Jesus Christ, with respect to His personal perfection, we can say what was said of Shakespeare, with regard to his artistic pre-eminence, "His speciality is everything." Manhood in its wholeness and its fulness is found in Him, alike wide in its range as lofty in its reach. Hence Jesus Christ is not a pattern merely for one sex, or one age, or one time, or one temperament, or one class. In this sense, too, there is in Him neither male nor female, bond nor free, Jew nor Greek, learned nor unlearned.

A. E. GARVIE.

THE MODERN CHURCH.

(Glasgow, 1d.)

No. 27.—OCTOBER I.

No. 27 of the *Modern Church* is selected for notice, because it is the first number of the second half year, and it introduces several new features. Of these the most prominent is a very excellent photo-tint of the Principal of Glasgow University. The next is a series of articles on the Teachers of the Century, which begins with a striking and permanently valuable paper on "Thomas Carlyle," by the Rev. Andrew Douglas. But "permanent value" applies to an exceptional number of the contributions to the *Modern Church*. Preachers will find more things for their commonplace book in it than in any other paper they see.

THE CRITICAL REVIEW.

(T. & T. Clark, 1s. 6d.)

No. 4.—OCTOBER.

Abbott's Philomythus, . . .	MARCUS DODS.
Wendt's Lehre Jesu, . . .	W. P. DICKSON.
Herkless' Cardinal Beaton, . . .	THOMAS RALEIGH.
Taylor's Micah, . . .	A. B. DAVIDSON.
Gautier's Ezéchiel, . . .	A. B. DAVIDSON.
Müller's Physical Religion, . . .	A. MACALISTER.
Chapman's Pre-Organic Evolution, . . .	A. MACALISTER.
Dod's Gospel of St. John, . . .	DAVID BROWN.
Hughes' Natural and Supernatural Morals, . . .	R. M. WENLEY.
De la Saussaye's Lehrbuch der Re- ligionsgeschichte, . . .	A. STEWART.

We have quoted the first ten articles only. A very large number follow on, and many distinguished writers are enlisted. But it will suffice to name a particularly interesting notice by the Rev. Thomas Nicol, B.D., of a modern Greek paper, entitled *Christian Meditations*. It is recently started by Dr. Moschow, and every one who has the least interest in modern Greek, or in the spread of evangelical religion in Greece, should get a copy of the paper from Mr. Charles Robinson, Redfern, Colinton Road, Edinburgh. "The scholar," says Mr. Nicol, "who has kept up his Greek by occasional dips into Thucydides, or Plato, or the Tragedians, and who is thoroughly versed in his Greek New Testament, would be able to read these *Meditations* with his feet on the fender."

The Religions of the Past.—The field opened up by such works as Saussaye's *Handbook of the Science of Religion* is one not only of the greatest interest, but of wide-reaching importance. More than ever it is felt that the whole course of religious development must be taken into account in the adjustment of those problems which present themselves to our minds and hearts to-day. And more than ever it is apparent that the religions of the past must be sympathetically studied, not regarded merely as exploded superstitions, as darkening and degrading influences, but in some degree as the working, however obscurely, of the Divine life in the heart of man, as the struggle with error and sin of the "light

which lighteth every man coming into the world." If they had their corruptions, we are not free of them; if our faith has its guiding and sustaining powers, they were not destitute of these.

"The unseen Power, whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That men did ever find.
Which has not taught weak wills how much they can?
Which has not fallen on the dry heart like rain?
Which has not cried to sunk, self-weary man,
"Thou must be born again!"

The "cry" has had very various degrees of distinctness and efficacy; but the "lifting power" of religion must have been present and made itself felt, for it is on that mainly that its permanence depends.

ALEXANDER STEWART.

GOOD WORDS.

(Isbister, 6d.)

OCTOBER.

The Marriage of Elinor, . . .	Mrs. OLIPHANT.
Ancient Mosaics, . . .	Mrs. LECKY.
Danger's Troubled Night.	
Holy Island, . . .	C. BLATHERWICK.
Painter and Preacher, . . .	JAMES STALKER.
Cowper and His Localities, . . .	CANON BENHAM.
English Thrift, . . .	CANON BLACKLEY.
Forest Trees in Suburban Gardens, . . .	C. W. CHAPMAN.
Wisdom of Don Quixote, . . .	F. MACCUNN.
A House-Surgeon's Story, . . .	M. B. TWEEDIE.
The Little Minister, . . .	J. M. BARRIE.
Questions of the Christian Life, . . .	BISHOP THOROLD.

The Love of Nature.—I have seen it alleged against Calvin that, although he passed his days in one of the loveliest spots on earth, there is not a line in all his works to show that he had ever looked with any emotion on the Lake of Geneva at his feet, or the glow of sunset on the distant Alps. But this is an ignorant charge; because at that time this was a general defect even of the cultivated, the power of appreciating landscape not being yet developed. The rise of the appreciation of beauty can be traced in the same way in other sections of nature. Thousands of ploughmen have driven their share through the habitation of the "wee cowerin', timorous" mouse, and crushed the daisy "'mang the weet;" but it is only since the eye of Robert Burns discerned the beauty and pathos of these incidents that they have become beautiful and pathetic to every mind.

JAMES STALKER.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Notes in our last issue on "The Unpardonable Sin" have brought us a number of communications, some of which have just come in. We shall return to the subject in our next, when, in a Special Discussion, we shall be able to publish some very acute criticisms and important articles.

Messrs. Nisbet have recently become the publishers of a little book, by the Rev. James Neil, M.A., on *Figurative Language in the Bible* (8vo, pp. 47. 1s.). Mr. Neil, who was for some time resident in Jerusalem, is known as one of the most reliable writers on Palestine, and this book owes its value to the author's intimate knowledge of the Land and the People of the Land. It is not much of a book to look at, being but the throwing together within a "figurative" binding of two disjointed public lectures. But it contains quite a number of fresh illustrations, and new and catching expositions of some of the most familiar words.

But first he reminds us, in a pleasant way, that the Land of the Book is the very home of flowery and figurative language. "In Palestine, a knowledge of colloquial Arabic soon reveals the astonishing and charming fact that the ordinary conversation of the humblest and most uneducated of the people, who can neither read nor write, and who have not the scientific knowledge of a well-

taught English child of seven years of age, abounds with figures of speech which, in the West, would be thought worthy of a great poet." "I have used similitudes by the hand of the prophets," says the Lord in Hosea. And thereby the message must have been the more intelligible to the common people. For the very street-cries in Jerusalem are in the shape of similitudes. The woman with water-cresses and lily roots sings in musical tones, "Daughters of the river, buy them, buy them!" and the vendor of the produce of the vineyard has been heard cry, "Lovely grapes, lovely grapes. Oh, how often have the doves made their nests among them!"

One of the passages of the Word in which Mr. Neil finds the Eastern language of Figure, is John iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (R.V.). A discussion went on for some time recently in the *Record* on the meaning of these words of our Lord. All the known methods were suggested to get rid of the seeming necessity of water or baptism to regeneration; but the general conclusion arrived at (for the discussion was conducted with great fairness and candour) was, that water did mean baptism, and the Spirit was the Holy Spirit; that baptism, however, was not asserted to be essential to regeneration, the essential, and only absolutely essential, element being the presence and working of the Holy Spirit of God.

"I believe," said the Rev. W. Butler Doherty, one of the writers, "had we been present, we should have heard the most inconceivably impressive tone of emphasis laid upon the words 'and of the Spirit.' Henceforth, in the conversation the Holy Spirit alone is mentioned in connection with this wondrous, this mighty birth into the new moral and spiritual creation, of which the last Adam is the everlasting Head and only source of life." And Sir A. Blackwood wrote to a subsequent issue: "I have for a long time been convinced that the interpretation of John iii. 5, given by Mr. Butler Doherty, is the only admissible one."

The difficulty felt by all the writers was with the word "water." To remove that word, or, if it could not be removed, to minimise its importance as much as possible, was their evident and natural desire. But Mr. Neil holds that it is the other word—the word "Spirit"—that, according to the genius of the language, should be so dealt with. Let it be understood that there is no article in the Greek, and nothing to show that spirit is the Holy Spirit; the phrase is simply "of water and spirit." Now, he believes that that phrase is an instance of the figure of speech called *hendiadys*. *Hendiadys* means "one by means of two," and is the expression of one qualified subject as if it were two separate subjects. Vergil can say, "We pour out a libation from bowls and gold" (*pateris libamus et auro*), where our more prosaic English tongue will permit us only to say "from golden bowls." The qualifying adjective is, in *hendiadys*, turned into a separate substantive. It is a striking expedient for rendering the quality of the substantive emphatic. We have not had the courage to adopt it in English, or in any of our Western tongues; and it is not quite easy for us to see its force or even admit its presence in the bolder, more figurative, languages of the East. But when St. Luke tells us that the priest of Jupiter brought "oxen and garlands" with which to offer sacrifice to Paul and Barnabas, it is plain enough that he means wreathed or garlanded oxen. When Daniel saw that the

little horn "cast down some of the host and of the stars to the ground" (viii. 10), a less figurative speaker would have spoken simply of the starry host. And when St. Paul rejoices that "our Saviour Jesus Christ hath brought life and immortality to light through the gospel" (2 Tim. i. 10), does he mean more than immortal or incorruptible life, though he puts it more emphatically? Nay, even our Lord's own graphic words, "I am the way, and the truth, and the life" (John xiv. 6), is not the meaning of them just "I am the true and living way?" It may not readily seem so, for how many noble and edifying sermons have been preached on these words in their literal, prosaic Western acceptation. But it is certain that it is the "way," and neither the truth nor the life, that is the topic of conversation, for the words are a direct reply to Thomas's question, "How can we know the way?" And this view of it does seem to "make the whole passage more forceful and consistent."

This is the figure, then, which Mr. Neil finds in the words to Nicodemus, "Except a man be born of water and spirit." "If taken literally," he says, "and so applied to the baptism of water, this is not true, for the unbaptized dying thief, and many another believer before he could be baptized, has entered into the kingdom of God. It must, therefore, be the figure of *hendiadys*, and it means, 'Except a man be born of *spiritual* water,' where a strong emphasis is laid on the word '*spiritual*.'" And as for this "spiritual water," our Lord shortly after explains its meaning in the same Gospel. For, "On the last day, the great day of the feast (the Feast of Tabernacles, when they brought a golden pot filled with water, in procession into the temple), Jesus stood and cried, saying: If any one thirst, let him come unto me, and drink. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified" (John vii. 37-39).

The Headmaster of Millhill School is the author of an article in the *Baptist Magazine* for November, on "Carnage and Bloodthirstiness in the Old Testament." In a few graphic words he points out the contrast between the seventh and eighth chapters of 2 Samuel. Here, in chap. vii., "is the pious purpose of David; and Nathan addressing the king with a singular and unqualified assurance of Divine favour. Here is David replying in language of the most admirable piety—manly, reverential, dignified, humble, sincere. At the end of the seventh chapter we usually stop reading. But if we read on, only two sentences more, we shall be startled by an amazing incongruity. For immediately after comes the massacre of the Moabites, related, as so many of these bloodthirsty episodes are narrated in the Old Testament, without a hint of disapproval, and with a brevity that seems to us unfeeling. Here is an act of the man who has just moved our admiration by his high spiritual piety. He smites the Moabites; and having their army in his power, he slays after the battle, in cold blood, two out of three of them; and, to save the trouble of counting, makes them lie down in their ranks, and measures them off with a tape, two-thirds for death, and one-third to keep alive."

Mr. Vince tells us that he has been driven to face this antithesis, not only for himself, but also for the sake of his pupils. For, reading this book in school, he felt that they could not but be struck by the contrast, and that he was not entitled to leave it unnoticed. There is the ordinary explanation that David was a barbarian as compared with these days of Christian civilisation, and his acts are not to be judged by our modern standards. Mr. Vince knows this excuse, and accepts it as "reasonable enough and fairly to the point." But it does not meet the difficulty. Sufficient to explain the conduct of Achilles, it does not touch the case of David. For "the difficulty is not that a given man 3000 years ago committed, without misgiving, a terrible outrage, but that David did it, and that David who did it is one of our great religious teachers."

The real difficulty is in the contrast, in David himself. "Here are two indisputable statements. First, there is no doubt about the reality of David's religion. He *was* a very spiritually minded man; he *had* attained regions of meditation which it is the constant ambition of men who value religion to reach. But, the other fact is, that in respect of humanity (and indeed of other virtues, of good faith, and purity, and perhaps equity), he was very far indeed behind the most of us." From these two facts Mr. Vince draws a conclusion which he holds will not only answer the taunt of the mocking unbeliever: "This is your man after God's own heart!" but is itself a powerful evidence of the truth of that which we seek to maintain against the unbeliever, that God did choose David, a man after His own heart, and the nation of which He made him king. For—"to put the point plainly, at the risk of putting it perhaps rather too bluntly—if," says our author, "we compare the backwardness of David (and other Old Testament saints) in humanity and in other elements of *morality*, with their forwardness in *religion*, we can account for their religious proficiency (so to speak) only by assuming for them that direct communication from the mind of God which we call inspiration." Religion is not "morality touched by emotion," but distinct.

The Editor of the *Methodist New Connexion Magazine* contributes to his current number a useful paper on "Scripture Misquotations." "It is quite amusing," he says, "to hear some Christian friends who are laudibly proud of their total abstinence principles praying, with luscious anticipation, that coming services may be so spiritually invigorating that they may feel like 'giants refreshed with new wine.' Now these good teetotallers who rejoice in such vinous allusions are under the delusion that their prayer is a scriptural one, but if asked where that Scripture occurs, they would be utterly at sea."

Another misquotation which Dr. Watts mentions is the phrase "that he who runs may read." It is

not only a misquotation, but also a serious misapplication. And yet it is of quite frequent occurrence. A writer in the *Homiletic Review* draws attention to a recent notable instance of it. In the *Bibliotheca Sacra* for July, Professor Hunt of Princeton asserts that "one of the supreme tests, on the secular side, of a call to the ministry is . . . so to express thought as to make it perfectly plain to the recipient mind, so that, as the Scriptures declare, 'he who runs may read.'" The "Scripture" is, of course, Habakkuk ii. 2: "Write the vision, and make it plain upon tables, that he may run that readeth it." "He who runs may read" is not the same either in word or in meaning, it suggests that the message is so plain that the passing glance of one hurrying along may catch the significance of it. But the prophet's words mean that the warning should be so plain that he who reads it may quicken his step till he reaches a place of safety.

The Cambridge University Press has just issued Part I. of the second volume of *Texts and Studies*. It is *A Study of Codex Beza*, by Professor Rendel Harris of Haverford College, Pennsylvania (Cambridge, 8vo, pp. 272, 7s. 6d. net). What a delight the volume would have been to the late Dr. Scrivener had he lived to see it. He himself edited the most serviceable edition which we have of that singular codex, though it has generally been overlooked in the published lists of his works; and throughout his long life he was strongly attracted by the perplexing questions which surround it.

"That singular codex." Since Dean Burgon's articles in the *Quarterly* the phrase has become classic. There are educated Englishmen who will tell you, if you inquire about Codex Beza, that it is a singular codex; they will tell you so much with alacrity, and they are surprised to find that that is all they know about it. Possibly they will venture the further remark that it was the late Dean Burgon called it so, but tentatively, they may

be mistaken in that (and they *are* mistaken), but they are quite sure that it is a singular codex.

Dean Burgon was not the author of the phrase. He quoted it from the present Bishop of Gloucester and Bristol. But it is through Dean Burgon that it has become an English classic, for he quoted it so aptly and he quoted it so often that he made it stick, and classic is that which sticks. Its original place is Bishop Ellicott's *Considerations on Revision*, 1870, p. 40 (will Dr. Murray note the place and date?). There the Bishop describes four of the five great MSS. of the New Testament in the following terse and perfectly accurate words:—"The simplicity and dignified conciseness of the Vatican Manuscript (B); the greater expansiveness of our own Alexandrian (A); the partially mixed characteristics of the Sinaitic (Ⲙ); the paraphrastic tone of the singular Codex Bezae (D), are now brought home to the student." Of these famous codices, including C (Codex Ephraemi or Manuscript of Ephraem, now in the National Library, Paris), Dr. Burgon had no great opinion, though the expression of his opinion went further than the opinion itself. In one of the *Quarterly* articles, it will be remembered, he gives it as his belief that, so far from being the best authorities for the text of the New Testament, the four Ⲙ B C D "are indebted for their preservation *solely* to the circumstance that they were long since recognised as the depositories of readings which rendered them utterly untrustworthy"; and, as is his wont, he challenges any one to deny the statement. And again he asserts, "without a particle of hesitation," that "Ⲙ B D are *three of the most corrupt copies extant*," the italics being, of course, his own, for no one has to mark the emphasis after Dean Burgon has written.

No sooner, therefore, has he quoted the Bishop of Gloucester's description of the four MSS. than he leaps forward into the following never-to-be-forgotten illustration of their corruption. "Could ingenuity," he asks, "have devised *severer* satire

than such a description of four professing *transcripts* of a book, and *that* book, the everlasting Gospel itself?—transcripts, be it observed in passing, on which it is just now the fashion to rely implicitly for the very orthography of proper names,—the spelling of common words,—the minutiae of grammar. What (we ask) would be thought of four such '*copies*' of Thucydides or of Shakespeare? Imagine it gravely proposed, by the aid of four such conflicting documents, to readjust the text of the Funeral Oration of Pericles, or to re-edit Hamlet. Why, some of the poet's most familiar lines would become scarcely recognisable: *e.g.* A—'Toby or not Toby; that is the question.' B—'Tob or not, is the question: ' N—'To be a tub, or not to be a tub; the question is that.' C—'The question is, to beat or not to beat Toby?' D ('the singular codex')—'The only question is this; to beat that Toby, or to be a tub?'"

It is a statement of the case not without exaggeration, even exaggeration which "o'erleaps itself and falls on the other side." But if in any instance there is an approach to accuracy in the illustration, it is in respect of the last, that singular Codex D. Professor Rendel Harris has made a most painstaking examination of the manuscript, which belongs to the University Library at Cambridge, where "the open volume is conspicuously exhibited to visitors in the New Building." He has made the examination with the patience of a German, he has marshalled his results by the clear and open vision of an Englishman, and, most difficult of all in such a subject, he has set them forth with all a Frenchman's grace, so that his book is as easy for the beginner in textual criticism as it is important for the scholar of the same; and it must be confessed that the impression which it leaves as to the reliability of this codex is not very far away from the estimate so vigorously expressed by Dr. Burgon. But let it not be imagined for a moment that its value in the textual criticism of the Gospels and Acts (the only portions it covers) depends upon the reliableness of its text. It may seem a paradox to say that where its text is least

reliable its textual value is greatest, but it is a paradox which a study of Professor Harris's volume will prove to be true. That certainly is not, nor ever has been, the popular belief among textual critics, with whom the method is simple and summary, namely, to accept its readings when they agree with others of the leading codices, and to set them aside when they do not. But the importance of this new volume of the *Cambridge Texts and Studies* lies in this, that it runs right against the ruling ideas about the Cambridge codex, even the ideas which have had Cambridge itself for their stronghold, and the great names of Westcott and Hort for their champions.

The singularities of Codex Bezae—perhaps it ought to be explained that it gets its name from the fact that it once belonged to Beza, by whom it was presented to the University of Cambridge in the year 1581—its singularities are many; but the most striking thing is the number of additions it makes to the commonly received text. The word "additions" is used advisedly, for to speak of them as "interpolations," which even Scrivener does, is to brand them at once, and brand them all, with spuriousness—and that is by no means a settled question yet. The longest of these additions is found after Matthew xx. 28. But perhaps the most interesting is the often-quoted sentence inserted after Luke vi. 4:—"On the same day he beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed, and a transgressor of the law." There is also a touching appendix of scarcely less interest to Acts viii. 24, where, after the words in the received text, "Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me," our codex adds, "and he wept much and ceased not," words which every one, says Dr. Scrivener, must wish to be genuine.

One such addition (which is also an interpolation without any more doubt) is found at Luke xxiii. 53.

It is of much less interest in itself, but from its bearing on the singularities of this codex, and as a clue to the explanation of these singularities, it is of the very highest importance. The verse stands thus (let us place the addition made by Codex Bezae within brackets):—"And he took it down and wrapped it in a linen cloth, and laid Him in a tomb that was hewn in stone, where never man had yet lain [and having laid Him, he laid against the tomb a stone which twenty hardly moved]." How is this curious addition to be accounted for? With consummate skill Professor Rendel Harris has discovered the explanation, and marvellous as the story is, you cannot resist the evidence of its absolute truth.

In the first place, let it be remembered that our codex is a bilingual. It is written both in Greek and in Latin, the Greek occupying one page and the Latin standing line for line on the page opposite, so that when you open the volume you have the Greek on the left page and the Latin on the right. Thus, if one of our columns will be allowed to represent both pages of the manuscript, the verse in question will be found as follows:—

και καθιλον	et deponens
ενοτυλιζειν το σωμα του ιηου εν σινδονι	involvit corpus ihu in sindone
και θηκει αυτον εν μνημειω	et posuit eum in monumento
λιθωτακμενην ου ουκ ην ουτω	sculpto ubi adhuc
ουδεις παρμενος και θιςτος αυτου	nemo positus et posito eo
αποθηκεν	imposuit
τω μνημειω λιθον εν μορφῃ κυρου	in monumento lapidem quem
εκολλησεν	vix viginti
	movebant

"Now (to quote Professor Harris), concerning this added sentence (και θεντος . . . εκυλιον) Scrivener remarks acutely that it is 'conceived somewhat in the Homeric spirit.' Let us examine, then, whether either in the Greek or Latin the added words show traces of having once been in metre. Fixing our attention on the added words in the Latin, we see that the words *posito eo* and *in monumento* are a repetition from the preceding words *posuit eum in monumento*. And if we erase

them, we have left what is certainly meant for a hexameter verse,—

'Imposuit lapidem quem vix viginti movebant.'

It is clear, then, that the scribe of Codex Bezae, or, if we prefer it, an ancestor of his, *has deliberately incorporated into his text a verse of Latin poetry*, which he has then turned into Greek, following closely the order of the Latin verse." The verbal critic will at once pounce upon the long *i* ending *viginti*. But let him remember that we have here neither Vergil nor Professor Mayor, but a second or a sixth century popular poet, and perhaps not much of a poet after all. Harder to accept, much harder to most, will be the suggestion of so close a connection as this between Homer and the manuscripts of the Gospels. For it is not generally known how thoroughly saturated with Homer were the minds of men, educated and uneducated alike, in the early centuries of the Christian era. Says Dr. Hatch in his Hibbert Lectures:—"The main subject-matter of literary education was the poets. They were read, not only for their literary, but also for their moral value. They were read as we read the Bible. They were committed to memory. The minds of men were saturated by them. A quotation from Homer or from a tragic poet was apposite on all occasions and in every kind of society. Dio Chrysostom, in an account of his travels, tells how he came to the Greek colony of the Borysthenitæ, on the farthest borders of the empire, and found that even in those remote settlements almost all the inhabitants knew the *Iliad* by heart, and that they did not care to hear about anything else." "Homer," says Professor Harris, "was the Bible of the expiring faith, and the staple of pagan education. It was no more strange that a scribe should gloss from Homer than that a modern writer should give a New Testament turn to his speech."

But there is a fact of much greater pertinence to the subject, and it is perhaps even less widely known than that. At a very early period in the history of the Christian Church, it was sought to

make popular the leading facts of the Gospel history by turning them into Greek verse. For this purpose the very language of Homer was largely employed. Verses and half verses of the *Iliad* and *Odyssey* were mixed up with the words of the gospel narrative, the Homeric heroes stood side by side with the apostles, and references to the pagan Olympus were pressed into the service of the religion of Christ. The effort suited the taste of the time, and these curious patchworks became known by the name of Homeric Centones (*Ὅμηροκέντρωμα*). "It is not generally known," says Professor Harris, "that these collections have exercised a very great influence over the primitive Christian literature. But such is the case, as I hope at some future time to demonstrate. As far as I know, no attention has been given to the subject, and I only refer to it here in order to point out that, when the Homeric Centonists went to work to write the story of our Lord's burial in Greek hexameters, they made the very same connexion with Polyphemus as we find in the Codex Bezae." For Mr. Rendel Harris has discovered the very source of the strange addition made by Codex Bezae to the narrative of the burial of our Lord. The stone which covered the entrance to the Lord's tomb has been compared with the great stone which Polyphemus rolls to the mouth of his cave. Of this we are told that it was such a great stone that two and twenty waggons would not be able to stir it (*Odyssey*, ix. 240).

The bearing and the immense importance of this discovery will at once be seen. The peculiarities of Codex Bezae are due to the influence of the Latin version upon the Greek. It was Homer, not in his own tongue, but in a Latin translation, that was in the mind of the scribe. The line he quoted was a Latin hexameter. But having quoted it so, he proceeded at once to turn it into Greek.

For, according to the arrangement of his manuscript, the Greek on one page and the Latin on the other must correspond line for line. Here, then, is the easy but most effective way to resolve an enormous number of the singularities of the singular codex. Begin with the Latin. It is a free and a popular translation. It bears the impress not only of the translator, but of his time. Then turn to the Greek. It must conform line by line to the Latin version opposite. If it does not do so naturally, it is *made* to do so, with strange results at times. And finally, the one page acts and reacts upon the other, backwards and forwards, till it becomes a difficult but deeply interesting exercise to track the influences back again.

This is not a new discovery. That the Greek text of Codex Bezae had been influenced by the Latin was seen and asserted long ago by Mill. But it was opposed by Griesbach, who "threw the whole weight of his great authority against the theory of latinisation." And Griesbach prevailed. So that now, even in Cambridge, it is regarded as an exploded fiction to speak of latinising. But Mr. Rendel Harris works his theory out with so great an ability and a perseverance so exemplary, that not only does he compel acquiescence to the main point of it, but all through he delights the reader with the many fresh finds—textual, literary, and philological—of which he makes him a sharer. The worth of this book is not confined to the student of Codex Bezae, or of textual criticism generally. It introduces welcome light into some dark corners of ecclesiastical history. And, though it may be least of all expected, it is a contribution of undoubted value to the history of human speech, especially of the Romance languages, at their obscurest and most intricate period.

Panic and the Fear of God.

BY THE REV. JAMES MACGREGOR, D.D.¹

THE pagan feeling toward a personal deity is represented by a word *deisidaimonia*, which may almost be historically translated "devil-worship." At the root of it there is (cp. John x. 5) a deep sense of *strangeness*, creating a dread, not unmingled with horror of aversion (*horresco*); but without a particle of that adoring love which is "the fear of God." In the heroic age, when the world is bright and hopeful, Odysseus is a trusty, favourite servant of *Athené*, obtaining many tokens and gifts of her goodwill. But she does not love him as the true God loves His own. He does not love nor trust her as the true Israelite loves and trusts Jehovah, while "trembling at His word." It is doubtful whether any heathen can attach a reality of meaning to the description of Abraham as a "friend" of God, or of disciples as the "friends" of Christ. Where Christianity has the "throne of grace," paganism has at the heart of it a vaguely apprehended omnipresence of what pursues the soul with nameless dread, which broke out into "*panic*" terrors. *Pan* was the omnipresence of deity. They caught glimpses of it on occasion, in solitary places of the graves or mountains. And they fled from it, *panic*-stricken, shrieking, perhaps demented, as from the manifested presence of their death. Hence the look

¹ *The Apology of the Christian Religion* (T. & T. Clark), 1891.

of distraction on the face of heathenism, as it appears to view in the rising light of the gospel. The "superstitious" multitudinous forms of worship are *screens* to hide them from the near presence of what they distantly draw toward, as with fascination of that horror. The festivity of heathenism, even in the sunny lands of Hellas, has in it that uneasiness of heart in one who tries to forget what pursues him; like the malefactor striving with night revelry to drown the memory of the morning's execution; or like Coleridge's traveller in the night, who has once looked behind him, and then goes swiftly on—

"And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread."

Unless there be simply irreligion, insensibility toward the Supreme Being, there is that nameless terror in the heart of every man to whom the gospel does not bring the peace of God. But it is a righteous peace of a God who is "glorious in holiness, fearful in praises, doing wonders." It therefore creates a life, not of mere sentimental happiness, but that is profoundly moral, in the "fear of God." That feeling is the ground tone of Apostolic Christianity; and unquestionably, where it enters into possession of human society, there is a new life of the world, rooted in morality, fruitful in happiness.

"Summum Bonum."

Is the exegesis of Psalm iv. 6, upon which Dr. Stalker's sermon was based, the only possible one? A great deal can surely be said "for reading the words as the verdict which adversaries and on-lookers are passing upon David's little devoted company. The question may be looked upon as a kind of indirect speech. "Many are saying (about us), Who will show us good?" Taken thus (a), it is in harmony with the expression in the kindred Psalm iii., "Many there be which

say of my soul, There is no help for him in God; and (b) it suits the context better, "Thou hast put gladness in my heart, more than they have when their corn and their wine are increased," if the "they" of this verse is the "many" who are commenting upon the apparently hopeless condition of David and his friends. And, generally, a taunt of enemies that the day of the persecuted righteous is over is more in accordance with the temper shown in this part of the Psalter than a general disposition of pessimistic hopelessness.

W. BRADFIELD.

Luther's Psalm.

BY THE REV. J. P. LILLEY, B.D., ARBROATH.

NONE of our Church historians has stated the real issue of Luther's appearance before the Diet of Worms with an insight at all approaching that of Carlyle. He sets it before us in a few graphic sentences that, once read, can hardly ever be forgotten. "The Diet of Worms, Luther's appearance there on the 17th of April 1521, may be considered as the greatest scene in modern European history; the point, indeed, from which the whole subsequent history of civilisation takes its rise. . . . 'Confute me,' he concluded, 'by proofs of Scripture, or else by plain arguments; I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I: I can do no other: God assist me!' It is, as we say, the greatest moment in the modern history of men. English Protestantism, England and its Parliaments, Americas, and vast work there two centuries, French Revolution, Europe and its work everywhere at present; the germ of all lay there: had Luther in that moment done other, it had all been otherwise!"¹

With such convictions in his heart, Carlyle could hardly help pondering much the noble hymn that Luther composed, probably at Oppenheim, just two days before he entered Worms. The Reformer was at that time greatly harassed by messages and adjurations from his friends as to the danger to life that lay before him in appearing at the Imperial Council. To brace his faith, he seems to have been rehearsing to himself the Psalm that expresses so grandly the confidence a righteous man may put in the divine power to save and bless in the midst of trial:—

"God is our refuge and strength,
A very present help in trouble.

God is in the midst of her: she shall not be moved.
God shall help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered His voice, the earth melted.
The Lord of Hosts is with us;
The God of Jacob is our refuge." (Ps. xlv.)

While he muses on these words, the fire burns: a holy flame of thought is kindled in his

¹ *Lectures on Heroes* ("The Hero as Priest"), Pop. Ed. pp. 124, 125.

own soul, and he himself speaks with his tongue:—

*"Ein feste Burg ist unser Gott,
Ein gutes Wehr und Waffen;
Er hilft uns frey aus aller Noth,
Die uns jetzt hat betroffen.
Der alte böse Feind
Mit Ernst ers jetzt meint;
Gross Macht und viel List
Sein grausam' Rüstzeug ist,
Auf Erd'n ist nicht seins Gleichen.*

*"Mit unsrer macht ist Nichts gethan,
Wir sind gar bald verloren:
Es streit' für uns der rechte Mann,
Den Gott selbst hat erkoren.
Fragst du wer er ist?
Er heisst Jesus Christ,
Der Herre Zebaoth,
Und ist kein ander Gott,
Das Feld muss er behalten."*

It is little to be wondered at that when this hymn got abroad it was at once caught up by Luther's friends as the best and bravest utterance of faith and hope he had yet given. Speedily it flew from heart to heart and from lip to lip over all Germany as the battle-song of Protestantism. Heine, and after him Victor Hugo, have well called it "the Marseillaise of the Reformation:" for it thrilled the heart of the people like a trumpet-blast, and summoned them to fight the battles of the Lord against the hosts of superstition and error.

Carlyle's English version of this hymn is admitted on all hands to be one of the finest that have ever been made.² It is certainly up to this day the most widely used. Luther's hymn still finds a place in all the modern manuals of praise in the Fatherland; and when it is chosen for our English Hymnals, Carlyle's translation is generally adopted. The Chelsea seer, indeed, had much in common with the German reformer: he was moved by the same burning hatred of despotism, by the same unquenchable desire for spiritual progress, by the same strong confidence that, albeit through much tribulation, the right would triumph in the long-

² *Miscellaneous Essays* ("Luther's Psalm"), vol. iii. pp. 61-64.

run. It was doubtless the keen moral affinity with Luther that enabled him to understand as well the thought that lies in his as the words of his career. As our readers of mine need to say of Luther's German translation of the Bible that even where, for instance, he did not give the exact sense of the Hebrew words of a passage, he yet wrote nothing but what a prophet might have said. In like manner, Carlyle here may not in every line give Luther's actual meaning, but he enters so thoroughly into his feelings that he says nothing but what Luther would have approved of alike in style and substance.

How essential such sympathy with a singer in a foreign tongue : for anything like an accurate rendering of his words may be seen by setting Carlyle's translation of the two stanzas quoted above alongside another by a poet otherwise so widely known as Dr. George Macdonald :

Carlyle translates :—

"A safe stronghold our God is still,
A trusty shield and weapon ;
He'll help us clear from all the ill
That hath us now overtaken.
The ancient Prince of Hell
Hath been with purpose fell ;
Strong mail of Craft and Power
He wears in this hour,
On earth is not his fellow."

Dr. Macdonald puts it :—

"Our God He is a castle strong,
A good mail-coat and weapon ;
He sets us free from every wrong
That wickedness would heap on.
The ancient wicked foe,
He means earnest now ;
Proud and cunning sly,
His horrid policy,—
On earth there's nothing like him."

Here is a sharp enough contrast. The second stanza prevents another hardly less to the disadvantage of the poet.

Carlyle writes :—

"With force of arms we nothing can,
Full soon were we down-fallen ;
But for us fights the proper Man,
Whom God Himself hath fallen.
Ask ye, Who is the name ?
Christ Jesus in His name,
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle."

says Dr. Macdonald :—

" 'Tis all in vain, to what we can,
Our strength is soon impatient
But He fights for us the right man.
By God Himself sent,
Ask ye then who is that ?
Jesus Christ is he,
Lord of Hosts alone.
And God our Him is none.
So He must win the battle."

In subjoining his translation to the original, Carlyle modestly says that the only merit it can pretend to is that of "literal adherence to the sense." This claim is for the most part justified. Yet as we have hinted, the version as a literal translation is not without its blemishes. Several of these will strike any German scholar—as, for example, the rendering of "Der Herr Zebaoth," "the Lord Zebaoth's Son," while it is manifestly Luther's intention to identify the man Christ Jesus with Jehovah, Lord of Hosts Himself as the Divine Champion of His people. The most glaring departure, however, is in the first four lines of the last stanza. The original runs :—

"Das Wort ist unser Jesus Christus,
Und Jesus Christus dem Vater :
Er ist bey uns und hat den Plan
Mit seinen Geist und seinen Rath."

Here Carlyle apparently quite failed to apprehend the exact point of Luther's meaning ; for he renders :—

"God's Word for all their craft and force
One moment will not linger.
But, spite of Hell, shall have its course,
'Tis written by His finger."

Dr. Macdonald is much more accurate, though again he fails in dignity :—

"The Word they shall allow to stand,
Nor any thanks have for it :
His Spirit is at our right hand
To front the tyrant horrid."

After such remarks as I have made, it is somewhat difficult for me to offer any other version of this grand chorale. I can only say that the following, while doubtless open to criticism in many respects, has appeared to some friends to catch something of the spirit and tread of the original, and at least to present accurately the meaning of the last stanza at the point where Carlyle fails. I offer it to my fellow-students of the *Expository Times Guild* in the hope that, in view of the conflicts for "the whole truth" of God's holy Word

¹ *Sunday Magazine*, 1867, p. 450.

that lie before us, we may all go forward with the courage Luther has so nobly expressed in these winged words :—

A stable fort our God abides,
A buckler stout and weapon ;
He helps us through whate'er betides,
Or can us now mishappen.
Our old Satanic foe
Now aims a deadly blow ;
Deep craft and dreadful might
Have mailed him for the fight :
On Earth he still is matchless.

With our frail force, undone's the plan,
Soon would our hopes be blighted ;
But for us fights the true-born Man,
Whom God Himself invited.
Ask ye, Who hath sufficed ?
His name is Jesus Christ,
Jehovah, Lord of Hosts :

No other God man boasts
Is sure to win the battle.

And were the World with devils sown,
And would they quick us swallow,
We ne'er with sore affright should groan,
No good speed would them follow.
The Prince of Earth's domain,
Howe'er he wrath may feign,
Can nought 'gainst us achieve,
His might wins no reprieve :
A single word can fell him.

The Word leave they to stand its ground,
For which no thanks they merit :
Our Cause to help He's ever bound
With all His gifts and Spirit.
Yea, let them take our life :
Goods, honour, children, wife,
They far away may drive :
With no gain shall they thrive ;
God's Kingdom still is with us.

A Mock Sacrament.

“ And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.”—JOHN xiii. 26.

BY THE REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.E.

It is often asked, Was Judas Iscariot at the Holy Supper? The sacred narrative shuts us up to the conclusion that he was. He shared in the sacred feast. But the sacrament of which the traitor partook was very different from the sacrament of which the true disciples partook. Jesus gave to Judas at the commencement of the supper a sop from the dish, and he went out immediately and left his Master, and separated from Him for ever. Jesus gave to the rest of the disciples at the close of the supper the bread and wine which were the symbols of His own broken body and shed blood, and which pledged them to remain with Him always as His servants and friends. Thus the sacrament of the Lord's Supper at its first institution had two sides ; a side to the traitor, and a side to the true followers of Jesus. It was like the pillar of cloud that was darkness to the Egyptians and light to the Israelites ; like the ark which struck the irreverent Uzzah dead, and was a blessing to the house of pious Obed-Edom. It was like the magnet that has a positive and a negative pole, a point that attracts and a point that repels ; like the air that quickens the living and decomposes the dead. We are accustomed to

think and speak of the sacrament of the faithful ; it may be well to say a few solemn words regarding the sacrament of the unfaithful.

At Eastern meals it is a customary thing for the head of the household, when he wishes to show special attention to any one, to dip a piece of bread in the common dish and take up with it a portion of the solid or liquid food, and then hand it to the guest. This was what Jesus did on this occasion. He and Judas were eating out of the same dish ; and Jesus gave him a piece of bread which He had dipped in the contents of the dish, and said to him : “ That thou doest, do quickly.” Here we have all the elements of a sacrament, the bread given by Christ's hand as a symbol of the relation in which Judas stood to Him, and a pledge confirming his intention and leading to a practical result. But it is a perverted sacrament ; a sacrament turned from a holy to an evil use, a privilege converted into a curse. The true disciples partook of bread and wine received from Jesus' own hand in felt and loving communion with Him, and they heard the gracious words : “ This is my body, which is broken for you. This cup is the New Testament in my blood, which is shed for you.”

The false disciple, on the other hand, partook of the sop received from Jesus' own hand in bitter alienation of spirit; and heard the awful words: "Truly the Son of Man goeth as it was determined, but woe unto that man by whom he is betrayed." The Holy Spirit entered into the hearts of the true disciples when they had partaken of the bread and wine, and filled them with sacred peace, and united them more closely to the Saviour whom they loved. Satan, on the other hand, entered into the heart of Judas when he had partaken of the sop, and filled him with moral darkness and confusion, and he went out to carry his work of hatred and wickedness into immediate execution. What a terrible contrast between the two sacraments received from the same holy hands, the sacrament of the sop and the sacrament of the bread and wine!

Judas had a sacrament of his own! He was unworthy to receive the bread and wine which implied the most intimate fellowship with Jesus, and signified the higher satisfaction of the hunger and thirst of the soul in Him who is the living bread and the living water. That higher satisfaction was unknown to Judas. Of the hunger and thirst after righteousness, he had no experience. He had no part nor lot with Jesus, though he went in and out with Him in the most familiar intercourse for three years. His spirit never touched the spirit of Jesus. They had nothing in common. He remained unchanged by all the words of Divine wisdom that were spoken in his hearing, and by all the wonderful miracles that were wrought in his presence. His hard, selfish, covetous nature was utterly unaffected by the display of the most tender and devoted and self-sacrificing love which the world has ever seen. And therefore, when he sat at the same table with the other disciples at the last supper, he got a portion apart. His meal was not a sign of communion, but of separation. It was not the bread and wine of a holy feast meant to satisfy the spiritual wants of the soul, but the sop dipped in carnal food to satisfy the bodily appetite, and to perish in the using.

That sop, like the sin of his soul, divided him from Christ and his brethren. It was the emblem of his mean, sordid, selfish nature, incapable of rising above the things of the world, and satisfied with them. For that morsel of meat he sold his birthright, and showed that he was a profane

person. That sop was his reward. He got from Christ the only thing he cared to get, for the sake of which he became His disciple; although Christ warned him that while foxes had holes, and the birds of the air nests, the Son of Man had not where to lay His head, and no worldly gain could be got in His service. And like the flesh for which the Israelites clamoured in the wilderness instead of the manna from heaven, and which proved their destruction, he found that sop to be his bane instead of his blessing.

The evil nature of Judas turned the favours of Jesus into curses. He had the outward washing of his feet by the hands of Jesus like the other disciples; but while they were made clean by the act, he was made fouler by the contrast between that wonderful proof of devotion and the treachery of his heart. He received from the hands of Jesus the sop of bread which, according to Eastern hospitality, was regarded as a special proof of favour to a guest, and which pledged the host to protect and show all kindness to the guest, and the guest to reciprocate; but it was perverted by him into a sign of disaffection, and a means of turning against his best friend and benefactor, and betraying Him into the hands of enemies thirsting for His blood. The bread and wine of the Holy Supper was the bond of union and communion between the other disciples and Christ, which neither life nor death could break; but the sop which Judas received was a cause of division and separation, for he went out from the blessed company and the presence of the Lord, into the outer darkness of a night upon which no dawn should ever rise.

It is a solemn thought that what took place at the first institution of the Supper has often been repeated in the after celebrations of it. Too often it has had two sides, one to the faithful and another to the unfaithful; for, alas! there have been Judases at almost every feast. The one Lord's Supper may be a sacrament of Satan or a sacrament of Christ according to the spirit in which it is received. From Christ's own hands may be obtained the bread that proves a savour of life unto life or of death unto death. A body of professing members of the Church may be sitting at the same table, doing to all appearance the same thing; and yet some of them may have the spirit of Jesus, and be realising communion of soul with Him, and the others may have the spirit of

Satan, and be changing the holy rite into a means of greater worldliness, confirming them in their irreligion by the very seal of religion, driving them further from Christ by the very means intended to bring them nearer.

It was Judas himself, as I have said, who changed the character of the sacrament to him, who made Jesus give him the sop instead of the bread and wine. It was the evil in him that made the feast of love an evil thing, sealing the evil of his heart, and compelling him to manifest it by an outward deed of wickedness. And so it is the character of the communicant that determines the nature of the sacrament to him, that makes it a spiritual communion or a mere piece of formality, that strengthens faith and love or hardens the heart and confirms the soul in its sin. The feast is the same, it is we ourselves who make it helpful or harmful. Out of the same sacrament we get either the sop that strengthens us to betray our Lord, or the bread and wine that strengthen us to confess Him. From Jesus' own hands we obtain the means of grace or the means of destruction. It was said of Christ at the beginning that He was sent for the rising and falling of many in Israel; and He said of Himself at the close, "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." He compares Himself to a stone which shall be the corner-stone of the faith of some, and against which others shall fall and stumble, and which shall fall on others and crush them. The same merciful and loving Saviour, who received publicans and sinners, poured the vials of His wrath upon the self-righteous scribes and Pharisees.

It is very strikingly said of Saul, the first king of Israel, that "an evil spirit from the Lord troubled him." From the presence of the Lord came the good spirit that had blessed Saul so long as he was obedient to the high purpose of his life. From the same presence of the Lord came the evil spirit that wrought havoc in his life when he turned away his heart from God, and acted according to his own headlong will. And this is the law of our life too. It is the law of nature, for we find everywhere that the physical force which we understand and obey becomes our friend and servant; whereas misunderstood and abused it works us harm. It is the law of grace; for is not the gospel like that mythical river of Asia which kindled the

torches of some when dipped in it, and extinguished the torches of others? It helps us as long as we obey it, but "it turns by its own nature and harms and hinders us as soon as we are disobedient." The same God forms light and creates darkness, makes peace and creates evil; just as the same sun produces the sunshine or the shadow according as the object upon which it falls is turned towards it. This is the great truth which in many forms and connections is constantly set forth in the Bible, in order to warn us emphatically that we are made better or worse by the relation in which we stand to God, and the spirit in which we perform the acts and rites of religion.

Truly the strange sacrament which Judas partook of from Christ's hands is fitted to suggest very solemn and searching thoughts. The true has always an imitation of it in the false. Satan counterfeits that which is good, and seeks to accomplish his own evil purpose by the resemblance of his mimicry to what men reverence and love. Judas betrayed the Son of Man with the kiss of friendship; and he sealed his treachery against Jesus by receiving from His hands the sop of the supper, the mock sacrament of the unbelieving, unloving heart.

The hour of the Holy Communion is a time of spiritual quickening, and of special revelation, when the secrets of all hearts are made known to them. The disciples when they heard from the lips of Jesus that one of them should betray Him had a moment of spiritual insight. They saw deeper into their own nature than they ever saw before, and realised the possibilities of evil that lurked within them; the "depths of Satan" over which the deceitfulness of the heart usually kept the covering of respectability. Each of them felt himself capable of doing the wicked deed, and said to Jesus, "Lord, is it I?" In the keen searching light that beats from heaven upon the holy place of the communion, we have a self-revelation which we have nowhere else. Let us ask ourselves, then, whether we are turning the symbols of the Holy Supper into a sacrament of Satan or into a sacrament of Christ; into a sop of treachery to betray Him, or into a cup of love to serve Him better? What is the nature of the pledge we are taking upon ourselves and sealing with this sacrament? Is it a pledge to continue in sin, to be as careless and selfish and worldly as we have been hitherto, having merely the form of

godliness and knowing nothing of its power—mere respectable, conventional Christians, having our fear of God taught only by the precepts of man? Or is it a pledge to become more Christ-like, more faithful and devoted to our heavenly Master, with more brotherly kindness to the Church and charity to the world? Satan enters into us when we receive the sacrament unworthily, and we go out into the world to do harm to the cause of religion by our coldness and selfishness and unkindness, by showing anything but the spirit of Jesus in our character and conduct; or the Holy Spirit enters into us when we receive the sacrament worthily, and we feel that though the table is withdrawn, and the company separate, we can still continue our communion with Jesus, and make our daily business a part of our worship, and our whole life a life of faith in the Son of God.

In the old Greek myth, we are told about the three-headed dog Cerberus which guarded the passage of the river Styx, flowing betwixt this world and the next; and how the ghosts of the departed crowded to the bank and tried to appease this dog

by throwing a sop to him, so that he might suffer them to cross over. It is to be feared that the Holy Communion is too often used as a sop to Cerberus; a mere performance of a formal rite in order to propitiate God, and as a passport to get to heaven. If any of us cherish this delusion, let us awake from it ere it be too late; and the plea which we address to Jesus at the shut door of heaven, "we have eaten and drunk in Thy presence," prove unavailing to open it. Let none of us substitute the flesh for the spirit, bodily exercises that profit nothing for the living spiritualities of the heart, by which we exercise ourselves unto that godliness which is profitable unto all things. Let none of us pervert the Lord's Supper by receiving it while living in secret sin, and thus oppose the design of Christ's death, while outwardly observing the ordinance by which it is set forth. As we take the bread and wine of the supper from the Lord's own hands, let us realise in it the pledge which every receiver gives to depart from that sin for which Christ died, and to live no more unto ourselves but unto Him.

Expository Papers.

Isaiah i. 13.

"I cannot away with *iniquity and the solemn meeting.*"—(R. V.)

THESE words at the end of the clause, like the expression "vain oblations," or "an oblation of vanity" (R. V. marg.), in the beginning of the verse, furnish the key to Isaiah's condemnation of the sacrifices. One is tempted to apologise for explaining a point so obvious, though it is not to be forgotten that there are critics who argue, from this and similar passages, for the late date of the Levitical Law. The meaning clearly is, Better no sacrifice at all than the hypocritical service which is a satire on the life.

1. The time of this prophecy is an important point. Various indications in the chapter, notably the description of the state of Judah overrun by "strangers," and the absence of direct references to open idolatry, lead to the belief that it dates from a period in Hezekiah's reign subsequent to the great reformation.

Idolatry was by this time a thing of the past; but this reformation had been, from above downwards, a matter of statute enforced by the civil authorities, and the spirit of revival had not yet permeated the hearts of the people. In such circumstances there is always a double risk, that of the old idolatry influencing the new profession, and that of the accessories being confounded with the essentials of religion and worship. Ritual, the mere form of worship, is everything. Judah was specially liable to this externalism, partly on account of the importance attached to ritual in the Mosaic Law, partly because the prevailing heathen systems were satisfied with mere forms. Thus Isaiah found them frequenting the temple of Jehovah in the same spirit in which they had attended the shrines of false gods.

2. Isaiah condemned the hollowness of the reformation. There was no real connection between worship and life. The object of religion being holy, living sacrifices could not supply the want of practical godliness. Specially hateful was

the conjunction of unrighteousness with this reformed worship. "Iniquity and the solemn meeting." The word *and* is emphatic. God is not like the idols of the heathen, easily pacified with rich offerings. Thus to attempt to substitute devoutness in worship for faithfulness of life, is to show the very spirit of heathenism: and so Isaiah describes Judah's sin in words generally associated with sheer idolatry (ver. 4, "forsake," "spurn," "provoke to anger"). "You are still idolaters," says Isaiah, "for you show by your lives that the God whom you worship is not Jehovah, the God of truth and holiness, but a mere *idolon*, a *simulacrum*, a *Not-God*" (*Eli*, not *El*). Thus the savage Franks baptized along with Clovis might have been called heathens despite their formal "conversion."

3. "But God," says the prophet, "will not accept sacrifices offered with impure hands." It is a common error to treat religious ceremonies, especially sacraments, as in themselves an atonement; and this is what the old prophets and our Lord Himself condemned, not ordinances as such. So here Isaiah does not say, "Close or desert the temple," but, "Cleanse your hands and come;" and in like manner our Lord says to the unreconciled brother, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 24).

HUGH H. CURRIE.

Kaig.

Thoughts suggestive for a Sermon on Isaiah li. 5.

THE Rev. G. A. Smith, in his remarkably interesting and instructive exposition of Isaiah, has pointed out that in the early chapters of the prophecy, Isaiah had in his mind three pictures of Jerusalem:—

- I. The Ideal Jerusalem, chap. ii. 2-4.
- II. The Actual Jerusalem, chap. iii., specially vers. 4, 5, 8, 14, 16-26.
- III. The Regenerated Jerusalem, chap. iv. 2-6.

These pictures may be taken as *typical* of three phases of individual character.

1. The ideal man: the picture in the mind of God of that man's character as it should be; the

pattern in the mount; the angel always beholding the face of the Father in heaven.

2. The actual man: at the best, coming short of the glory of God; in general, a manifest failure, full of wounds and bruises and putrefying sores; at the worst, foul in every sense, worse than brutal, devilish (Rom. i. 18-32).

3. The regenerated man: renewed by the Holy Ghost in Christ Jesus; the immeasurable possibilities of such a man, capable of being filled out of the fulness of Jesus; the beauty of the Lord upon him; the new creation in Christ Jesus more glorious even than the ideal.

Isaiah's experience as portrayed in these three pictures of Jerusalem is also *illustrative* of the modern experience of most prophets of the Lord.

1. The young man from college: full of hope; will not look at anything below ideals; buoyant with zeal for a better humanity; activity; attractive bearing.

2. The chilling collision with the "*vis inertiae*" of the world: humanity an agglomeration of individual histories, lifted up only to be sunk again into same or other evil.

3. The mature experience: an insight into a more prosperous way; stand still and see the salvation of God; God *the* Master Workman; His purposes will not fail; the remnant *shall* be saved; therefore "never despairing"; as the motto, leads to wiser and more successful *individual* work.

F. FLINT.

Scarborough.

The Manifold Excellences of our Apostle and High Priest.

HEBREWS i.-iii.

"Consider . . . Jesus."—HEBREWS iii. 1.

CONSIDER Jesus; attentively regard Him.

1. Because of what He is in His nature—God (chap. i.).

2. Because of His perfect union with man, and therefore able to raise fallen humanity to its lost ideal (chap. ii.).

3. Because of the "heavenly calling" which He has set before us, and of which we are "partakers," if we are "holy brethren" (chap. iii. 1).

4. Because of His twofold office. Repres

tive of God and of man, and therefore able "to succour them that are tempted" (chaps. ii., iii.).

5. Because of His superiority in these offices to all who went before Him. The full and final Revealer of God to man.

J. S. S. SHEILDS.

Kensington.

Notes on Hebrews i. 1.

ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων.

AMONGST the many passages in which ἐπ' ἐσχάτου is used with a genitive, e.g. τῶν ἡμερῶν, τῶν χρόνων, depending on it, there is none that I am aware of, save the above, in which an adjunct like τούτων is attached to the genitive. Hence the translation of the Vulgate, which separates τῶν ἡμερῶν τούτων from ἐπ' ἐσχάτου, is very tempting, and really appears to present both better grammar and better sense. This runs: "*novissime, istis diebus*," "lastly in these days." This appears less awkward and more natural than "at the end of *these* days." For there is no marked period that presents itself at once when we begin to inquire, At the end of what days? Whereas the translation of the Vulgate refers us at once to the period generally in which the writer had been and still was living, but not specially to the *end* of it, which causes the awkwardness of the expression. "*Istis*" is used according to the technical rule, that ὅδε = *hic*, οὗτος = *isti* and ἐκεῖνος = *ille*, and does not really differ from *his*. We have a remarkable instance of the rigid observation of this rule in the versicle of the "Te Deum," "Vouchsafe, O Lord, to keep us this day without sin;" where *isto die* represents ταύτην τὴν ἡμέραν of the "Morning Hymn," which appears at the end of the Codex Alexandrinus, commonly known to commentators on the New Testament by the letter A. As to the separate use of ἐπ' ἐσχάτου without a genitive, we have it in the LXX. of Isa. xli. 24, τὰ ἐπερχόμενα ἐπ' ἐσχάτου, "the things that are coming on at the last."

A. H. WRATISLAW.

Notes on Hebrews i. 1.

πολυμερῶς καὶ πολυτρόπως.

THE author of the Epistle to the Hebrews, in striking here at the beginning the keynote of his thesis,

has uttered words pregnant with a meaning, and expressing a breadth of thought which he perhaps hardly intended, but which afford much food for reflection for us, the children of the nineteenth century. "In many portions and in many ways" God has spoken unto man—to the Jew first, it may be, but also to the Gentile, and has diffused far and wide in the earth the light of that holy spirit of truth, which we are still too apt to regard as the exclusive property of the Christian Church.

Zoroaster and Gautama the Buddha, Marcus Aurelius the noble emperor, and Epictetus the still nobler slave, have all climbed the steep ascents of that hill whereon truth dwells, and all, more or less, have caught a glimpse of her white radiance, and have been gladdened thereby. They all, despising the pleasures of the world, dwelt apart with God, whether in the crowded capital or in the mountain solitude.

And the old religion of the Greeks and Romans was not so sensual a belief after all, but was full of an inner meaning to the pure in heart, a meaning which has been exquisitely rendered into verse in the "Epic of Hades." Surely the Divine light was breaking upon Epictetus when he said, "I hold what God wills above what I will. I cleave to Him as His servant and His follower, and my will is one with His;" or, again, "Our souls being thus bound up, and in touch with God, . . . shall not every movement of them be perceived by Him?" There are many still among us, pure-hearted, self-sacrificing men and women, who follow not with us in matters of faith, but who might say with Leigh Hunt's hero, "Write me as one that loves his fellow-men." May we not hope that his fate will be theirs, and that when the shadows flee away, and all things are bright and clear in the resurrection light, we shall perceive that God was revealing Himself in another way with them, although they knew it not?

ELLA KENNEDY.

Aberdeen.

Note on Hebrews i. 6.

THERE can be little doubt that the rendering of the Revised Version, "And when He again bringeth in," etc., is to be preferred to that of the Authorised, "And again when," etc. For, though a transposition of "again" is barely possible, it is extremely unlikely that it should

have been used here, after the word had been put in its natural place in the verse before, and when a transposition would make the sense ambiguous. The only difficulty is that the mention of again bringing in the first-born seems strange when there appears at first sight to have been no indication of a former bringing in. But may not this be contained implicitly in the quotation in ver. 5 from the 2nd Psalm, "This day have I begotten thee?" It is probable, from the other quotation of the words in chap. v. 5, that the author referred them to the establishment of Jesus as Messiah; and this was His being brought into the world. After two quotations in proof of the fact that the promised Son of David was also to be Son of God, he adds a third which has reference to His coming again in glory with the holy angels (Matt. xvi. 27, xxv. 31). It is difficult to decide certainly, whether the quotation is from Ps. xcvi. 7 or Deut. xxxii. 43 in the LXX. The latter in one MS. most exactly corresponds with the quotation here; but the oldest MSS. of the LXX. have "sons" instead of "angels," and the whole sentence is an addition not found in the Hebrew. In the Psalm, the Hebrew has "Worship Him, all ye gods," which the LXX. has translated, "Worship Him, all ye His angels." Whichever passage was in the mind of the writer to the Hebrews, he must have applied it to the Second Coming of Christ, and he might well enough have made that application of either or both. In either case, he does so on the principle that the Old Testament predictions of the appearance of Jehovah for the salvation of His people and judgment of the world are fulfilled in the coming of Christ, first in humiliation and then in glory. There is truth in the remark of Hofmann (*in loc.*) that Christ is here appropriately called the "first-born," because He is viewed as having brought many sons to glory, so that at His Second Coming He is not alone, but has all His brethren with Him, among whom, however, He is still pre-eminent as first and chief. So Paul declares it to be the ultimate end of God's eternal purpose in His Son, "that He should be the first-born of many brethren" (Rom. viii. 29). Perhaps, also, there may be a certain contrast intended to the two great revelations of the Son of God at the beginning and at the end of His great work of

salvation in the phrase in ver. 5, "To which of the angels said He *at any time*," *i.e.* not merely in any passage of Scripture, but at any point in their careers, in the long and manifold courses of glorious service in which they are engaged. It may be noticed, too, that if we give the words, "When He again bringeth in," their proper grammatical force as a future perfect, "When He shall have again brought in" (R.V. marg.), the argument does not require that the words which follow be a quotation from Scripture at all; for "He saith" would then be equivalent to a future, and refer not to what God may have spoken by Moses or the Psalmist long ago, but to what He shall then say, when He sets His Son as the first-born of many brethren on the throne of the Universe.

JAMES S. CANDLISH.

Glasgow.

The Joshua Miracle.

I HAVE read with deep interest the article under the above title in your September issue, from the able pen of W. T. Lynn, B.A., F.R.A.S., and was forcibly struck with the theory he adopts from Dr. Pratt and the Rev. A. Smythe Palmer, viz. "That what was prayed for was a prolongation not of daylight, but of darkness," p. 273, vol. ii. I felt there was much force in the reasons assigned. But on further reflection I found certain difficulties in the way of a full acceptance of the above ingenious explanation. Permit me to call the writer's attention to Josh. x. 13, 14, "So the sun stood still in the midst of heaven, and hasted not to go *down* about a whole *day*; and there was no *day* like that before it or after it" (italics mine, of course). What the reading in the *original* is, I do not know; but I find that the LXX. have rendered "day" by *ἡμέρα*, in both places. If the miracle was "a prolongation not of daylight, but of darkness," should not ver. 14 read, "And there was no *night* like that before it or after it"?

I write solely as an inquirer, and not as a critic.

M. BROKENSHIRE.

Bideford, Devon.

Biblical Archaeology and the Higher Criticism.

BY A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

BIBLICAL history has been unfairly treated. It has been placed under the microscope, and every minute detail brought into undue relief. On the one hand, there has been a bias, conscious or unconscious, to prove that it is false and unvaracious; on the other hand, there has been a determination to explain away all difficulties and reconcile even the irreconcilable. Evidence which would be considered quite sufficient in the case of secular history, has been condemned when the narratives of the Old Testament are in question, while, conversely, the defenders of the scriptural text have too frequently forgotten the elementary principles of common sense. There is no historical book in the world, much less books which have come down to us from antiquity, which could stand the test of that microscopic examination which requires every word and sentence to possess the definiteness and accuracy of a problem of Euclid; there is equally no work of fiction the veracious character of which could not be demonstrated by the methods often employed by apologetic theologians.

If we are going to study the Bible from a historical point of view, we ought to treat it as we should any other collection of ancient books which profess to contain history. The evidence required by the historian is not the same in degree, or even in kind, as that required by the physicist or mathematician. The evidence is circumstantial and inductive, and the conclusions to which it points are probable only. But in historical inquiry, as in the ordinary affairs of life, a certain amount of probability is equivalent to certainty. This fact has been repeatedly forgotten by critics of the Old Testament Scriptures. Passages have been declared to be contradictory, which are so only if a particular interpretation of one or more of them be adopted; a few inaccuracies in unimportant matters of detail have been declared to invalidate the whole of the narrative in which they are found; and a degree of mathematical precision has been demanded from the Biblical writers, which would not, and could not, be required from the writers of secular history.

But this is not all. The critic has started with certain fixed ideas and prepossessions, which have

made him deny the historical character or early age of all statements and documents which run counter to them. It has been an axiom that writing for literary purposes was of late invention, and among the Canaanites or Israelites, at all events, could not have gone back to the age of Moses. Consequently, none of the books of the Old Testament, it has been assumed, can be earlier than the Davidic period, and the events they profess to record must be myths and legends, or else traditions coloured by the beliefs and conceptions of a later day. So again, intercourse between different parts of Western Asia in the time of Abraham has been determined to be an impossibility, and the account, therefore, of conquests in Palestine by kings of Elam and Babylonia has been pronounced to be a fable. The "higher" critic was better instructed on all these points than the ancient Israelitish writer.

The conclusions of the "higher criticism," as regards the history of the Old Testament, were necessarily imperfect and one-sided. It had nothing with which to compare the earlier narratives of the Bible, no form of contemporaneous evidence which bore upon them, and by means of which their truth could be tested. During the greater part of the period covered by the Biblical records they stood alone, and it was only by the help of internal evidence that their claims to veracity could be examined. The "higher" critic was thus dealing with what the logicians would call a "single instance," and every logician knows that from a single instance no conclusion of scientific value can be drawn. It was only in so far as the "higher criticism" occupied itself with the inner structure and date of the books it dealt with, and with the relation of one portion of the scriptural narrative to another, that it was able to attain to solid results. It could show, for instance, that the Levites occupy a different position in the Book of Deuteronomy from that which is assigned to them in other parts of the Pentateuch, and that the chronological data relating to the lives of the patriarchs are inconsistent and incredible; to go further and maintain that the story of the Mosaic legislation was a fiction, and that Abraham, Isaac,

and Jacob were figures of mythology, was to pass beyond the evidence and the limits within which it compelled the critic to move.

The "higher" critic, moreover, like the "apologist," could not help being a theologian. His subject-matter was too straitly confined to a literature, the main interest of which, in the eyes of the majority of Jews and Christians, was religious. Theological controversies had raged, and were still raging, around it, and the critic felt himself bound to take a side. Doubtless he professed to be impartial, but a scholar whose studies are confined to a particular branch of literature cannot help identifying himself with that literature, and thereby with all that it implies. It was with good reason that, in our older Universities, the Chair of Hebrew was associated with theology; the Hebraist can hardly help being a theologian, unless his study of Hebrew is merely the consequence of his earlier study of some other Oriental language. The great Hebraists, like Ewald and Olshausen, were theologians, rather than comparative Semitic philologists.

If, however, our researches into Biblical history are to be free from the charges of bias and unfairness, if they are to end in results of permanent value, which will be acknowledged by all trained historians, they must be pursued in the same spirit and upon the same lines as researches into secular history. We must put aside all theological prepossessions whatever, and examine the narratives of the Old Testament as we should examine the narratives in other ancient books. We must, in short, be archæologists and not theologians.

Thirty years ago such an examination would have been impossible. We were but beginning to recover the past history of the Oriental world from the grave in which it had so long slept. The excavator, indeed, had already been busy, but the meaning and importance of his work were still but inadequately understood, and the monuments which he had found were only beginning to be made to tell their tale. The excavations of Botta and Layard had still to bear their choicest fruit, and the discoveries of Champollion and Lepsius, of Rawlinson and Oppert, were but laying the foundations for future research.

A new era was inaugurated by Dr. Schliemann. He revolutionised the study of early Greek history, and, therewith, of the early history of other nations as well. He showed that when the "higher"

criticism had done its worst, when it had thrown doubt on the antiquity of our literary records, and on the history contained in them, the excavator and his interpreter could step in and reconstruct the fallen edifice. The evidence of material objects—of architectural remains, of pottery and metal work—is more convincing than the most ingenious arguments of the "higher" critic, and the most plausible theories of the scholar.

It has been proved that the story of Akhæan culture and power in the Peloponnesus was no myth, but a sober reality; that the intercourse by sea with foreign lands, which Greek tradition remembered, actually took place, and that the influence of Egypt was strongly felt by the princes of Mykênæ. For a time, indeed, there were some who could not forego their older prejudices and accept the new and startling facts brought to light by the great explorer; and it has been reserved for another great excavator of our century, Mr. Flinders Petrie, to complete Dr. Schliemann's work, and prove from the dated remains of Egypt, that the civilisation revealed by the spade at Mykênæ and Tiryns is really of the age to which Greek tradition referred it. The substantial accuracy of the picture of "prehistoric" Greek culture, sketched for us in Homer and in the earlier pages of Greek historians, has been triumphantly vindicated. Inaccuracies of detail have been shown to be consistent with the trustworthiness of the general fact.

By the archæologist and historian Biblical history and Greek history must be treated in the same way. They must be studied in accordance with the same method, and the canons of evidence which hold good for the one must hold good also for the other. Necessarily, therefore, the study of Biblical history has closely followed the example set it by the study of Greek history. The negative results obtained in the field of Biblical history by the "higher" criticism are but an exaggerated form of the negative results already obtained, or supposed to be obtained, in the field of Greek history. The extreme scepticism of Havet, in regard to the history of the Old Testament, is but a reflection of the scepticism of Sir George Cox in regard to the history of the Greeks, and Havet, it is instructive to remember, was primarily a classical scholar. It is true that the scepticism exhibited in the case of the Old Testament records exceeds that which has been exhibited in the case of the

Greek traditions. Greek writers have been allowed the benefit of a doubt which has been denied to the writers of Scripture. But this has been due to the importation of the spirit of the theologian into the examination of the Biblical books, and an unconscious bias against the popular belief in regard to them.

The reaction against the sceptical school in Greek history produced by the discoveries of Schliemann and other archæologists, is now beginning to be felt in Biblical studies as well. Naturally, however, it is felt by the archæologist and the student of those Oriental civilisations with which the Hebrews were in contact, rather than by the Hebraist pure and simple. It is not to be expected that the adherents of the "higher" criticism will at once surrender the beliefs and assumptions, the ideas and conclusions which they have cherished, or will admit, without a protest, the counter claims of Oriental archæology. The Assyriologist may show, for example, that in the tablets of Tel-el-Amarna, the Canaanitish Asherah is proved to be a goddess by the determinative of divinity which is prefixed to her name; the "higher" critic will still adhere to a contrary assumption, evolved, though it has been, by what the Germans would call a "subjective" process, and supported only by the disputable evidence extracted from the pages of Scripture. That he should do so, however, matters little; the archæologist has no theological position to defend, and he can afford to wait until the evidence derived from facts, which can be seen and handled, has forced its way even into the strongholds of an over-refined philology.

It is not possible here to go in detail through the numerous cases in which the archæological discoveries of the last few years have re-established the credit of the writers of the Old Testament, and dissipated the ingenious objections that have been raised against them. Assyriology, Egyptology, pre-historic archæology, even explorations in Southern Arabia and Asia Minor, have alike been contributing to this result. All that I can do in these pages is to select a typical example of the demolition by the "higher" criticism of the historical character of a chapter in the Book of Genesis, and its successful vindication by recent Oriental research.

From several points of view the fourteenth chapter of Genesis is one of the most remarkable with which the historian is called upon to deal. Pales-

tine and Babylonia are brought in it into direct relation with one another at a period when the geographical knowledge of the Babylonians has been supposed to have been confined within their own borders, and distant expeditions are stated to have been made by Babylonian princes such as we have been accustomed to consider were characteristic of a far later time. Moreover, the veil is lifted for a moment from the earlier history of Canaan; Jerusalem is shown to have been in existence centuries before the Israelites entered the Promised Land, and the mysterious figure of the priest-king Melchizedek appears upon the scene.

The "higher" criticism has long since relegated Melchizedek, along with Abram who paid tithes to him, to the realm of myth. For a time it adopted a more hesitating tone towards the story of the Babylonian campaign. But an article by Professor Nöldeke reassured the waverers; the names of the Canaanite kings were resolved into philological puzzles, and the whole account was demonstrated to be unhistorical. No armed expeditions it was alleged made their way from the banks of the Euphrates or Tigris to Palestine until the days of Assyrian conquest, and the last traces of history that had been allowed to remain in the Book of Genesis were ruthlessly swept away.

But the clay records still existed which were destined to confute the conclusions of German scholarship, and it was not long before the spade of the excavator made them known once more to the world. It was from Babylonia that the light first came. A copy of the annals of Sargon of Accad and his son Naram-Sin was brought to the British Museum, from which we learned that as far back as 3800 B.C., centuries before the age of Abraham, the Babylonian kings were making expeditions to the distant West. Four times did Sargon carry his arms to the shores of the Mediterranean, and on the fourth occasion he erected an image of himself by the side of the sea. A cylinder bearing the name of Naram-Sin has since been found in Cyprus, and the annals of that monarch further inform us that he made war against the King of Midian, a country from which the diorite had already been brought for the ancient Chaldean statues that are now in the Louvre.

It is even possible that the name of one of the Babylonian princes mentioned in Genesis is met with in contemporaneous inscriptions. Bricks exist

inscribed with the name of Eri-Aku, King of Larsa, whereon he calls himself the son of the Elamite Kudur-Mabug, "the father of Palestine." In Eri-Aku of Larsa it is difficult not to see Arioch of Ellasar, more especially as the inscriptions of Eri-Aku indicate the same Elamite suzerainty over Babylonia as that presupposed in the fourteenth chapter of Genesis, while the name of Kudur-Mabug, "the servant of the god Mabug," is of the same character as that of Chedor-laomer—Kudur-Lagamar in cuneiform—"the servant of the god Lagamar."

That "the western land," of which Kudur-Mabug is termed "the father," was really Palestine, as it is in all other Babylonian and Assyrian inscriptions known to us, is shown by a text recently discovered by Mr. Pinches. This gives the names and titles of a king who belonged to "the first Dynasty of Babylonia," and reigned about 2250 B.C. In it reference is made to "the Amorite land" of the West of which he is entitled "the king."

But it is the cuneiform tablets found at Tel el-Amarna in Egypt which most conclusively prove not only that Palestine was overrun by the armies of Babylonia long before the days of the Israelitish invasion, but also that Babylonian influence must have been deep and lasting there. The tablets consist in large measure of the letters and despatches sent to the Egyptian monarchs in the century before the exodus by the governors and vassal-chieftains of Canaan. The language of the tablets is Babylonian, and the characters with which they are inscribed are those of the complicated syllabary of Babylonia. If anything else could better prove the profound impression that must have been made by Babylonian culture upon the populations of the West, it would be the Babylonian names of deities and of individuals which occur in some of the letters. Even the god of Jerusalem is assimilated to a Babylonian divinity by its Canaanitish prince. And when we consider the number of places in Palestine which continued to bear the names of such Babylonian deities as Rimmon, and Anah, and Anath, we cannot fail to be struck with the permanent effects of Babylonian intercourse with Canaan. The references to Babylonian conquest in the letters of the priest-king of Jerusalem show of what kind the intercourse was.

The campaign of Chedor-laomer and his allies, therefore, was no "proleptic" reflection of the military expeditions of the later Assyrian kings.

The political condition of Babylonia, moreover, described in the account of it is a condition which, as we now know, answered strictly to the facts. In the north a prince reigned at Larsa, the Ellasar of Genesis, whose name was Eri-Aku, and who acknowledged as his suzerain the Elamite Kudur-Mabug. In the south, in Shinar or Sumer, there was another kingdom whose ruler had also to admit the supremacy of Elam. And the Elamite not only claimed supremacy in Babylonia; he was also "father of Palestine."

The second half of the fourteenth chapter of Genesis, that which recounts the meeting between Abram and Melchizedek, has also received a remarkable confirmation from the clay records of the past. It is from the tablets of Tel el-Amarna that the light in this instance has been derived. Ebed-Tob, the priest-king of Jerusalem, whose letters I have already referred to, represents himself as appointed to his office by "the oracle" of a god. He did not inherit his royal dignity from his father or his mother, or even from his lord and master, the King of Egypt, whose "friend" and ally he was. The name of the god is given as Salim or Salem, the god of "Peace," and is identified with one of the forms of the Sun-god worshipped in Babylonia. Like Melchizedek, therefore, Ebed-Tob was king in virtue of his priesthood, and might consequently be described as priest-king of Salem rather than as king of Uru-Salim, "the city of Salem." Moreover, the god whose temple stood on Mount Moriah was the god of "Peace," to whom accordingly it was fitting that those who had restored peace to Canaan by driving the enemy from its soil should pay their offerings. It is needless to point out what a commentary this is on the narrative which tells us how Abram, after the defeat of the Babylonian invader, paid tithes to Melchizedek, "the priest of the Most High God."

The confirmation thus unexpectedly afforded of the historical trustworthiness of the two narratives in the fourteenth chapter of Genesis opens up a still larger question. It shows that underneath the narratives of Genesis lie historical documents which come down from the age of the events which they record, and possess accordingly all the value of contemporaneous evidence. Whatever may have been the period when the book was compiled, its author or authors made use of written materials, and these written materials were as his-

torically trustworthy as those on which we base our knowledge of the Persian wars with Greece. The history of Canaan before the Israelitish conquest was not a blank to be filled up by the legends and systematising fictions of a later day; it belongs to a period when reading and writing were widely known and practised, and when contemporaneous events were recorded on imperishable clay. The "higher" criticism has been over-hasty in its conclusions; the earlier books of the Bible are not a mere collection of inconsistent myths.

But we too must not be over-hasty in assuming that because Oriental archæology has verified the statements of Scripture where we least expected such confirmation to be possible, it has been equally decisive in vindicating the historical character of everything that is found in the pages of the Old Testament. The same evidence which has shown that the campaign of Chedor-laomer and his allies was a reality, and that Melchizedek was a historical figure, has shown also that the so-called "historical" chapters of the Book of Daniel are but examples of Jewish Haggadah. The cuneiform inscriptions of Nabonidus and Cyrus tell us explicitly that there was no siege of Babylon and no capture of the city in the time of Cyrus; the siege described in the Book of Daniel has been transferred from the reign of Darius Hystaspis to that of his earlier predecessor. "Darius the Mede" is equally unknown to contemporaneous history. Babylon was entered by the Persian

Gobryas, the general of the forces of Cyrus, and it was Gobryas, the governor of Kurdistan, who was appointed by Cyrus over the other satraps of the realm. Nabonidus, so far from being the son of Nebuchadnezzar, was an usurper, and the dated contract-tablets make it certain that Belshazzar, the eldest son of Nabonidus, never became king. The archæological evidence which has dissipated the scepticism of the critics in regard to the older history of Israel has confirmed the doubts they have cast on the historical character of the narratives in Daniel.

There are many lessons to be learned from the recent history of the "higher" criticism. Chief among them is a caution against a disposition to draw positive conclusions from a single line of evidence. Let us wait until the object of our studies has been examined from all points of view, and under the light of a variety of facts. Premature conclusions, announced as final, have done more injury to science than all the attacks of her enemies. Let us again be on our guard against making our own assumptions and prepossessions the test of historical truth. Subjective criticism is full of pitfalls, and a single solid fact which can be observed and handled by science is worth more than a dozen brilliant theories. Above all, let us remember that in dealing with Biblical history we must be archæologists and historians, and not theologians. The theologian's sphere of study is large and important, but history in the true sense of the word lies outside it.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. iv. 1.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

EXPOSITION.

"*Then.*" After the Baptism. The "straight-way" of St. Mark (i. 12) points still more closely to the significant nearness of the Temptation to the Baptism.—CARR. *Then*, when the Holy Spirit had descended upon Him.—MEYER.

"*Was Jesus led up*"—up from the lower ground of the river bank to the higher lying wilderness.—MEYER.

"*Of the Spirit,*" or "by the Spirit," that is, by the Holy Spirit, that Spirit which He had received without measure, and to whose guiding influence He had committed Himself.—MORISON.

Each narrator expresses the same fact in slightly different language. St. Luke (iv. 1), "Jesus, full of the Spirit, was led in the wilderness." St. Mark (i. 12) more vividly, "Immediately the Spirit driveth Him into the wilderness." What is meant

by such language? The answer is found in the analogous instances of seers and prophets. St. John was "in the Spirit" on the Lord's Day (Rev. i. 10). The Spirit "lifted up" Ezekiel, that from his exile by the banks of Chebar he might see the secret sins of Jerusalem (Ezek. viii. 3). The "Spirit of the Lord caught away Philip" (Acts viii. 39). Those who spake with tongues spake "by the Spirit" (1 Cor. xiv. 2). The result of this induction leads us to think of the state so described as one more or less of the nature of ecstasy, in which the ordinary phenomena of consciousness and animal life were in great measure suspended. That gift of the Spirit had on the human nature of the Son of Man something of the same overpowering mastery that it has had over others of the sons of men. A mightier power than His own human will was urging Him on, it might almost be said He knew not whither, bringing Him into conflict, "not with flesh and blood," but with principalities and powers in heavenly places.—PLUMPTRE.

"*Into the wilderness*," that is, of Judæa, the baptism having been administered on *the other side* of the Jordan (John i. 28).—M'CLELLAN.

Tradition points to a high and precipitous mountain near Jericho, close by the banks of the Jordan, called Quarantania, a name derived from the forty days' fast.—SCHAFF.

Nothing in the text points to the wilderness of Sinai.—MEYER.

"*To be tempted*." The Greek word (*πειράζειν*) means simply to *try* or *make* proof of; and when ascribed to God in His dealings with men, it means, and can mean, no more than this. Thus, Gen. xxii. 1, "It came to pass that God did tempt Abraham," or put his faith to a severe proof (see Deut. viii. 2). But for the most part in Scripture, the word is used in a bad sense, and means to entice, solicit, or provoke to sin. Hence the name here given to the Wicked One, the "Tempter" (ver. 3). Accordingly, "to be tempted" here is to be understood both ways. The Spirit conducted Him into the wilderness simply to have His faith *tried*; but as the agent in this trial was to be the Wicked One, whose whole object would be to seduce Him from His allegiance to God, it was a *temptation* in the bad sense of the term. The unworthy inference which some would draw from this is energetically repelled by an apostle (James i. 13-17).—BROWN.

"*By the devil*"—not by His own heart, nor by a human tempter. The term "the devil" is always used in the Bible to signify an evil spirit, *never to personify the evil in man or in the world*. On the contrary, the work of evil spirits is contrasted with the evil influence of the world (Eph. vi. 12). Judas Iscariot is called *a* devil (John vi. 70), but not *the* devil. And in Rev. ii. 10, the devil working in the hearts of malignant persecutors is intended, the word is not put for the persecutors themselves.—ABBOTT.

The name devil (*diabolos*, accuser or slanderer) appears in the LXX. version of 1 Chron. xx. 1, Job i. 6, ii. 1, as the equivalent for the Hebrew, Satan (the adversary).—PLUMPTRE. In Rev. xx. 2, we find both the Greek and Hebrew forms ("who is the *devil* and *Satan*"), a proof that the meanings of the two words, synonymous at first, had already been separated, and one among many instances of the influence of translation on religious ideas.—CARR.

METHODS OF TREATMENT.

I.

THE DIVINE ORDERING OF TEMPTATION.

By the Rev. G. S. Barrett, B.A.

There is an absolute opposition between the ends which God has in view and those the devil compasses in the temptation of men. God ordains our temptation in order to purify us as gold is purified in the fire. The devil tempts us to destroy us as rotten wood is consumed in the furnace. God tempts to save—Satan tempts to destroy.

1. Therefore we may learn that it is never the will of God that we should voluntarily enter into temptation. Christ did not. He was "led" or the Spirit, "driven" by the Spirit into the wilderness; and because He did not go there of His own accord, He found power to overcome.

2. But more than that, we may pray, and we ought to pray, that God would "bring us not into temptation." When we think of how much is involved in a single struggle, and of how little we can trust ourselves, there is, perhaps, no petition in the Lord's Prayer which comes more nearly home to us than this.

3. But should God lead us, as He led Jesus, into temptation, then we may confidently appeal to God for grace to overcome. For "the battle is the Lord's," not ours.

II.

THE SAVIOUR'S TEMPTATION.

By the Rev. W. Landels, D.D.

I. The Temptation of our Lord was the result of Divine appointment. "Jesus was *led up of the Spirit*." What the Divine purpose was we may gather from the manner in which His Temptation is, in the Epistle to the Hebrews, connected with the exercise of His priestly functions. 1. It was meant to promote that perfection which was necessary to qualify Him for interposing effectually on our behalf both as victim and as priest. 2. The Temptation also enabled Him to sympathise with us in our trials, and to help us when engaged in spiritual conflicts like His own. Through these combined effects of His Temptation it is that we can "come boldly unto the throne of grace, that we may (1) obtain mercy, and (2) find grace to help us in every time of need."

II. The scene of the Temptation. It is in the crowd and bustle of life, especially of wealth and fashion, that inducements to evil most abound. The solitude of the desert is freer from temptation, and, moreover, it is more favourable to its resistance, because of the opportunity it gives for quiet reflection and prayer. Therefore we cannot think of our Saviour being tempted in the wilderness without being impressed with the fact that there is no place in this world altogether free from temptation. Happily our welfare does not depend upon our being placed beyond the reach of allurements to sin, but on our resisting the allurements when they come. It is not written, Blessed is he that escapeth, but blessed is he that endureth temptation.

III. The time of the Temptation is still more significant. The voice has just testified, This is my beloved Son. What can the devil have to do with Him then? But it was when Moses was on his way down from the Mount, from holding close converse with God, that he gave way to anger and broke the tables of stone. It was just after the victory in Carmel that Elijah was found under the juniper tree. "Blessed art thou, Simon Bar-jona,"

was closely followed by "Get thee hence, Satan." It is always on the eve of a specially bright and joyous experience that Satan needs most vigilant attention. Our foe is most malignant when our spiritual elevation is at its highest.

III.

CHRIST'S TEMPTATION AND THE PASTORAL OFFICE.

By the Rev. Professor J. T. Beck, D.D.

That our ministry may be in harmony with the spirit of Christ, and so exert saving power, its first requisite is experience of *our own personal liability to temptation*. This is a quite different experience from a merely general knowledge of our sinfulness. Nor does this liability to temptation lie merely, as people say, on the weak side which every man has. Christ had no weak side. It was His Sonship, His very might and strength, upon which His Temptation fastened. And so it is on the strong side of every good Christian man that his chief danger lies, in that which is best and most vigorous in his nature, in his peculiar endowment and excellence, in the very thing which men are to regard as a good gift of God. Hence arises liability to temptation in the three forms of it seen in the temptation of Christ. (1) The temptation (ver. 3) to turn natural or spiritual blessings selfishly to account for our own enjoyment or honour; (2) the temptation (ver. 6) to stand out and shine before the crowd as a specially gifted man of God, or to attain quick and magnificent results; (3) the temptation (ver. 9) to pay homage to the spirit of the age, and to make terms with powers and tendencies which are in the ascendant.

In general, victory is found in a spirit of which the positive elements are (1) *a self-renouncing love of God*, which seeks life and strength, not in its own resources, but in the cleaving of the inner nature to the word of God; (2) *a humble faith* which has more desire to cleave to the definite commands of God than to usurp divine and glorious promises; (3) *undaunted hope*, which does not allow itself to be dazzled by the worldly splendour that strikes the eye, and by the power that rules in the world. Faith, hope, and love—these three decide the issue, and they do so by their simple attachment to the Divine Word ("It is written," Matt. iv. 4, 7, 10), the promises of God being not

appropriated as an unconditional possession, but held subordinate to the commands of God as the condition of their fulfilment.

ILLUSTRATIONS.

THEN. "Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice, saying, 'This is My beloved Son, in whom I am well pleased.' Then was Jesus led up of the Spirit unto the wilderness to be tempted of the devil." Such are the violent alternations of human experience—baptized and tempted, approved of God and handed over to the devil, standing with a grand inaugural sign upon our heads on the river's bank, and then driven as with whips and scourges into the wilderness to fight life's determining battle.—JOSEPH PARKER.

"THEN was Jesus led up." These words indicate that temptation is part of a *plan*; it is a step in the succession to a better life. We speak sometimes of temptation as if it were an accident of life; we forget the words "led up."—JOSEPH PARKER.

WHAT was the high design of this temptation? First, as we judge, to give our Lord a taste of what lay before Him in the work He had undertaken; next, to make trial of the glorious furniture for it which He had just received; further, to give Him encouragement, by the victory now to be won, to go forward spoiling principalities and powers, until at length He should make a show of them openly, triumphing over them in His cross (that the Tempter, too, might get a taste, at the very outset, of the new kind of material in *Man* which he had here to deal with); finally, that He might acquire experimental ability "to succour them that are tempted" (Heb. ii. 18).—DAVID BROWN.

IT were no triumph that God in His omnipotence should defeat any creature, though it were the fallen archangel. *That* had already been done. But that the *Man* Christ Jesus, with no other force than that which all men could share, should go forth to destroy the dominion of Satan—this was a humiliation which the proud Prince of Hell might well dread, and a conflict for which he could gather his forces with some hope of victory. Very notable is the first word of that Scripture which Jesus quotes in reply to the Tempter: "It is written, *Man* shall not live by bread alone."—MARK GUY PEARSE.

THE Temptation in the wilderness stands out above the others in its solitariness as the Temptation of temptations. The edge of the Tempter's sword was broken. The end was as the beginning, the victory of suffering and faith. The Temptation was not the victory of one man, but of the race of the Second Adam. The Temptation was typical. The Temptation was sacrificial. The Temptation was mediatorial. The Temptation was redemptive.—J. F. VALLINGS.

WHY there should have been a devil I cannot tell; I only know that we owe the shadow to the light, and I further console myself in moments of impious, intellectual ambition with the thought that I am of yesterday and know nothing, and that there is a time coming for deeper study, and further and completer investigation.—JOSEPH PARKER.

SOME bodily form of ill
Floats on the wind, with many a loathsome curse
Tainting the hallowed air, and laughs, and flaps
Its hideous wings.

J. H. NEWMAN.

THE significance of the victory of Christ over temptation is not wholly lost, even if Christ were only one of us. This at least that victory proves, that once in the slow evolution of humanity it has given birth to one in whom goodness was triumphant over every form of evil; that once in the weary progress of the race towards perfection it has borne "one consummate flower," without spot or imperfection, the fragrance of which has come down through all the ages; that one man, at least, has been victor, not vanquished in the lifelong conflict with evil that all men have to wage. As the sweetest, if saddest, poet of unbelief (Matthew Arnold) exclaims,—

"Was Christ a man like us? Ah! let us try
If we then, too, can be such men as He!"

G. S. BARRETT.

THE strength of every soul is less
Till it has touched the wilderness,
And learned to be alone;
'Tis from the desert we command
The prospect of our promised land,
The sight of Judah's throne.

'Tis in the desert God prepares
His destined ones to be the heirs
Of ages yet to be;
For only they who stand and wait
Beside the shade of suffering's gate
Shall earn the right at last, though late,
To bid the bond be free.

GEORGE MATHESON.

The Early Narratives of Genesis.

BY THE REV. PROFESSOR H. E. RYLE, M.A., CAMBRIDGE.

IV.

THE STORY OF PARADISE—*continued.*

WE dwelt, in our last article, upon the narrative of the Fall, and upon its religious significance. There remained, however, two or three points of great importance, which we had not space to notice then, and which we have reserved for the present occasion.

In the account of the Fall, we have the picture of man's disobedience, and the penalty in which not only he is involved, but also all his descendants. Sin is represented as the cause of separation from God's presence; suffering, pain, death, as its penalty.

The great problem presented by the universality of suffering is thus presented to us in its simplest light. It is the consequence of sin, it is the chastisement for disobedience. In the third chapter of Genesis, suffering and death are very naturally regarded, according to the first and most obvious explanation of the passage, in the light of a punishment alone. But it is only a superficial view of the Israelite narrative that can regard the penalty of physical death (Gen. iii. 19), and all the woes attendant upon our earthly frame, in the light of the curse. The only "curse" actually uttered in the narrative is pronounced upon the serpent and upon the soil (Gen. iii. 14-17). The curse under which humanity lies, is the sentence pronounced upon the sinner, that of the expulsion from the presence of God. Physical death is but its type, the memorial of the power of sin, the emblem of its influence. In a colloquial sense, "death" may be "the curse" of the human race; but it is not truly so, and certainly not according to the teaching of our Genesis narrative. We know now that even the penalty of death was not without its mercies. That could be no curse alone which, not only in the Hebrew race, but in every nation under the sun, has been the supreme witness of love, and the highest possible offering of self-sacrifice. That could be no unmixed curse which leads us in thought to the foot of the Cross, where the Saviour died.

No; physical pain, suffering, and death, these

are the witnesses in our flesh to disobedience—a physical penalty, indeed, but a penalty incommensurable with moral guilt. The curse rests upon the sin of our nature, upon all that prompts to it (iii. 14), and all that shares in it (iii. 17). But man is not without hope. Even in death the penalty is a pledge of victory (iii. 15). And even the sorrow and pain, the outward memorials of the curse, are limited to "the days of life" (iii. 17).

Such seems to be the teaching of our chapter, when viewed in the light of later revelation. The theology of the Old Testament follows a line of gradual development, which only recent studies have fully convinced us of. Nowhere, perhaps, is the advance in religious thought so noticeable as in the treatment of the problem of suffering and pain. In the early stages of Israelitish religion, every calamity that overtook individual or nation was apt to be interpreted as a punitive visitation, as a retribution, equivalent, or, at least, corresponding in degree of misery, to the gravity of the offence. But, in process of time, obvious objections were raised. The cases in which the innocent suffered with the guilty, or in which the innocent suffered and the guilty escaped scot-free, were too numerous to be explained away, either as rare exceptions or as instances of depravity, where the hypocrisy which deluded human detection was overtaken by the just punishment of God's anger. The sorrows of the innocent are the theme of a large portion of Hebrew poetry; sometimes it is the case of individual, sometimes of national suffering. The book of Job, many of the Psalms, the Books of Lamentations and Ecclesiastes, and numerous passages among the Prophets, exemplify in different ways the mental disquiet which accompanied the conflict of the earlier traditional teaching with the fresh facts and new thoughts of a later time. The sorrows of the Exile, and the sufferings of the innocent "servant of the Lord" (Isaiah), shed a new light upon the dark mystery, and gave a fresh significance to physical pain and earthly troubles.

The story of the Fall seems at first sight to

belong to the earlier stage of thought, as if the proposition were laid down that an offence was to be paid for in suffering. It may be so. But the language is certainly so chosen, that it is capable of conveying the teaching of the later and nobler development of religious conceptions. The Paradise narrative stands midway between the old and ignorant beliefs which roughly credited calamity to be the Divine retribution of some known or hidden crime, and the Revelation of the Cross of Christ. The Paradise narrative brings a message pregnant with evangelic truth. The punishment which is inflicted as the penalty and as the inevitable consequence of the transgression, is seen to be not vindictive but disciplinary. The infliction of earthly suffering is declared to be the constant witness of Divine displeasure towards sin; but, no less, death is God's appointed way for all flesh; it may be one of sorrow and sadness, it cannot be evil in itself. Death may be welcome—welcome as the grateful end to the presence of the ravages of sin, which encompass the earthly life of man: so much at least the story of Genesis taught. That death might even be the gate leading to eternal life, was the final step of the Revelation made known in the Resurrection of Jesus Christ from the dead: towards that teaching the Genesis narrative looks. It points us in the direction; it cannot show us the glory that should follow.

How deep and spiritual, then, is the beginning of that consoling lesson in our narrative! death, not the curse itself, but the penalty of it, reminding us of God's "curse" upon sin; death, not evil in itself, but the last page in the book of earthly discipline; death, if the symbol of wrath against sin, yet the pledge of the conquest over sin itself. Instinctively we turn in thought to One who poured out His soul unto death, who became "sin" for us, who was "perfected through sufferings," who "was dead and lived again."

In that bright vision we realise that the third chapter of Genesis tells no tale of an arbitrary Judge's severity against unoffending generations to come: we see the discipline and the chastisement of man, the result of sin and the warning against it; we hear in the curse upon the tempter the wrath that goes eternally forth upon all sin and disobedience; but we see too the crown of thorns, the cross of shame, the death of agony. Physical, mental, spiritual woes are the pledge of perfect love, and tell forth the overthrow of the enemy, the blotting

out of the curse, the forgiveness of sins. The way through the valley of the shadow of death is the way to the Holiest, and has been sanctified for ever by the feet of Him who was made unto us wisdom from God and righteousness and sanctification and redemption (1 Cor. i. 30).

The careful reader will hardly fail to notice the difference between the words of the prohibition, "in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), and the words of the sentence, "in toil shalt thou eat of it all the days of thy life . . . for dust thou art, and unto dust shalt thou return" (Gen. iii. 17-19). Some have fancied that they can discern in the difference the manifestation of the Divine mercy, more long-suffering in the execution than in the utterance of a warning. Whether this explanation be in accordance with true reverence, we need not stop to inquire. But another explanation suggests itself. The Hebrew writer, who clothed this narrative in language agreeing with the teaching of the Spirit of Jehovah, has preserved in the earlier passage (ii. 17) the more peremptory words of the early version in which the narrative was current, reproducing the ancient belief that the sentence of physical death was pronounced as the immediate retribution for moral disobedience. This note, as it were, of an earlier theology survives; but the words in which the Hebrew writer reproduces the actual judgment reflects a later phase of teaching. Death is merciful when it releases man from conditions inseparably bound up with the sin that is the object of Divine displeasure: God has spared man the penalty of living for ever on earth under the conditions of the curse (iii. 22). Death is the climax of the penalty of suffering and pain, the last discipline of physical existence. The sting of death is not suffering, but sin: and the infliction of the disciplinary penalty is accompanied with the promise of victory over that which had separated man from his Maker (iii. 15).

Our remarks upon this section would be incomplete, if we did not, briefly at least, call attention to the mention of—(1) the serpent, and (2) the promise made to the woman.

(1) The serpent appears in the narrative as the agent of the temptation, the medium through which is presented to man the consciousness of a choice to be made between good and evil, between obedience and disobedience, between the will of God and the desire of the flesh.

It can hardly be doubted that, in the primitive Hebrew legend, the mention of the serpent would have been much more detailed and explicit. The introduction of the serpent in Gen. iii. 1 is strangely abrupt, while it is no less strange that after ver. 14 no further allusion is made to it. The language used suggests that the serpent was supposed to have appeared in the garden of Eden in a different form from that which it was condemned to take (Gen. iii. 14); and yet there is no reference to a spirit of evil, no direct identification of the serpent with any unseen malignant influence, any hostile spiritual power.

An explanation of this is probably forthcoming from the general character of the narrative. The serpent constantly appears in the early legends of primitive races. It is regarded with feelings either of especial alarm or of especial veneration. In Persia, for instance, it was the emblem of the god of evil; while among the Greeks it was associated with the gift of prophecy and with the power of healing. Among the ancient Babylonians, Tiamat or Chaos was represented under the figure of a gigantic serpent or dragon, whose overthrow by Merodach brought deliverance to the universe. We can hardly question that the mention of the serpent, in the original form of the Hebrew legend, occupied a more prominent position than it does in Genesis, and that it was enveloped in much that had a close family resemblance to the somewhat grotesque and childish pictures of the legends that have come down to us in the cuneiform inscriptions. But whatsoever was associated with the taint of idolatry, of degrading superstition, of unedifying expansion, the Hebrew writers, who were imbued with the pure faith of Jehovah, have rigorously excluded. In consequence, the serpent is first suddenly brought before us in the narrative, and then as suddenly disappears, without explanation and without identification.

It has no place, such as it would have had in a polytheistic version, of powerful antagonism to the God that made and loved man. The enmity of the serpent is implied, not stated.

The serpent in our narrative supplies the external motive to sin. The suggestion to disobedience and the doubt of God's goodness and justice neither emanate from the man himself, nor constitute a form of temptation by which God Himself tried man's heart. God tempted not to sin; nor was man created sinful. Over the origin

of the external motive supplied by the serpent, the narrative in Genesis maintains a silence that stands in marked contrast to the emblematic scenes, in other early religions, accounting for the origin of evil. We here learn only that sin is not of God, and that it is not of man; that it comes from without man, that it is permitted of God, and that its purpose is to test man's power of choice and his willingness to prefer God's will to his own desires.

It cannot, therefore, be asserted that the Personality of the Spirit of Evil is here directly taught. Our own conception of the scene is inevitably coloured by the recollection of Milton's powerful imaginative description, and it is difficult for us to dissociate our thoughts from the influence of *Paradise Lost*. But, when we do, we see that the narrative emphasises the subtle character, not what we should call the satanic origin, of the Temptation. The suggestion made by the serpent is obviously evil, but how the serpent comes to impersonate it is not explained.

In the early days of Israelite theology, the idea of a Personal Spirit of evil was only dimly, if at all, apprehended. The very name of "Satan" or "opposer" is found, in the Hebrew of Num. xxii. 32, applied to an angel of Jehovah, which is sufficient to show that it had not yet become associated with a spiritual enemy of mankind. The heathen gods, it is true, were wont to be identified with demons (Deut. xxxii. 17). But the temptation, which put to the test the faith of a righteous man, is described in the history of Abraham and in the earlier narrative of David's reign as emanating from Jehovah Himself (cf. Gen. xxii. 1; 2 Sam. xxiv. 1). The latter conception is found first, perhaps, in the Book of Job, which was composed probably in the period of the Exile. "The Adversary" is there represented as attending the court of Jehovah, and as testifying evil of man (Job i.-ii.); the same Personal Spirit seems to occupy a similar malignant office in Zechariah (iii. 1); while in the Books of Chronicles the very temptation of David, which in the Books of Samuel was said to have come from Jehovah, is assigned to the suggestion of Satan (cf. 1 Chron. xxi. 1). In later literature the Personality of the Evil One is yet more definitely recognised, and it became generally accepted that the serpent which was the medium of the Temptation in the story of the Fall could have been no other than Satan, by which name the Evil Spirit was designated. Proof of

this appears in such a passage as Wisdom ii. 24, and in the use of the appellation "the old serpent," Rev. xii. 9, xx. 2.

It is noticeable, therefore, that when St. Paul refers to the narrative of the Fall, he uses language which is based upon the simplest and most direct interpretation of the passage (1 Cor. xi. 3, "As the serpent beguiled Eve in his craftiness"). He lays emphasis there on the subtle character of the temptation; he does not draw attention to the Personal Spirit of Evil, nor does he directly say it was personified in the serpent. Whether the serpent was the Evil One or only his agent, he does not attempt to discriminate (cf. 1 Tim. ii. 14). The curse pronounced upon the serpent implies, without asserting the fact in so many words, that an evil and hostile Personality was represented by it. To the Israelite the serpent was the witness of God's displeasure against the rebellion of human selfishness; but it was also the symbol of the Principle of Evil through which man by transgression fell. But though the serpent thus evidently represents in some way the source of temptation, the narrative itself makes no attempt to penetrate further into the mystery of the origin of evil. In the light of the New Testament, in which we are privileged to see things now, we may discern the shadow of "the Prince of this world" as he stands behind the instrument of his evil suggestion. But his presence is not directly affirmed in the letter of our chapter.

(2) In the words of the curse pronounced upon the serpent there occurs the passage which merits especial attention, Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise (marg. Or, *lie in wait for*) thy head, and thou shalt bruise (marg. Or, *lie in wait for*) his heel." According to the translation of the A. V. and R. V., the metaphor is drawn from a man crushing a serpent with his foot, and a serpent fastening its teeth in a man's heel. The other rendering, which introduces the idea of a carefully planned ambush (cf. Gen. xlix. 17), is supported by the Septuagint version *αὐτὸς σου κεφαλὴν τηρήσει καὶ σὺ τηρήσεις αὐτοῦ πτέρναν*. The Vulgate combines the alternative renderings, "*ipsa conteret caput tuum, et tu insidiaberis calcaneo tuo.*"

The merely literal explanation of the verse clearly does not exhaust its meaning. There is something more in the words than a declaration that the human race will always view with feelings

of instinctive aversion the serpent race. There is something more in the words than a prediction that mankind will be able to assert superiority over this reptile foe among the beasts of the field. We need not doubt that, whichever of the alternative renderings of the verb be preferred, the underlying thought is that of a spiritual conflict between the race of man and the influences of temptation, between humanity with its gift of choice and the Principle of Evil which ever suggests the satisfaction of the lower desires. But, in addition to this main thought, a twofold encouragement is given to nerve him for the fray. He is endowed with capacities enabling him, if he will use them, to inflict a deadly blow upon the adversary. He stands erect, he is made in the image of God. Furthermore, the promise of ultimate victory is assured to him. How it is to be effected is not explained in the context. Both Jewish and Christian interpretation have given to the promise the significance of a Messianic prediction. From the time of Irenæus (170 A.D.) "the seed of the woman" has been understood in the Christian Church as an allusion to a personal Messiah. Calvin, followed by the majority of the Reformers, explained the words in a more general sense, regarding "the seed of the woman" as the descendants of the first woman, but yet as those from among whom, according to the flesh, the Messiah should come.

The words of the verse, it must be admitted, are quite general. Interpreting them in the light of their immediate context, we cannot say that the Hebrew writer foresaw their fulfilment in any one individual; while the old Roman explanation, referring the promise of victory to the woman herself, and assuming that the "*ipsa conteret*" of the Vulgate contained an allusion to the Virgin Mary, needs now no refutation. And yet, quite general as the words seem to be in their application to those who should be descended from the woman, we cannot fail to see, in the light of the New Testament, the appropriateness of the language used to their ultimate verification. "The seed of the woman" has triumphed through Him who is the representative of all mankind (cf. Rom. v. 12-21), through Him who, being born of a pure Virgin, was in a special sense "the seed of the woman." That victory was potential for the whole race. Its full consummation shall be hereafter. "And the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

Frederick Henry Ambrose Scrivener.

M.A., LL.D., D.C.L.

BY THE REV. PRINCIPAL BROWN, D.D., ABERDEEN.

THOUGH my personal acquaintance with this eminent biblical scholar dates only from the year 1870, when the New Testament Revisers began their work, I was familiar with his biblical works for twenty years before that, and in more or less sympathy with his principles of New Testament criticism, both as to the Greek text and the rendering of it for popular use. From year to year, as the revision work went on, I found myself, with some important exceptions (to which I may refer in the sequel), on the same side with him in almost every division.

Dr. Scrivener was born in London in the year 1813, was educated at St. Olave's Grammar School, Southwark, and graduated at Trinity College, Cambridge. He then took orders and became assistant-master of King's School, Sherborne. In that position he must have remained at least ten years, for I have before me a volume which he published while there, so late as 1845, entitled *Supplement to the Authorised Version of the New Testament*, with a very long Introduction, showing that he had for years before plunged into what became his life-work, and given to it every hour of his spare time. I next find rector of St. Gerrans, Cornwall, a poor living at the south-western extremity of England. A devout Christian, he no doubt discharged the duties of his parish with characteristic conscientiousness; but as this left him abundance of time for his favourite studies, he devoted it all—not now to the translation, but—to the *text* of the Greek Testament; taking long and to him expensive journeys to where MSS. were to be found. In 1853 he published a collation of twenty Greek MSS. of the Gospels, deposited in the British Museum—the *reading* of which is so trying to the best eyes (and *his* eyes were singularly good for such a purpose), costing him no doubt a great deal of time and trouble; but he stuck at nothing to reach his object.

What Dr. Scrivener went through in the next few years in this line of study would appear almost in-

credible, but for an enthusiasm which grew with his years, and an invincible tenacity of purpose. In 1861 appeared the first edition of his great work, *Introduction to the Criticism of the New Testament* (meaning its *text*), a study in which English scholars early distinguished themselves, but, since then, long neglected in this country. To those who read and mastered the contents of this volume, it was like the opening of a new world; for the best expositors had paid no attention save to the text that lay before them, and in our Divinity Halls it was unknown. After this he undertook to re-edit the *Codex Cantabrigiensis* (or *Codex Beza*)—a MS. whose text was so peculiar that it lay almost unknown. It had been found in the monastery of St. Irenæus, at Lyons. On one occasion, the Huguenots being victorious over the dragonnades, the city was sacked, and a soldier entered that venerable pile of the third century, and found this MS. It was presented to Theodore Beza, as the most distinguished scholar of the French Protestant Church. In his admirable Greek Testament, of which five editions were published, he occasionally refers to its readings, but was shy of using it; and he presented it to Queen Elizabeth, in testimony of his gratitude for her services to the Protestant cause, and by her it was presented to the library of the University of Cambridge. On the preparation of this work he must have spent years; for it has been executed (as I have elsewhere said) “with such critical care, skill, and accuracy, including a valuable, critical introduction, and a large body of important annotations, as leaves nothing to be desired.”¹ In the same year, our indefatigable scholar published *A full Collation of the Codex Sinaiticus, with the*

¹ It is entitled, “*Codex Cantabrigiensis*, being an exact copy, in ordinary Greek type, of the celebrated Græco-Latin MS. of the Four Gospels and Acts of the Apostles, written early in the sixth century, and presented to the University of Cambridge by Theodore Beza in 1581. Edited, with a Critical Introduction, Annotations, and Facsimiles, by the Rev. F. H. Scrivener, M.A., Cambridge (4to, 1864).”

Received Text; to which is prefixed a Critical Introduction (of 72 pages), and facsimile specimens of the hand in which both this and two or three other MSS. are written (12mo, 1864).

When in 1870 the monthly meetings of the Old Testament Revisers began, Dr. Scrivener, you may be sure, would be duly there; nor so long as he remained at St. Gerrans did he miss one meeting. In fact, after his removal, he was the most regular of all the members. The nature and value of his services in this work it is not for this place to speak of, but I am safe in saying that every member would say of them that they were invaluable.

In 1874 he issued a second edition of his *Introduction to the Criticism of the New Testament, thoroughly revised, enlarged, and brought down to the present date*. It was dedicated to the authorities of the University of St. Andrews, who did honour to themselves by conferring on him the honorary degree of LL.D., enabling his friends henceforth to call him Dr. Scrivener.¹ At a later period, the University of Oxford conferred on him the degree of D.C.L.

At length, in 1876, it was said to him, "Friend, go up higher." The vicarage of Hendon, Middlesex, became vacant, and being in the gift of the Duke of Portland, one who valued him much ventured to write on his behalf, knowing that she had no claim on his Grace but what she could say of himself and his work, his need of such promotion, while many applications for it would doubtless reach him from personal friends. To his surprise, as he told me himself, the Duke wrote, saying, "thoroughly believing what she wrote, he had infinite pleasure in giving the living to her friend." Accordingly, one evening, on receiving his letters, and finding one to be from a man of business, he felt rather uneasy; but, not aware that he owed anything, he opened it hesitatingly, and found it to be a presentation to him by the Duke of Portland of the Vicarage of Hendon.

Dr. Scrivener's last crowning work was the issue of a third edition of his *Introduction to the Criticism of the New Testament*, so "thoroughly revised,"

¹ Strange it seems to us that it was left to the scholars of a Scotch University to recognise the eminent services of this English scholar; and while the dignitaries of the Church had livings in their gift, that would have done much for Dr. Scrivener, he was allowed to remain so long at St. Gerrans.

and so immensely "enlarged," being a volume of more than 700 pages, and brought down to the latest date, 1883, that it will remain a monument of his ripe and varied learning, of the extent and range of his reading in every direction bearing on his subject, and his absorbing devotion to that "Word, which through life had been a lamp unto his feet and light unto his path."

I should have referred to his Annotated Paragraph Bible, which has been revised, and his edition of the Greek Testament, with the various readings in footnotes, now in constant use among students.

At one of the monthly meetings of the Revisers he invited me to spend a night with him at Hendon, while his wife was yet alive; but she died in the year 1877. I after that lunched with him. At a later period he took a paralytic stroke, from the effects of which he partially recovered. A meeting of the surviving revisers of both companies having been called for a special purpose, to meet at Westminster in May last, Dr. Scrivener posted a letter to his brethren, intimating, to their surprise, his intention to be present, and stating what he meant to propose. I was so delighted at this, that I wrote to ask whether he would be able to see me once more if I came out to Hendon. That letter, however, was never given him. For, as his daughter wrote me, he had taken another and more severe stroke, and of course would not be at the meeting. He died peacefully (as one of his most valued friends wrote me) on the morning of the 26th ult., having, by the mercy of God, had three weeks of restored consciousness and memory for converse with his children!

I said that with two important exceptions, to which I might refer in the sequel, I was found on the same side with Dr. Scrivener in almost every division. But I have left room only for a word or two about one of them—the exclusion of the doxology from the Lord's Prayer in Matt. vi. 13. Dr. Scrivener having read out as usual the textual evidence on both sides, the discussion which followed made it evident how the vote would go; Dr. Scrivener admitting that the evidence against it was very strong, though not conclusive. On which I remember saying I could never believe that the doxology stood in the Lord's Prayer, as He uttered it, else Jerome would never have left it out in his revision of the Old Latin Version (the Vulgate). When Pope Damasus in 382

urged him to revise the Latin Version, he refused, because if he changed anything the people would curse him, as it was their *Bible*. And when at length he yielded, he determined to change nothing save where fidelity to the original obliged him. And surely of all things the Lord's Prayer would be the last thing he would lay his hands on to change a word of it. Yet the doxology does not stand in the Vulgate, as it came out of Jerome's hands. And not only so, but Origen in the third century, the greatest biblical scholar of

this day, knew nothing of the doxology. For in his treatise on Prayer, he comments on every clause of the Lord's Prayer, and closes with "Deliver us from evil" without a word about a doxology following. As a prayer, of course, no one would utter it without a doxology. But our Lord needed not to prescribe any form for that, as the Old Testament and the Jewish prayers all end in such forms, and it gradually crystallised in the present form. Dr. Scrivener gave way, but not convinced.

Renderings and Readings in the Revised New Testament.

BY THE REV. PROFESSOR ALEX. ROBERTS, D.D., ST. ANDREWS.

THERE is reason to fear that, during the decade which has elapsed since the Revised Version of the New Testament was published, it has not risen in public estimation. This is very much to be regretted, as it undoubtedly contains many important improvements on the Authorised Version. But the sad fact exists, that probably no such lamentable failure of a literary kind is to be found in the annals of this century as is presented in the history and fate of the Revised Version. When we call to mind the years of patient labour which were spent over the work, and the names of those illustrious scholars (many of them now departed) who took part in it, language almost fails to express the sorrow which is felt on account of the little practical fruit which has resulted from so much learned and protracted toil.

Yes; it must be sorrowfully owned that the Revised New Testament is, to all intents and purposes, *dead*, if not buried. An occasional reference may be made to it in the pulpit, and it may sometimes be consulted in private devotional reading, but it has taken no hold on the popular mind, and has utterly failed to replace the imperfect, yet dearly loved, Authorised Version in the affections of the community. Let me give an illustration. I recently met with a very intelligent gentleman, who casually remarked that he had just bought a handsome copy of the New Testament; and, in answer to a question which I ventured to put to him, he added:

"Oh! it was the Old Version that I bought; I should never think of spending money on the new one." Cases of this kind abound throughout the country, and thus the Revised Version, with all its wealth of learned and important emendation, has been practically consigned to oblivion and neglect.

But, however much the fact referred to is to be deplored, it is nevertheless one which admits of a very easy explanation. The reason of it is, I believe, to be found in the vast amount of unnecessary change which was made by the Revisers. To ensure success for their work, not a word of the Authorised Version ought to have been altered, except under the pressure of a clear necessity. All the familiar rhythm and melody of the old translation should have been sacredly preserved, unless some very decided gain was to be made by a change of rendering, or faithfulness urgently demanded the adoption of a different text. But that plain principle has been violated over and over again in the Revised Version. The most finical alterations have been admitted, with no appreciable benefit, and simply to the irritation of the reader. Take the following out of many other examples. In the Lord's Prayer, as recorded by St. Matthew (vi. 13), instead of the words, "And lead us not into temptation, but deliver us from evil," we find in Revised Version, "And bring us not into temptation, but deliver us from the evil *one*," where, to say nothing of the substitution of "the evil one" for

"evil," we have the pedantic change of "bring us not into temptation," for "lead us not into temptation"—a change which can never commend itself to the English ear accustomed to the old form of the words. Again, at St. John vii. 19, for the rendering of the Authorised Version—"Did not Moses give you the law, and yet none of you keepeth the law?" we find in Revised Version—"Did not Moses give you the law, and yet none of you doeth the law?" where "doeth" is substituted for "keepeth," in the vain and useless effort to discriminate between two different Greek verbs, and with the result of introducing a very awkward English expression. Once more, we turn to St. John xvii. 24, and we there read as follows in Authorised Version—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory;" and we find these supremely beautiful words altered in Revised Version, under the influence of a very dubious reading, into—"Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory." Truly, in all such cases, it may well be said with respect to the two versions—"The old is better"; and such has been the unmistakable verdict of all English-speaking people throughout the world.

But, as I have already said, it is deeply to be regretted that, owing to the disregard into which the Revised Version has thus fallen, its many merits should be lost sight of by the majority of Bible readers. In numerous instances its renderings are so marked an improvement on those of the Authorised Version, that the evil which, to some extent, necessarily attends all change of familiar words is much more than justified. To some of the weightiest of these alterations I propose turning attention in a few brief papers; and I shall thus endeavour to recall the minds of readers to the benefits conferred on the community by the labour of the Revisers in the course of eleven toilsome years.

I begin with a reference to Galatians v. 17. In the Authorised Version we there read—"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Here, it will be observed, the "flesh" is represented as the conquering principle, inasmuch as it is spoken of as successfully hindering believers from doing those things which, under the

influence of the "Spirit," they would fain perform. But in the Revised Version the verse stands as follows—"For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; *that ye may not do the things that ye would.*" By this rendering, undoubtedly the correct one, a totally different turn is given to the words. Instead of the "flesh," the "Spirit" is spoken of as the dominant power in the souls of believers, so that they are able to overcome those evil desires to which they would otherwise yield. This is in accordance with the whole teaching of Scripture. "Sin shall not have dominion (*οὐ κυριεύσει*, shall not act as lord) over you," is the great promise which announces and secures the triumph of righteousness in the hearts of all true followers of Christ. This comes out even in that sombre and apparently desponding passage (Rom. vii. 14-25) in which the Apostle speaks of himself as "carnal, sold under sin," and reaches at last what seems the very climax of despair, when he exclaims—"O wretched man that I am! who shall deliver me from the body of this death? But, in spite of this, the shout of victory follows, and the sorely harassed saint announces the certain supremacy of grace over sin in his soul, when he adds—"I thank God, through Jesus Christ our Lord." Yes; let there, in the case of any one, be only "first the blade," and it is absolutely settled that there shall in due season be "the full corn in the ear"; for the words of St. Paul to the Philippians hold good with respect to all believers—"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The emendation which has just been noticed has a very important practical bearing. As the words stand in Authorised Version, they seem almost to excuse, or apologise for, want of fidelity or progress in the case of believers—"so that ye *cannot* do the things that ye would." This view is not a little dishonouring to the Spirit of grace, and it is also fitted to encourage Christians in a somnolent, inactive life. But, as need hardly be said, Scripture constantly exhorts them to effort and progress. Growth in grace till absolute freedom from sin has been reached, is the lofty ideal which is set before them. The precept, repeated in many different forms, is that "ye abound more and more" and even that "ye sin *not*," perfect holiness being the attainment to be ever kept in view; and to

strengthen them in this arduous pursuit, they are assured in the passage we have been considering, when it is properly translated, of the power of the Spirit within them to subdue remaining depravity,—"that ye *may not* do the things that ye would."

I shall only notice at present one other passage in which the very slight change made in the Revised Version seems productive of much gain. The passage has not certainly either the practical or doctrinal bearing which belongs to that one which has just engaged our attention. Its interest is simply historical, but is not on that account to be overlooked. I refer to 2 Peter i. 14, where we read in Authorised Version—"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." The

verse stands in the Revised Version as follows—"Knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." And who can read the passage, as thus amended, without being reminded of the scene so graphically described in St. John xxi. 15-19? The mere rendering of the Aorist (*ἐδήλωσεν*) by its proper English equivalent gives a historic colouring to the verse, and naturally transports the mind to the lake of Galilee. It may be added that the existence of such a subtle *nexus* between the two passages, when brought out as it is in the Revised Version, seems far beyond the power of any one personating the Apostle, and thus tends to strengthen our belief in the authenticity of the epistle.

The International Lessons.

I.

December 6.—John xix. 17-30.

CHRIST CRUCIFIED.

THERE are a few points which may be explained as the lesson is read.

1. "Golgotha." The same word in its Latin form is Calvary. It means "a skull," and the name seems to have been given to a hillock from its shape. But where the hillock was, we do not know. For the last twenty years it has been located near the Damascus gate, just outside the (supposed) old wall of Jerusalem. But there are signs of a return to the traditional site, where the Church of the Sepulchre stands. See *Murray's Magazine* for November 1891. All we know for certain is that it was then outside the city (Heb. xiii. 12), and yet "nigh to the city" (John xix. 20).

2. "Four parts, to every soldier a part" (ver. 23), so that there were four soldiers. But some writers think that there were four to each cross, twelve in all.

3. "His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" (ver. 25). Were there three or four women near the cross? It is impossible to say. The punctuation given here would make four, placing a comma after "sister." But there is no punctuation in the Greek MSS. The reading "His mother's sister Mary the

wife of Cleophas," would make only three, but the objection to it is that thus His mother and His mother's sister would have the same name, Mary. Probably, then, there were four, the unnamed being Salome, the mother of John.

4. "The disciple whom He loved" (ver. 26). John never names himself; and perhaps it was the same modesty that prevented him naming his mother above.

Now for the explanation of the lesson. We must look upon John's narrative always as supplementing that of the other Evangelists. But to make his story complete, he briefly relates the same incidents, especially at the end of Jesus' life. So that here we have a short account, though with some additional touches, of what is more fully related in the previous Gospels.

The procession started. In front went a man with a white board, on which was written the supposed crimes for which Jesus and the other two had been condemned. Then came the three, each carrying his own cross, and the soldiers following close. Usually they proceeded through the most crowded streets of the city, but perhaps, this being a feast day, they did not do so this morning. It was nine o'clock. They had not gone far when Jesus began to faint. At that moment a Jew of Cyrene met them as he returned to Jerusalem from the country. He was seized by

the unceremonious Romans, and Jesus' cross was put upon his shoulders. Perhaps Simon had shown some pity for the sufferer. Perhaps he was already even a disciple. We see that his sons, Alexander and Rufus, were well known in the Christian Church some short time after (Mark xv. 21).

Having reached Calvary, the upright part of the cross was stuck into the ground; the sufferer was fastened to the transverse piece, nails being driven through his hands, and it was lifted with its human load and fastened to the upright post, the feet being now pierced with iron as the hands had been.

Then the title, or accusation, was nailed to each cross where it might be seen and read by every passer by. In the case of Jesus, Pilate had written simply: "This is the King of the Jews." It was no proper accusation, but perhaps that was part of Pilate's purpose, that the priests might remember ~~he~~ had found no fault in the Man. It was enough, however, that thereby he gave himself the satisfaction of once more insulting the hated rulers of the people.

Thus "lifted up from the earth," though His feet may not have been more than eighteen inches off it, the Saviour hung. Is it not true that just there, as lifted up on the cross, He has drawn all men unto Him?

John hastens to the end. The four soldiers divide His clothes among them, the head-dress, mantle, girdle, and sandals, and cast lots for the seamless under garment. For even they, says the Evangelist, are in the hands of God, and every act is a fulfilment of the Scriptures. Beside the soldiers, unafraid of themselves, and only half conscious of their unthinking brutality, stand the three Maries, and perhaps Salome also. And He who has already forgotten Himself in the prayer, "Father, forgive them," now turns to the pierced mother, and commends her to the care of the beloved disciple. All things were now accomplished. "That the Scripture might be fulfilled"—a pregnant phrase—Jesus said, "I thirst." Then came the most majestic word ever uttered by man—how magnificent a claim it is on the lips of a sufferer dying between two robbers, Himself numbered with the transgressors!—"It is finished," He said: and He bowed His head, and gave up the ghost.

We can easily see how "Christ crucified" was "a stumbling-block to the Jews and foolishness to

the Greeks." But how has it become to Paul and to us "the power and the wisdom of God"? The secret lies in this: It was a *willing* sacrifice. "Let Him come down from the cross, and we will believe Him," was the taunt they hurled as He hung. Well, He could have done it—for He was the Son of God, and had the very angels in their legions at His command. But He *would* not do it. That is the power and the wisdom of it. He endured the cross for the joy set before Him. And now He joins with the angels in heaven—who so well as He?—in their joy over every sinner that repenteth.

II.

December 13.—John xx. 1-18.

CHRIST RISEN.

IN the first part of the lesson, which describes the hurried visit of Peter and John to the tomb, there is nothing that needs explanation. But if the teacher will read it to the scholars in the following accurate translation by Principal Moule (from the *Churchman*, November 1891), he will certainly give them a clearer impression than even from the Revised Version, of how lively and natural the original Greek is. Let them simply listen without looking on their Bibles, while it is read.

"Now on the first day of the week Mary of Magdala comes early, while it was still dusk, to the tomb, and sees the stone taken out of the tomb. So she runs and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says to them, They have taken the Lord out of the tomb, and we do not know where they have put Him. So they went out, Peter and the other disciple, and set out for the tomb. So they were running, the two together; and now the other disciple ran forward, quicker than Peter, and came first to the tomb; and, stooping from the side, he sees lying the linen cloths. He did not go in, however. So Simon Peter comes, following him, and went into the tomb, and views the linen cloths lying, and the napkin that was over His head, not lying with the linen cloths, but apart, rolled up and put in a separate place. So the other disciple, who came first to the tomb, then went in, and he saw, and believed. For not as yet did they know the Scripture, that of necessity He would rise from the dead."

In the second part of the lesson there is no difficulty; only one, but it is exceeding difficult

What is the meaning of our Lord's words to Mary of Magdala, "Touch me not, for I am not yet ascended to my Father"? Explanations are nearly as numerous as commentators. It is certain that "touch" is not the same as "handle," for a different word is used when He said to Thomas, "Handle me, and see" (Luke xxiv. 39). It means the touch of affection, the touch that would lay hold and keep for one's own. Jesus will submit to "handling" during these forty days, if by handling Him their belief in His resurrection can be made sure. But no touch that would retain Him here may be laid upon Him. He has really left them so far as His earthly life is concerned. "I go my way," He had said, and the moment of death was the moment of departure. He had also said, however, "I come again." Then He might be touched with the touch that loves to possess and keep as one's own for ever. For, then, He comes to be with us alway to the end of the world. But this is in the Spirit, and cannot begin till after the Ascension. "Touch me not, with fond clinging touch; for I am gone from the earthly touch, and I am not yet ascended to my Father: but go tell my brethren that I do ascend to my Father, whence I will come in the Spirit and abide with you for ever."

There is little else to explain. Let it be quite distinctly understood that all we know of Mary Magdalene is that she had been possessed with seven devils, and Jesus had healed her. No one now believes that she and "the woman who was a sinner" are one and the same. (See Professor Bruce in THE EXPOSITORY TIMES, vol. i. p. 280.)

THEN comes the point of the whole story, upon which the teacher may speak at will, for it is as simple as it is beautiful. It is what Principal Moule calls "the collocation and contrast, so startling yet so deeply truth-like, between the total *failure of their faith* and the *survival of their love*." There is no part of the Gospels that has been so much assailed by unbelief as this, and there *are* difficulties in harmonising with the other Evangelists. But there is no part in which will be found so many natural touches, which disprove all notions of mere invention. To take only one, says Godet, "Mary answers the question of the angels as simply as if she had been conversing with human beings, so thoroughly is she pre-occupied with a single idea: to recover her Master. Who could have invented a touch like this?"

And just like this is the point of the whole narrative. Who could have invented the idea that not one of them, after all He had told them, was ready for His resurrection? And who could have added to it this further thought, that not one of them had lost their love for Him, notwithstanding the *mistake*, as they must have called it—the long and terrible mistake under which they had lived with Him? "They expected that it had been He who should have redeemed Israel" out of all her troubles. And instead of that He had gone to death like a common evil-doer! So their confidence went. But their love remained.

For they knew how good He had been, how true in thought and word and action, how kind to them, how lovable in all His life. Their love remained, because they knew what He had done for them. Mary Magdalene—had He not sent the devils away! And Peter in His presence had been less impatient and self-confident, and John less revengeful. They could not but love Him, for He had taken them out of themselves and made them better.

How clearly will even the youngest child see the force of this! How do you know that your father is good? Because when I am near him I am good myself. How do we know Jesus is lovable? Because when we are nearest to Him we are most lovable ourselves.

III.

December 20.—John xxi. 1-14.

THE RISEN CHRIST AND HIS DISCIPLES.

Let us notice these points first:—

1. "Jesus showed Himself" (ver. 1). "Manifested Himself" is better. It is almost "made Himself visible." The word is very appropriate to this time between the Resurrection and Ascension.
2. "The Sea of Tiberias" (ver. 1). The Sea of Galilee is called the Sea of Tiberias by St. John alone.
3. "The sons of Zebedee"—James and John. The Evangelist does not name his brother or himself, and he even gives them the last place in the list, except the two unnamed, who may not have been any of the Eleven.
4. "For he was naked" (ver. 7), that is, He had off his outer garment.
5. "Two hundred cubits" (ver. 8). About one hundred yards.

6. "The third time" (ver. 14). It was the third manifestation to the disciples *as a whole*.

THIS INCIDENT, says Edersheim, "sparkles like a gem in its own setting. It is of green Galilee, and of the blue lake, and recalls the early days and scenes of this history." Jesus had told the disciples to go into Galilee, and He would meet them there. They had gone, and while they waited (and some still doubted), they very naturally fell to their old employment again. Said Simon Peter, one evening, "I go a-fishing." The other six who were at hand joined him. But they had a long and fruitless night of toil. Then came Jesus—already at hand "in every time of need." They did not know Him. Mary Magdalene at the tomb did not know Him at first—we know not why. He was the same, and yet not the same. But when the fish were found, and found so plentifully at His word, John looked again, and his keen, loving perception first knew "the Lord." John first perceived, but Peter first acted,—true touches, as all the history declares.

It is generally believed that this chapter was added by St. John to his Gospel sometime after the rest had been written, perhaps in order to disprove a story that had got abroad that Jesus had said he (John) would not die, but be there when Christ came again. Be that as it may, it is not easy to doubt that it is a true chapter. The little things (they are *all* little things) that mark the eye-witness and the loving memory are very numerous. It would be a healthful exercise were the children to find them out.

Among the rest there is that striking scene as they breakfasted together. See how they know Him, and yet how they would like to ask Him, "Is it Thou?" And, again, how they feel they durst not ask him! How love and awe mingle! And they are silent. And Jesus seems to have left them to think, for there is not a word recorded till the breakfast was over, and surely it would have been recorded had He spoken at all. It is very cunning, if invented; we have no such cunning writers now.

Point and Illustration.

The Life of Christ.

The Theological Monthly.

LAVATER once said to Herder, "Why do you not write the life of Christ?" "I write the life of Christ?" was his reply. "I? Never! The Evangelists have done that as it ought to be done. Let us not *write* it, but *live* it."

Sinless Anger.

The United Presbyterian Magazine.

I HEARTILY sympathise with Adam Smith, who said, as a man who had made excuses for a bad character left the company, "I can breathe more freely now. I cannot bear that man; he has no moral indignation in him." The mind of Christ is far too seldom followed in the conduct of our social relations.

It Takes Time.

The Modern Church.

CANON SCOTT HOLLAND in a recent sermon told a capital story of Mr. Ruskin and one of his pupils. "Ah! Mr. Ruskin," said one of his too eager disciples, "the first moment that I entered the Gallery at Florence, I saw at once what you meant in asserting the supremacy of Botticelli." "Did you, in a moment? Dear me," rejoined the master; "it took me twenty years to find it out."

The Gospel for To-day.

By the Rev. Alexander M'Laren, D.D.

The Baptist Magazine.

WE are all one in the recognition of the fact that the gospel of Jesus Christ does not reach its final triumph when it simply deals with individual life, but is intended to leaven, to sweeten, to ennoble, I was going to say, to deify—and the word would be literally correct—human society by having previously performed the same processes on the individuals who compose it. The lesson for this day for us is, as it seems to me, to deepen and intensify our own efforts for—and I use the good old-fashioned word with all the meaning that our fathers gave to it—the conversion of individual men, and then to seek the regeneration of society.

"All Things in Order."

The Day of Days.

IN the old days of the South, a negro slave and preacher had an infidel master. The master said to the slave one day, "You are a preacher, Sam?" "Well, I tells about Jesus some, massa." "Well, if you are a preacher you ought to understand the Bible. Now tell me what does this mean?"—and he opened the Bible and read—"And whom He did foreknow, them He did predestinate,"—words that have puzzled wiser heads than the poor slave. "Well," said the slave, "massa, where is it?" "Romans," said the master. "Oh, my dear

explain dis 'ole business to you. It is very simple. You begin with Matthew, and do all the dear Lord tells you to do there; and then you go on to Mark, and Luke, and John; and when you get to that place it is easy enough, but you can't *begin* there."

The Personal Application.

Harrison's Problems of Christianity and Scepticism. 1891.

ON my way to the house of this layman, he remonstrated with me somewhat angrily for having attacked "one of the most precious doctrines of the gospel, the entire depravity of the human heart." I may say in passing that the children have been my benefactors everywhere; and I never fail to be welcome where baby has taken me under its protection. On this occasion, a wee thing, just learning to walk, toddled up to me as a matter of course. We were friends instantly. I took it up in my arms, blessed it in my heart; but what I said was this, "A beautiful child, sir, but what a pity it is so wicked!" I said this with perfect seriousness of manner. The mother's indignant tears sprang unbidden to her eyes, and the father hotly exclaimed, "What do you mean? How dare you, sir?" "Ah, then," I drily remarked, "it is only other people's children who are entirely depraved." What would have happened to me, but for baby, I do not know. They could not very well lay hands on me while I held the child; but after a little the father took it all in, and had the manliness to come up to me and say, "I thank you for the lesson you have taught me. I shall, I hope, for the future try to realise the personal application of the doctrines I hold."

Groping after God.

ONE of the most pathetic instances of the yearning of the human for the Divine is that related by Dr. Whipple, the Bishop of Minnesota. "Some years ago," he says, "an Indian stood at my door; and, as I opened the door, he knelt at my feet. Of course, I bade him not to kneel. He said, 'My father, I only knelt because my heart is warm to a man that pitied the Red Man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him.' Then he said so sadly, as he looked in my face, 'You don't know what I mean. You never stood in the dark, and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the Red Man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again, he looked in my face, and he said, as he laid his hand on his heart, 'It is not dark; it laughs all the while.'"

The Prayers of Saints.

By the Right Rev. Phillips Brooks, D.D.

AMONG the vials which in the Book of Revelation held the prayers of saints, there must be some which, when the saints who prayed them find them in their vision-time, shine with a brilliancy supremely precious. They are the prayers which seemed as if they were not answered, but which really did bring down their blessing. When we do really see them, and know their history, two things will become very real to us about all prayer. First, that not the gift but the Giver is the real answer to prayer; not to get God's benefactions, but to get God is the soul's true answer. And, second, that the faith which comes by the assurance that God must have answered is often a nobler culture of the soul than even the delightful thrill of the heard answer as it enters into our ears, or the warm pressure of the blessing itself, held tight in our tremulous and grateful hand.

In His Own Image.

By the Rev. T. G. Selby.

The Preacher's Magazine.

"So God created man in His own image" (Gen. i. 27). In the whole range of ancient religious literature, I know of no passage that for suggestive, many-sided, far-reaching wisdom can compare with that before us. In all probability it is older than Moses, for Moses only edits and authenticates these earlier narratives and allegories. It is older than all existing religions, and yet it anticipates the ruling errors of these great systems of perverted faith, and establishes a test which condemns them by implication. It lays the foundation for the rational statement of a crowning Christian mystery, and is the very fibre of the philosophy that must sustain every humane code of law, and justify every practical philanthropy.

A Very Horrid Thing.

By the Ven. Archdeacon Farrar, D.D.

The Sunday Magazine.

ONE secret of Whitefield's influence was the fact that the commonest truths of vital Christianity had been practically forgotten. We read with simple amazement the celebrated conversation between Wesley and Bishop Butler. It shows that so great and good a man as the Bishop had practically no conception of what is really meant by "justifying faith," though the doctrine is so clearly taught in our own homilies. The author of *The Analogy of Natural and Revealed Religion* thought it an actual crime in Whitefield that he believed in so elementary a doctrine as the immediate personal guidance of the Holy Spirit of God. "Sir," said the Bishop, "the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing!"—a "very horrid thing," though it was the promise of the Father, and is taught on nearly every page of the New Testament!

The Ethiopic Manuscripts of Enoch in the British Museum.

By THE REV. R. H. CHARLES, M.A., OXFORD.

IN these days when the attention of New Testament scholars is being attracted more and more to the Pseudepigrapha, and particularly to the Book of Enoch, it is a matter of no little surprise that the learned world seems to be in ignorance of the valuable Ethiopic MSS. of Enoch in the British Museum. The Ethiopic text, edited by Dillmann, in 1851, is founded on five MSS.—the only accessible MSS. at the time, and Dillmann's German translation of 1853 and Schodde's English translation of 1882 are alike founded on this text. But the MSS. used by Dillmann, when compared with the nine MSS. in the British Museum, betray a later origin, and show signs of a late recension, which removes them still further from the true text. The translations which are founded on Dillmann's text share, of course, in the imperfections of their source. In my forthcoming edition of Enoch, I will advance some evidence towards justifying the above statement.

It is further noteworthy that amongst the nine MSS. in the British Museum, one is far superior to the rest. Whilst the other eight MSS. belong to the eighteenth century, this MS., which I shall designate G, dates from the beginning of the sixteenth century; and whereas the former bear the marks of a recension,—an earlier one apparently than that to which Dillmann's MSS. belong,—this MS. G preserves many true readings which were lost through this recension. To prove the superiority of G to all other known MSS. it will be sufficient to quote two or three instances where it preserves the demonstrably true reading, and that against the whole body of other MSS. at present known. In chap. lxxix. 42, all MSS. except G agree in giving the reading *eska tansea*. If this reading be accepted, the whole clause must be translated "till another sheep arose," and the words "Lord of the sheep" must be omitted as an interpolation, as Dillmann has actually done. But the fragment of the Greek version of Enoch

discovered in the Vatican contains this passage; it runs: *μεχρὶ οὗ ἤγειρεν ὁ κύριος τῶν προβάτων κριὸν ἕνα*. This shows, firstly, that the phrase "Lord of the sheep" is no interpolation in the Ethiopic, and that *ansea* active and not *tansea* neuter should be the reading of the Ethiopic. Now, as a matter of fact, the reading of G is *ansea*, and not *tansea* as all the other MSS. read. Thus the true text, preserved in G alone, is "till the Lord of the sheep raised up another sheep." In G also we find the explanation of the later and false reading; for the words "another sheep," which ought to be in the accusative *kala бага*, appear through a clerical error in the nominative *kale бага*, and thus readily suggested the emendation of *ansea* into *tansea*.

In viii. 3, the reading *fatlha* is against both context and grammar. Dillmann (*in loc.*) says that *fatlha* is required, and so translates. And this is the actual reading of G and of G alone.

In x. 3, G gives a literal rendering of the Greek: all the others agree in only giving the sense.

In i. 9, G alone gives the exact equivalent of *ἐλέγχεω* in St. Jude 15, "convict;" the other MSS. give a word meaning "to litigate with."

In many other passages, G gives what is obviously the true text, supported at times by a minority, at times by a majority of the remaining MSS.

We can better appraise the value of the Ethiopic MSS. in the British Museum, when we consider that in the Bodleian there are but two MSS., in the great library in Paris there are likewise only two,—one of them being a copy of the chief Bodleian MS. of Enoch,—and that in Berlin there is only a fragment.

The MSS. in the British Museum fell into the hands of the expedition which was sent against King Theodore. Their superiority to all MSS. previously known lowers the scientific value of Dillmann's Ethiopic text, and renders a new edition a growing desideratum.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE INCARNATION OF THE SON OF GOD BY CHARLES GORE, M.A. (*John Murray*. 8vo, pp. 276. 7s. 6d.) Those who have been waiting for the appearance of Principal Gore's Bampton Lectures will be delighted to hear that the volume is issued, not only in an attractive form, but at a most moderate price. For this Mr. Murray well deserves our thanks. The many previous references in our pages to the Lectures will be sufficient recommendation till we have the opportunity of dealing with them fully.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. BY THE LATE JOSEPH BARBOUR LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. Reprinted with an additional Appendix. (*Macmillan*. Crown 8vo, pp. 342. 7s. 6d.) In the whole matter of book-buying, the most difficult question has come to be this—What is to be done with the reprint? Many of us already possess the first or the second edition of Lightfoot's *Fresh Revision*, and the one of these was as good as the other. But here comes a third issue, which is not only greatly superior in outward attraction, and uniform with all the Bishop's published works, but contains a very important Appendix on the petition in the Lord's Prayer, "Deliver us from the evil [one]," not in either of the previous editions. Are we to add this to the other? Some one says, Sell the first edition. But he knows not that oftentimes it has to be taken out of the heart as well as off the shelf. We are tempted, especially in presence of a book like this, to envy those who never knew the first edition, but with heavy purse and light heart can seek this acceptable volume. Our readers who have followed the discussion of the petition, "Give us this day our daily bread," will certainly wish to see what Lightfoot said upon it. And further, since in an early issue we shall have a special discussion on the petition with which the newly-added Appendix to this book deals, they will find additional reason for a purchase which can never be regretted. For Lightfoot's *Fresh Revision*, though written in view of the Revised Version, will not be obsolete—no, not even when

the Revised Version has become the Authorised Version, and King James is forgotten as Coverdale or Geneva.

THE APOLOGY OF THE CHRISTIAN RELIGION. BY THE REV. JAMES MACGREGOR, D.D. (*T. & T. Clark*. 8vo, pp. 544. 10s. 6d.) It is a great claim which Dr. Macgregor makes by the title of his new book. But the late Professor of Systematic Theology in the New College, Edinburgh, has the ability (shall we not say the genius?) to entitle him to range alongside the greatest of the Christian Apologists. There is always one thing that marks, and in our judgment mars, his best work, we mean a delight in taking the reader by surprise, even should it be by an illustration or a situation that is positively grotesque where it appears. That element is less visible here than we have seen it anywhere else. Whether its absence is due to the two scholars whom the author has been fortunate to secure as his editors in this country, we do not know. But the gain is unmistakable. Then Dr. Macgregor is truly great, both in the conception of his subject and his skill in working it out, and his book does indeed reach the magnificent claim which its title makes for it. Fresh and original it cannot help being. It is also sustained and powerful, an apology of the noblest kind, which never apologises, but courageously drives the enemy into that position, and certainly shows him little mercy. On another page will be found a brief quotation.

THE EARLY CHURCH: A HISTORY OF CHRISTIANITY IN THE FIRST SIX CENTURIES. BY DAVID DUFF, M.A., D.D., LL.D. Edited by his Son, David Duff, M.A., B.D. (*T. & T. Clark*. 8vo, pp. 623. 12s.) In outward appearance a still more handsome volume than Dr. Macgregor's *Apology*, the late Dr. Duff's *History of the Early Church* is marred by no suspicion of the grotesque. A more uniformly chastened and dignified style could not be desired. Here lies Dr. Duff's strength. Not in rapid thrust or sudden appeal, but in well-balanced thought and moderate statement, that inspires confidence and impercep-

tibly works conviction. The book reminds us somewhat of Backhouse's *History*, which, however, it antiquates in many particulars, and altogether outdistances in freedom from bias. There is no history of this time at once so full and so concise, no safer guide or more agreeable companion. He who reads it will find pleasure as he reads, and he will attain to no mean acquaintance with the life and thought of the great period which it covers.

INSPIRATION AND INERRANCY. BY C. A. BRIGGS, D.D. (*James Clarke & Co.* Crown 8vo, pp. 274. 3s. 6d.) This volume contains, as its main element, Dr. Briggs' Inaugural Address. But the address occupies less than the half of it. There are added two papers on "Biblical Scholarship and Inspiration," by Dr. L. J. Evans and Dr. H. P. Smith, Professors in Lane Theological Seminary, Cincinnati. And the whole is introduced by Professor A. B. Bruce of Glasgow. The volume is not too long for a good evening's reading, and the reader will not weary before he has done.

COLONIZATION AND CHURCH WORK IN VICTORIA. BY THE REV. C. STUART ROSS. (Melbourne and London: *Melville, Mullen, & Slade.* Crown 8vo, pp. 370.) It is evident that Mr. Ross has spared no pains to reach the truth about the religious history of Victoria. Though his narrative lacks colour now and then, and sometimes the incidents seem to have let slip their real point; though there is also an occasional overcrowding of facts, and especially of personal names; nevertheless, the story is successfully told, and it cannot fail, being the story it is, to reach the sympathy of those who stay at home. It was good to tell it; and since it is pioneer work in large measure, like that of which it is the history, one can readily forgive the slight blemishes for the sake of the great mass of information.

THE LIVES OF ROBERT AND MARY MOFFAT. BY THEIR SON, JOHN S. MOFFAT. (*T. Fisher Unwin.* Crown 8vo, pp. 314. 3s. 6d.) This is a new and popular edition of the well-known but never too well-known biography of the Moffats. Not one of all the recent great biographies can surpass it as a gift-book, and as a gift-book this edition is evidently prepared.

NATURAL THEOLOGY. The Gifford Lectures, 1891. BY PROFESSOR SIR G. G. STOKES, BART., M.P. (*A. & C. Black.* Crown 8vo, pp. 272. 3s. 6d.) "Canst thou by searching find out God?" That is the question which Lord Gifford has set for answer. In the four Universities of Scotland we shall see the great lecturers attempt to answer it, year after year, for one knows not how many years to come. Edinburgh has up to the present been more fortunate than her sisters in the matter, since with her the attempt has wrought the least amount of uneasiness or harm. First she chose a great philosophical thinker, Dr. Hutchison Stirling, and he showed what philosophy had done, and clearly enough what philosophy could do, in the answering of this question. Then she found a leading man of science, and in the lectures now before us he has given the modern scientific reply. But it is very plain that Sir George Stokes at least holds with Zophar of old. He does not attempt to find out God by searching. He goes straight to the biblical revelation of God, and then he considers whether searching contradicts that revelation, or confirms it. Was this Dr. Gifford's intention? That is open to doubt. But surely it is better to give a liberal interpretation to his bequest, and turn it to some good purpose now, than weary or worry us all to death; and then seek an Act of Parliament to alter it. Professor Sir George Stokes has made it tell on the side of God and truth, and he seems to have done it honourably. It is well for science as for us that in these scientific days it can be demonstrated that between revelation and science there is not found any necessary antagonism.

HISTORY OF ISRAEL AND JUDAH. BY J. WELLHAUSEN. Third Edition. (*A. & C. Black.* Crown 8vo, pp. 229. 5s.) It will not make the problem of new editions more easily resolved if publishers follow the example which Messrs. A. & C. Black set them here. The first edition of this book appeared as so many columns in the *Encyclopædia Britannica*; the second as an Appendix to the author's *Prolegomena of the History of Israel*; so that this, which is called the third edition, is the first time that the work has appeared in a separate form. A few days ago we observed that a certain book had been issued in a second edition, and the author explained that he had found it necessary to *rewrite the whole book* for that edition. It is a matter that gets more and more perplexing.

But to our book. It was well done to republish it in this pleasant shape. In the *Prolegomena* it got no justice, there went so much before it—so much that was not easily got over. But it needs no introduction now. We know it to be the most concise and the ablest statement of what criticism finds the history of Israel to be that has yet been done into English.

THE CHURCH OF SCOTLAND. BY THE REV. PEARSON M'ADAM MUIR. (*A. & C. Black*. Crown 8vo, pp. 229. 3s. 6d.) Mr. M'Adam Muir wrote the first of the new series of "Guild and Bible-Class Text Books," and this is the same work printed in larger type, with additional Notes and an Index. It cannot fail to be welcomed in its new form, for it is a most conscientious work in itself, and the publishers have done everything for it that paper and type and binding can do. If any one is in doubt as to what is due to the "point of view," let him read Dr. Norman Walker's *Scottish Church History* along with it, and then—as some one said, who, after purchasing the *Rock* and the *Church Times*, was offered *Church Bells* also, "No, having both sides, I can do the reconciliation myself."

PAGANISM AND CHRISTIANITY. BY J. A. FARRER. (*A. & C. Black*. Crown 8vo, pp. 256. 6s.) "The narrow, intolerant spirit which has made the names of Tertullian, Athanasius, Augustine, Jerome, Dominic, or Torquemada, a disgrace, no less to human nature itself than to the religion they so shamefully misconstrued and perverted." "Painful to the last degree is the change from Cicero or Seneca to Tertullian or Augustine. It is like the change from Italian sunset to an English fog." "The moral teaching of the Pagans is on a purer and higher level than that of the Fathers, just as the lives of the Pagans, Prætextatus, Themistius, or Libanius, rise far above those of their leading Christian contemporaries." These sentences are from Mr. Farrer's Introduction. Far beyond all philosopher or poet is Jesus Christ Himself, and the religion of Christ is beyond the best pagan theology. But he holds that the theology of the Fathers is not the religion of Christ. The true religion and the real spirit of the Lord belonged, he says, to the so-called heretics and outcasts; "the history of the Church became and remained the history of its extreme and more

illiterate section." Hence abuse and perversion of the pagan character and the pagan religion. The book is divided into ten chapters:—I. Pagan Monotheism; II. Pagan Theology; III. Pagan Religion; IV. Pagan Superstition; V. The Pagan Belief in Heaven; VI. The Pagan Belief in Hell; VII. The End of the World; VIII. Pagan Philosophy; IX. Pagan Morality; X. Christianity and Civilisation. Mr. Farrer has a vigorous pen as well as a robust understanding. His positions will not altogether remain; but his book will clear away some cobwebs of historical misconception.

THAT GOOD PART. BY JOHN RUTHERFORD, M.A. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 325. 5s.) There is an old-world fragrance about these sermons that is very pleasant now. You read and forget the hurry and the noise. You read on as if with you as with them time were a liberal gift. Surely they are among the very best of their kind, else why do men urge us now to shorten and interest? This *is* interest, quiet, heart-searching—for the personal application is very minute and very urgent—and it never seems too long. And, as the sermons, so are the four pastoral papers at the end—earnest conversation with my people on matters which we take it for granted should receive a large share of our attention.

PROBLEMS OF CHRISTIANITY AND SCEPTICISM. BY THE REV. ALEX. J. HARRISON, B.D. (*Longmans*. Crown 8vo, pp. 340. 7s. 6d.) Mr. Harrison is well known in the field of Christian evidence. This book is the record of twenty years' experience as a public lecturer in that behalf. It is well written. You catch the earnest, evangelical, liberal, aggressive spirit of the man in these pages just as if you heard him on the platform. He has also many good stories to tell, and of course he can tell them well. Altogether, the book is a piece of rich, racy writing, and will be read with pleasure.

THE BIBLICAL ILLUSTRATOR. BY JOSEPH S. EXELL, M.A. (*Nisbet*. Two vols., 8vo. 7s. 6d. each.) We have now the third volume of St. John's Gospel, and a volume dealing with 1 and 2 Thessalonians and 1 Timothy. The latter is very thick, more than 700 pages, and as closely printed as ever—more matter, perhaps, for the

money than any book you ever saw ; for every page contains as much as some books would spread over several pages.

LINCOLN'S INN SERMONS. BY F. D. MAURICE. Vol. II. (*Macmillan*. Crown 8vo, pp. 344. 3s. 6d.) It is enough simply to direct attention to the issue of the second volume of this new edition of the *Lincoln's Inn Sermons*. It contains twenty-three sermons ; and it is strange if some ennobling thought is not found in every one of them.

PAIN: ITS MYSTERY AND MEANING. BY THE REV. EDGAR FOSTER, M.A. (*Visbet*. Crown 8vo, pp. 228. 3s. 6d.) The title of the book is the title of the opening sermon, and it is not altogether happy. It gives a mistaken impression of the character of the volume as a whole. It is no book of consolation or philosophical discussion. It is happy and hearty and strong, full of anecdote and of hopeful counsel. Its style is sometimes just a little free, but again it is telling and persuasive. "In man there is a layer of fierce hyena, or of timid deer, running through the nature in the most uncertain and tortuous manner. Nero is sensitive to poetry and music, but not to human suffering ; Marcus Aurelius is tolerant and good to all men but Christians [scarcely a fair example, Mr. Foster]. The Tlascatans of Mexico loved and even worshipped flowers ; but they were cruel to excess, and sacrificed human victims with savage delight."

A HOMILETIC COMMENTARY ON THE BOOK OF LAMENTATIONS. BY REV. D. G. WATT, M.A., AND REV. G. BARLOW. (*Dickinson*. 8vo, pp. 144.) If, instead of the whole Bible, the dream of the "Eclipse of Faith" had been that one book of the Bible was lost irrevocably, which of them all would Dr. Rogers have selected ? Which would you let go with least reluctance ? Would it be the Book of Lamentations ? Not for many a day have we had a commentary all to itself, and this deserves the recognition due to courage. Its method is well known, for it belongs to the series entitled the *Preacher's Commentary*. First an introduction and exegetical notes, then comes the main element, the homiletics. For immediate work the "Germ Notes," which are very full and admirably done, will be found most useful.

REVIVAL SERMONS AND ADDRESSES. BY REV. JAMES CAUGHEY. (*Dickinson*. Crown 8vo, pp. 332.) Says Mr. Caughey, in one of his addresses : "That I did '*bear down hard*' upon such as put off religion till they are fit for no other work, and hardly fit for that, I confess. Where *Christ* is so *slighted* and *affronted*, it is *wrong* to be *silent*." The whole book is thus overspread with italics, and rightly, we are sure, for the author's manner must be emphatic, else his matter could not be so strong and even terrible. Do not the words we have quoted describe him aright ? He "*bears down hard*" always.

SONS OF GOD: SERMONS. BY THE REV. S. D. M'CONNELL, D.D. (*Dickinson*. Crown 8vo, pp. 259.) There are eighteen of them, and they are great sermons. They deserve to rank with the very best that America has given us. Dr. M'Connell is of the Episcopal Church, and is known as the historian of that Church in America, but these sermons belong to no Church or party. They are exceeding broad, like God's Commandment. It may be that in some doctrinal points they are broader, for they are not perfect as that Commandment is, and their danger lies that way. But there is a vigorous, glorious Christian life in them, and their message, fitted beyond most for these days, is surely sent to work much good.

BRIEF COMMENTS ON THE BOOK OF DANIEL. (*Christian Commonwealth Publishing Company*. Crown 8vo, pp. 213.) The interpretation is the continuous or historical. Daniel saw, and his vision came even unto us. There is some acute thought, and much emphatic word that does not spare.

BIBLE-CLASS PRIMERS. THE STORY OF JERUSALEM. BY THE REV. HUGH CALLAN, M.A. (*T. & T. Clark*. 16mo, pp. 96. 6d.) It was a happy thought to include the Story of Jerusalem in the Primer Series. It is actually a history of Israel from the beginning even until now, and from a fresh and most refreshing point of view. What a story it is ! Mr. Callan is well up, and writes pleasantly.

CREDO AND CREDULITY. BY A BELIEVER. (*Elliot Stock*. Crown 8vo, pp. 290. 3s. 6d.) The "Believer" believes the Apostles' Creed (of which

this book is an exposition), and he believes no other. He holds that the Apostles' Creed "was given by the Holy Spirit to the first apostles, and by them to the Church Universal," and it is sufficient and complete. He deprecates "the dreary effects of tampering with it, of adding to or taking from its perfectness, for whatever cause." And, in illustration, he mentions that seven champions were worsted by one, that is to say, Gladstone, Manning, Farrar, Talmage, Fisher, Black, Field, "were driven in headlong flight" by one, named Ingersoll, and all because they rested not content with the Apostles' Creed, but sought to defend also such doctrines as Total Depravity, Predestination to Damnation, and the Perdition of all Heathens. The book is somewhat unattractive at the first, but it grows in favour. The writer knows what he speaks about.

THE BAPTISM OF THE VIKING. BY J. F. TATTERSAL. (*Simpkin*. 16mo, pp. 152. 2s. 6d.) These verses, of which the first gives the book its title, scarcely rise into the region of poetry. They are pleasant reading enough, and especially as they mostly turn upon historical or domestic incidents. But they are no more. Well, the writer claims no more,—

"Reader, if lack of wit or want of skill
Offend your well-tuned ear or critic eye
In this small book you were so bold to buy,
Go to the white cot nestled 'neath the hill,
And ask the sage to help you pay the bill!
He is the author of your loss, not I.
Had he not praised the verse that makes you sigh,
These luckless lines had been unprinted still."

THE CRITICAL REVIEW. Vol. I. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, pp. 476. 7s.) The *Critical Review* needs no word of introduction from us now. We have read it throughout, and spoken of our reading more than once. But its value as a record of the year's literature in theology and philosophy, and as an interpreter of some of the strongest books, is so great, that we are glad to have the completed and bound volume beside us for reference.

OUR OWN GAZETTE. Vol. VIII. EDITED BY MRS. MENZIES. (*Partridge*. 4to, pp. 167. 2s. 6d. and 1s. 6d.) The gift-books of the season begin to claim attention, and among them *Our*

Own Gazette always takes a good place. Its tone is excellent, and for girls and young women it will form in every way a most acceptable gift.

THE GOD AND THE RELIGION OF SCIENCE AND THE BIBLE. BY "ESEGAR," M.A., Dunelm. (Melbourne and London: *Melville, Mullen, & Slade*.) This little anonymous volume deserves a welcome, as coming from the other side, as well as for its own real merits. It is an earnest apologetic on distinctly evangelical lines, well up to date, and furnished with excellent indexes of every needful kind.

HANDBOOK OF CHRISTIAN EVIDENCES. BY ALEXANDER STEWART, D.D. (*A. & C. Black*. Pp. 94. 6d.) Dr. Stewart's handbook is the second of a series of Guild and Bible Class Text-Books, to be issued under the editorship of Dr. Charteris and the Rev. J. A. M'Clymont, B.D. Its purpose is thus definitely fixed, and, in accordance with that purpose, the little book is a conspicuous success. Perhaps no other man would have omitted exactly the same things or included quite the same; but almost every man will confess the excellent judgment shown in both respects. For its own purpose, there is no book that can for a moment compete with it.

SERMONS AND PAMPHLETS. There was a time, not long since, when people began to ask, If the worst should come, what shall we do for our weekly sermon? Happily the assurance was at once published that the Metropolitan Tabernacle Pulpit would go on for ten years after the worst came. More happily still, the worst has not come yet. But suppose that everything that was dreaded then had come, the answer might have been, There is a weekly issue by another great preacher, and a Baptist to boot, David Davies by name; turn to that, and you will be much consoled. The title is, *The Holland Road Pulpit*, and every number (Alexander & Shephard, 1d.) contains a talk with children, a talk with teachers, and a fresh and living sermon.

We shall name no other sermons this month, and of pamphlets only four—*Ought the Church to Interfere in Politics?* by Rev. George B. Carr, Leith (Elliot); *The Place of Ritual in the Religious Life of the Nation*, by the Rev. C. F. Aked, Liverpool (*Liverpool Post*, 1d.); *The P. S. A., What it*

is, and How to Start it, by A. Holden Byles, B.A. (Clarke, 2d.); and *The Old Faith and the New*, by P. T. Forsyth, M.A. (Leicester, 3d.).

AMONG THE MAGAZINES.

CONTEMPORARY REVIEW.

(*Ibister*, 2s. 6d.)

NOVEMBER.

Charles Stewart Parnell,	JUSTIN M'CARTHY, M.P.
The Spiritualisation of Thought in France,	Madame BLAZE DE BURY.
Greek in the Universities,	E. A. FREEMAN.
The Applications of Hypnotism,	C. LLOYD TUCKEY.
The Renaissance of the Stage,	D. CHRISTIE MURRAY.
Grievances of Elementary School Teachers,	T. A. ORGAN.
Did Geographical Changes cause the Glacial Epoch?	T. G. BONNEY.
Local Government in Ireland,	Sir STEPHEN DE VERE.
The Fourth Gospel,	W. W. PEYTON.
The Brand of Cain in the Great Republic,	E. WAKEFIELD.

Live the Life.—"You must *live the Life*" is the one precept which poor Laurence Oliphant, amidst all the rest of what he believed or dreamt, has left as a solemn charge to his fellow-men.—S.-B. DE BURY.

Cain and Abel.—Crime—and most of all what is to be called psychological crime—is stalking through France to such an extent that we find the *Figaro* exclaiming, only a few days ago, "Abel may be somewhere in hiding; but what is certain is, that Cain is everywhere!"—S.-B. DE BURY.

THE CLASSICAL REVIEW.

(*David Nutt*, 1s. 6d. monthly.)

NOVEMBER.

The Conditional Sentence,	E. B. CLAPP.
Fragments of Menander,	E. W. B. NICHOLSON.
Euripides' Antiope,	LEWIS CAMPBELL.
Latin Accentuation,	WM. LINDSAY.
Homeric Scholia,	W. LEAF.
Plummer's St. James and St. Jude,	J. B. MAYOR.
The Roman Collegia,	E. G. HARDY.
Freeman's History of Sicily,	A. HOLM.
Smith's Dictionary of Antiquities,	J. E. SANDYS.
Notes—Archæology—Periodicals—Bibliography.	

There is always something for the student of the New Testament in the *Classical Review*. In this issue it is a review of Plummer's "St. James and St. Jude" in the *Expositor's Bible*, by Professor Mayor; a review that is favourable to the book and helpful to the readers of the book. For Professor Mayor differs from Dr. Plummer in the interpretation of a few important passages, notably James i. 10. Instead of finding an ironical saying there, "Let the rich man glory in the only thing he can count upon

with certainty, viz. his being brought low," which is Dr. Plummer's view, he thinks it is more natural to let "the brother" of the previous verse be understood before "the rich man" of this verse, when the meaning would be that, as the poor man glories in being counted a brother in the Church, where there is no respect of persons, so the rich man also should cease to pride himself on his wealth or rank, and rejoice that he has learnt the emptiness of all worldly distinctions.

IGDRASIL.

(*Elkin Matthews*, 1s. net, quarterly.)

SEPTEMBER.

Ruskiniana.	
On the Restoration of Ancient Churches,	C. T. J. HIATT.
The Return to Nature,	HENRY S. SALT.
Professor Masson on Carlyle.	
Regret,	RICHARD LE GALLIENNE.
The Hazel Tree: A Symbol of Hope,	CATHERINE MOSS.
The Silent Bird,	JOSEPH SKIPSEY.
Some of Ibsen's Women,	MARGARET HUNTER.
Sir Walter Scott.	
The Pope and the Labour Question,	H. CAMERON.
The Book Gazette.	

Regret.

ONE asked of Regret,
And I made reply—
To have held the bird
And let it fly;
To have seen the star
For a moment nigh,
And lost it through
A slothful eye;
To have plucked the flower
And cast it by;
To have one only hope—
To die.

RICHARD LE GALLIENNE.

THE MAGAZINE OF ART.

(*Cassell*, 1s. monthly.)

NOVEMBER.

A new volume is begun with this part. The frontispiece is a chromotypogravure from a painting by H. E. Detmold, "A Breezy Day." W. F. Dickes offers a solution of the mystery of Holbein's "Ambassadors," with eight illustrations. "Where to Draw the Line" is a word to students, by T. Woolner, R.A., of whom there is a portrait. "Primitive Methodists," a full-page engraving of Titcomb's picture, is worth the money of the magazine and something over. Then there are articles on "The Collection of Mr. Alexander Henderson;" "Political Cartoons;" "Richard Redgrave;" "Recent Honiton Lace;" and "Our Note-book"—all fully illustrated. And, lastly, a record of Art in October.

THE FIRESIDE PICTORIAL MAGAZINE.

(London, 6d.)

NOVEMBER.

Testing Times, ...	AGNES GIBERNE.
Sunday Readings; or, Piety at Home.	
Round about an Ancient Isle, . . .	WALTER SENIOR.
Memorable Days in November, . . .	W. H. D. ADAMS.
Present Day Topics.	
The Master's Words to Women, . . .	WALTER SENIOR.
Courtesy, ...	WILLIAM BURNET.
Amesbury Court, ...	EMMA MARSHALL.
Social Essayettes, ...	S. R. JAMES.
Chats about Authors and Books.	
Notes by the Way.	

The late James Russell Lowell.—It is somewhat surprising that in none of the numerous press tributes to the worth and genius of James Russell Lowell has any allusion been made to the following stanzas, in which Lowell so finely embodies and expresses his ideal of the poet's vocation. Nothing can be more appropriate as a "last word" concerning the distinguished man of letters, whose death England and America alike mourn.

THE EDITOR, *The Fireside*.

It may be glorious to write,
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.

But better far it is to speak
One simple word which now and then
Shall waken their free nature in the weak
And friendless sons of men;

To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

He who doth this in verse or prose
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

J. R. LOWELL.

THE SCOTS MAGAZINE.

(Perth, 6d. monthly.)

NOVEMBER.

The New Border Tales, . . .	SIR GEORGE DOUGLAS, Bart.
The Old Norse Mythology, . . .	R. L. BREMNER.
Disadvantages of Domestic Service, ...	A. MARCHBANK.
James Russell of Dunning.	
Carlyle and Kirkcaldy, . . .	D. S. MELDRUM.
Poems of Patrick Procter Alexander.	
Among the Cairngorms, . . .	GORDON ROY.
The Pilgrim Fathers, . . .	J. A. BLACK.
Browsing among my Books.	
What to Read—Month by Month.	

Carlyle and Gladstone.—In one of Provost Swan's visits to London he had gone to Cheyne Row, and found Carlyle in high spirits. Gladstone had called, or they had met, that morning; and Carlyle was eager to tell the result of the encounter. "He thought he was right, and I thought I was right," he said; and added, "But wi' the gab o' 'm, the body fairly spoke me doon."

DAVID S. MELDRUM.

YOUNG MEN'S CHRISTIAN MAGAZINE.

(Glasgow, 1d.)

NOVEMBER.

Holiness, ...	ANDREW A. BONAR.
Homes, from Home, for Young Men.	
The Sky, ...	JOHN LIVINGSTONE.
Work among the Lads, ...	W. T. PATON.
Occasional Papers—The Last Journey.	
Advice for Young Folk, ...	F. T. ARNOT.
Editorial Notes.	
A True Man, ...	J. FORBES MONCRIEFF.
Travelling Secretary's Letter, . . .	R. HENDERSON SMITH.
The Soul-Winner, ...	C. H. SPURGEON.
Secretary's Advice to Young Men seeking Employment.	
Literature—Notes for Workers—Intelligence.	

"Be ye Perfect."—I have been sometimes asked about a passage in Matthew v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What does that mean? We know that as we cannot be holy in the same sense as God is holy (as Hannah sang in Shiloh, 1 Samuel ii. 2), so we cannot in the same sense be perfect as God is perfect. But the simple meaning is seen by carefully noticing the context. Christ had been pointing out how apt His disciples were to pick and choose what they would practise; what duties they would perform, and what they might leave undone; and He concludes by saying, "Be complete," *i.e.* be perfect. Attend to the whole round of duties; leave out none. Do not say, I am so busy in active service that I cannot attend to the private reading of the Word. Do not say, I am so much occupied in studying my Bible in secret that I have not time to join with God's people in public worship. Attend to the whole circle of duty. Be complete. Our heavenly Father seeks to meet us at every point, and wishes us to go forth and meet Him in every various duty.

ANDREW A. BONAR.

ST. NICHOLAS.

(Fisher Unwin, 1s. monthly.)

NOVEMBER.

Romance. Poem, ...	MILDRED HOWELLS.
A Dash with the Dogs, ...	F. SCHWATKA.
The Sea-Fight off the Azores, . . .	C. H. PALMER.
Winter Trees. Verse, ...	M. F. BUTTS.
Tom Paulding, ...	BRANDER MATTHEWS.
Tee-Wahn Folk-Stories, ...	C. F. LUMMIS.
The Dickey Boy, ...	M. E. WILKINS.

To the Summit of Pike's Peak, . . . L. A. FERGUSON.
 Russian Children in the Ural, . . . DAVID KER.
 The New Story of the Apple Pie, . . . E. T. CORBETT.
 Launcelot's Tower, . . . M. RICHARDSON.
 Jack in the Pulpit—The Letter-Box—Pictures—The Riddle-Box.

Romance.

DOWN from the sunken door-step to the road,
 Through a warm garden full of old-time flowers,
 Stretches a pathway, where the wrinkled toad
 Sits lost in sunlight through long summer hours.

Ah, little dream the passers in the street,
 That there, a few yards from the old house door,
 Just where the apple and the pear trees meet,
 The noble deeds of old are lived once more !

That there, within the gold-lit wavering shade,
 To Joan of Arc angelic voices sing,
 And once again the brave-inspired maid
 Gives up her life for France and for her king.

Or now no more the fields of France are seen,—
 They change to England's rougher, colder shore,
 Where rules Elizabeth, the virgin queen,
 Or where King Arthur holds his court once more.

The stupid village folk they cannot see ;
 Their eyes are old, and as they pass their way,
 It only seems to them beneath the tree
 They see a little dark-eyed girl at play.

MILDRED HOWELLS.

Entre Nous.

THE EXPOSITORY TIMES GUILD, AND OTHER MATTERS.

MEMBERS are being steadily enrolled in the Guild. During the month not a day has passed without its list of names. From New Brunswick one morning there came eight, the result of one member's efforts. Not the least promising part is the steady flow of names of ladies. Amongst those received since our last issue, we notice The Most Hon. the Marchioness of Lothian, several names of ladies from Ireland, and one from the south of Spain. The Rev. T. Moscrop, writing from Ceylon, says: "Please enrol me as a member of the Guild of Bible Study. I promise to study the portions of Scripture given. THE EXPOSITORY TIMES is eagerly welcomed here, and I wish you success with your enlarged series and your Guild."

Let it be remembered that the *point* of THE EXPOSITORY TIMES Guild is the study, as distinguished from the mere reading, of some portion of Scripture within a definite time. Wherever there are men or women who are already engaged in the study of any portion other than those named (Isaiah or Hebrews), let them unite with us by sending in their names as honorary members. But the great majority are, of course, regular members; that is to say, they promise to study either Isaiah i.-xii. or Hebrews before June next. That is the sole condition of membership. There is no fee nor any other obligation. Names will be received by the EDITOR, Kinneff, Bervie, Scotland.

The Rev. M. Brokenshire makes a suggestion which may be worth consideration. "I have an impression that your membership might include *classes* as well as *persons*. There are many men and women in country districts who could be induced to join a local class, where reading and discussion would be carried on in *fellowship*, who perhaps would never think of sending their names to the secretary of any central organisation. A list of such classes could be prepared, with the names of the leader and number of members; and if examination papers were set and sent, they could be used as further inducements to study. Membership cards could be issued at a small charge each. In this way the good work would be extended."

If it were in our power to encourage such a thing on the lines suggested, it would give us much pleasure.

We are now receiving contributions from members of the Guild. Papers intended for January should be received by December 1st, and so on for each succeeding month.

Members whose papers are printed in this issue may send to the publishers for any volume of the Foreign Theological Library. A list of the Library will be sent to any address upon application.

Two comments upon points in the International Lessons have been received. The Rev. B. W. Roulston does not think that, when Jesus spoke of "many mansions" and His "Father's house" (John xiv. 2), the disciples would have thought of Heaven. "They would have understood the whole Universe, as far as it was known to them at that time. And did not the Lord really desire to comfort His disciples with the assurance that, though lost to sight, He would still not be far away from them; in His bodily presence occupying but another room of the same house in which they dwelt, in His divine presence filling earth and heaven? A place of many rooms hardly corresponds with our idea of heaven. And it was their sense of present loss, not their fears of the incapacity of heavenly space, that would be uppermost in their minds, and weigh most heavily on their hearts."

The Rev. J. Ironside Still, M.A., in a note on John xiii. 1-17, points out the importance of verse 11 in that passage. "Jesus said, Ye are clean, but not all; and the Evangelist adds, For He knew who should betray Him. Plainly one of the things that Peter was to 'know hereafter' was that this feet-washing, as well as the preparation for it, was emblematic of a spirit-washing, as well as the preparation for it. It was in both cases Love humbling itself to offer a service; and pride, like Peter's, which refuses a service so offered, can have no part with Love. Compare John's description of the one scene (John xiii. 3-5) with

Paul's description of the other scene which it suggests (Phil. ii. 6-8),—

John.

1. Jesus knowing that the Father had given all things into His hands, and that He came from God and goeth to God.

2. He layeth aside His garment.

3. Took a towel and girded Himself.

4. He poureth water . . . and began to wash His disciples' feet, etc.

Paul.

1. Who being in the form of God, counted it not a prize to be on an equality with God.

2. Emptied Himself.

3. Taking the form of a servant, being made in the likeness of men.

4. Being found in fashion as a man, He humbled Himself, becoming obedient unto death, etc.

See here, in each case—1. Christ's consciousness of His dignity, etc. 2. His divesting Himself of all appearance or employment of it. (He put off the 'Lord and Master's' garment.) 3. His appearing in slave's attire, and in attitude of service. (God 'girded with the towel of humanity.') 4. His pouring forth the cleansing element and proceeding to wash."

Let us draw attention to the new *Review of the Churches*, which started full of life and promise in October. We hoped to have had the November number for notice, but it is not to hand as we go to press. Of the many magazines which every new year brings forth, this is one of the few that may be depended upon to live.

The Bookman will live also, and will prove a most welcome addition to our not too numerous literary magazines.

Of the weeklies, let us notice *Word and Work*, which is to start out with a new series and important changes in the beginning of the year. The village preacher, the Sabbath-school teacher, the young man, the young woman, and the little child—each is to have a corner of their own. And all will be on the well-trodden lines of Evangelicalism.

The new edition of Dr. Driver's *Introduction to the Literature of the Old Testament* will be ready about the 25th of November. A good many additions are made. The rapid sale of the first large edition took everybody by surprise.

Dr. Hugh Macmillan has another volume in the press, *The Gate Beautiful, and other Bible Teachings for the Young*. It will be published by Macmillan in a week or two.

"It has been my privilege," said Dr. Sanday at the Church Congress, "to see some of the articles prepared for the new edition of Smith's *Bible Dictionary*, and I do not hesitate to say that they will mark a great advance upon the last." But when are we to see them?

Confusion has already arisen as to the date of Delitzsch's death. A writer to the Philadelphia *S. S. Times* points out that in three "scholarly works" named, it is given at the *third* day of March 1890. The editors hold by the *fourth*, as they have good right to do. They refer at the same time, however, to another "authority," which gives the 20th.

Professor Lindsay of Glasgow reviews Dr. Duff's "The Early Church" in the *Modern Church*. His final sentences are: "Dr. Duff's book is well worth reading, and is a fit memorial of the quiet, quaint scholar and man of affairs, whose loss is still felt by Scottish Christianity. It is quite unpretentious like its author; full of fine insight and power

to seize on the salient points, and let the others go. The reader will find that this history is a new confirmation of the truth we are always too apt to let go—that the real builder of the Christian Church has been the revivalist, at whom we too often sneer. The Church of Christ was born in a revival. Peter was the rock-man, because he was the first revivalist preacher; and its history, not merely during the first six, but during the whole nineteen centuries, has been from revival time to revival time."

Professor Henry Jones's appointment to the Chair of Logic in the University of St. Andrews has delayed his papers on "Browning." We shall have something from him very soon. Next issue will contain an article on "Arnold Toynbee," by Miss Eleanor F. Jourdain, and (we hope) a much-needed article by Dr. Grosart on "St. Paul and the Objective." To the same issue the Lord Bishop of Gloucester and Bristol and Dr. Alexander Whyte will probably be contributors. Professor Margoliouth has kept back his article on "Job," in order that, instead of one, he may give us a series on that most fascinating book. This announcement will be very welcome.

"One of the exchanges we watch for each month is THE EXPOSITORY TIMES. There is not much of it, but it is all good. There is a crispness and freshness that makes it always interesting. It has completed its second year, and vol. ii. is now before us. Although we had read its pages through in monthly numbers, the yearly volume is of permanent value. Most of the articles and notes are worth preserving. We do not wonder at the success attending this periodical. It strikes a happy mean between the ponderous review and the unscholarly rubbish published in Sunday-school magazines. Nor is it to be wondered at that the publishers feel warranted in enlarging THE EXPOSITORY TIMES, and increasing the price accordingly. In the enlarged series of his periodical the editor will have scope. But even an editor cannot make bricks without straw, and Mr. Hastings is to be envied the abundance and quality of the material at his hand. The average minister in the old country may not be a better preacher than the average in Canada, but he certainly is more literary in his tastes. And so with abundance of the best material and a master-hand to work it up, THE EXPOSITORY TIMES has come to be indispensable."

Our readers have their own estimate of THE EXPOSITORY TIMES. Nevertheless, we take courage and make the above quotation from *The Knox College Monthly*. For, although we can in no way acquiesce in the personal references, it is the first time we have found the editor astray. Hitherto we have always known him not only fearless and outspoken whether in praise or in blame, but also one who discerns the right. And therefore we honour his word above most; and we are glad, besides, to meet so generous a hand stretched toward us from the far country.

THE EDITOR.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

NOTES and articles on the subject of the "Unpardonable Sin" have been received from the Right Rev. William Alexander, D.D., Bishop of Derry and Raphoe; the Rev. Edward Parker, D.D., President of the Baptist College, Manchester; the Rev. William Dale, New Barnet, and others. It has been found necessary, however, to defer the discussion to our next issue.

The first of the Bishop of Gloucester and Bristol's Addresses on the Historical Criticism of the Old Testament and the Teaching of our Lord will be found in this number. Our readers will at once perceive their value. Distinguished for scholarship and literary finish, they are yet more distinguished for their freedom from all bitterness and even from the signs of party bias. Often have we desired to offer a full and competent discussion of the vital question with which they deal. We scarcely hoped to find anything so admirable as this.

The Rev. Buchanan Blake, B.D., whose recent book on Isaiah—*How to read Isaiah*—has been a success, is preparing a similar volume on the Minor Prophets.

Mr. Gladstone and Canon Cheyne have entered upon a discussion in the *Nineteenth Century* of the question of the Old Testament beliefs in immor-

talities. It is probably not yet ended. It is enough, therefore, at present, if the following sentences are quoted from Professor Cheyne's article. They will sufficiently indicate the line upon which the matter is debated:—

"Now it is certain that a thorough study of the early records of the life of David, in the light of a critical analysis and in an historical spirit, introduces us to the most attractive character of ancient Israel, and even permits us to regard David as in his degree a herald of spiritual religion. But it also forbids us to believe that any of the psalms, as they now stand, were written by David. Indeed, even without appealing to criticism, the perusal of 1 Sam. xvi.—1 Kings ii. 11 makes the traditional view difficult in the extreme. For a living faith in immortality presupposes a development of the moral nature such as we do not find in the David of the narratives."

The Oxford University Press has authorised the Rev. R. H. Charles, M.A. (whose note in THE EXPOSITORY TIMES for December will be remembered), to prepare a scientific edition of the Book of Enoch, embodying:—I. An introduction, with (a) a comprehensive history of all former criticism upon this book; (b) a complete account of its influence on the authors of Baruch, IV. Ezra, the Book of Jubilees, and especially of the New Testament; (c) a thorough criticism of the various components of the book, by which the different

schools of thought are disentangled and much light thrown on the source of many New Testament doctrines; and (d) its date and language. II. A new translation from the Ethiopic text of Dillmann, corrected and improved by the collation of MSS. which are older and better than those on which Dillmann's text is based. III. A full Commentary.

"We have dug up Homer, we shall yet dig up the Bible." When Professor Sayce wrote these words, more of the Bible had been dug up than he knew. And the surprising thing about it is that it is not the Bible's own land that has given it forth, but Egypt. How much Egypt has actually given forth we do not yet know, for the clay tablets of Tel el-Amarna have not been made to surrender their whole story yet. But enough has been deciphered to send what was a prophecy then swiftly along the way to its accomplishment.

Mr. J. H. Tritton contributes a popular account of the recent discoveries to the *Young Men's Review*.

Professor Sayce himself tells one portion of the story in the *Newbery House Magazine* for December. "On the eastern bank of the Nile, in Upper Egypt, midway between the two towns of Minieh and Assiout, are a line of mounds, now known under the name of Tel el-Amarna. They mark the site of a city which was for a brief space the capital of ancient Egypt. At the close of the Eighteenth Dynasty, about 1400 B.C., the country was governed by a king, known to history as Amenôphis IV., who was half-Asiatic in descent. Before he had been long on the throne, he publicly renounced the religion of his forefathers, and proclaimed his adherence to an Asiatic creed. This was the worship of the sun-god, Baal, under the form of the solar disc." But Amenôphis failed to carry his subjects with him in his change of religion. To secure freedom for himself and those who adhered to the new worship he left Thebes, the old capital, and built a new capital where the

mounds of Tel el-Amarna now extend along the shore. On the death of Amenôphis, the new religion and the new capital were deserted together. Tel el-Amarna was never inhabited again.

Among the ruins of this short-lived capital city there has been found a portion of the archives of Amenôphis IV. and his father. "They are written on clay tablets, in the cuneiform letters of Babylonia, and for the most part in the Babylonian language, and contain letters and despatches from the kings of Babylonia, Assyria, and Mesopotamia, and the Egyptian governors and vassal-princes of Syria and Palestine." Among the rest there are several letters from the Prince of Jerusalem, whose name was Ebed-tob. He was a vassal of Egypt. He paid tribute to the Egyptian treasury, maintained an Egyptian garrison within his walls, and received from time to time a sort of commissioner-resident, who represented the Egyptian king. Yet Ebed-tob insists upon it that he is not a subject of the king of Egypt. "I am not a governor, a subject of the king, my lord; I say I am an ally of the king." It is evidently a matter of importance with him. Respectfully, very respectfully, and yet with firmness and persistence, he urges that his authority does not proceed from Egypt. He governs by a higher title than Egypt can bestow. He is king of Jerusalem, by divine appointment. "The oracle of the Mighty King established me in the house of my father; the prophecy of the Mighty King has caused me to enter the house of my father." The "Mighty King" is the God of Jerusalem, "the God Uras," he says, "whose name there is Salim." Ebed-tob does not care to boast that he is a king. His great boast is that he is priest of the Mighty King, priest of Salim, from whom his city has its name—Uru-Salim, Jerusalem.

"For this Melchizedek, King of Salem, priest of the Most High God"—how faithfully have the titles been handed down to us! We read these despatches of the priest-king in Jerusalem, and the name of Ebed-tob passes out of sight; its place is

taken by a greater. "First, being by interpretation King of Righteousness, and after that also King of Salem, which is king of peace." Yes, Salim, or Salem, signifies peace, for it is related to the Assyrian Sulmanu or Solomon, the God of Peace. And he is rightly called "King of Salem," and not "King of Jerusalem." He was not King of Jerusalem, for he was not a king in the ordinary sense of the word. He was king only in so far as he was priest of the God of Peace. He was "Prince of Peace," and not the king of a Canaanitish town.

"We have dug up Homer, we shall yet dig up the Bible." Is it possible that we shall dig up *more* than the Bible? It has just been shown that we are likely to dig up more than Homer. To some extent it has been done already, as Professor Dyer shows in his most interesting volume, *Studies of the Gods in Greece at certain Sanctuaries recently excavated* (Macmillan, 8s. 6d. net), of which an excellent account is given in the *Classical Review* for December. Professor Dyer has found that "the fierce Homeric deities, of whom Mr. Gladstone complains that they are all behind Eumæus in goodness, were not those who really ruled the hearts of the mass of the Greek "folk." The fierce Homeric gods were the gods of the aristocracy. The common people *sought*, at least, to get from their religion something not far removed from that comfort and consolation which we expect from ours. "The quality of the Greek deities was that of *mercy*."

The Joshua Miracle, as it has come to be called, has always had a fascination for expositors. It was with an article upon "Joshua commanding the sun and the moon to stand still" that Dr. Cox opened the first number of the *Expositor* in 1875. More recently, in the same magazine, Mr. T. G. Selby brought the volcanic phenomena of Krakatoa to bear upon the subject, under the title of "Second Twilights and Old Testament Miracles" (3rd series, vol. ix. p. 317). The scientific expert—especially the expert in astronomical science—may be sup-

posed to have a special interest in it, and one must listen with deference when Professor Pritchard, in his recently issued volume, *Nature and Revelation* (p. 229), disposes of the statement that "the simple natural law of astronomic refraction would entirely explain the event." Mention has already been made of some articles that have appeared in the *Homiletic Review*; and Mr. W. T. Lynn has given the essential point of what is, perhaps, the most elaborate work ever written upon it—Smythe Palmer's *A Misunderstood Miracle*—in THE EXPOSITORY TIMES, vol. ii. p. 273. And yet this subject is unexhausted. It exercises its old fascination as powerfully as ever, and new explanations are still to come.

The very latest new explanation comes from a source which at once commands attention. In a very brief prefatory note to his edition of *Joshua*, in the "Smaller Cambridge Bible" series (Cambridge, 1s.), the Rev. J. Sutherland Black says: "To my friend Professor W. Robertson Smith I am indebted for much advice and assistance, generously given at every stage, in the preparation of this little work, and for many valuable contributions to both introduction and notes, including what I believe to be a new explanation of Josh. x. 12, 13."

It is therefore with some expectation that one turns to page 43, where the new explanation is found. And the promise is certainly redeemed; but not in the way that one had expected. The miracle—the physical miracle—is not explained. Indeed it is very plainly stated that there was no physical miracle to explain. "The prayer was granted,—not, of course, by stoppage of the earth's diurnal rotation, but in the strength which the Israelites obtained to accomplish their task within the natural limits of the light." It is not stated whether *this* explanation is due to Mr. Sutherland Black or to Professor Robertson Smith. We ought, probably, to attribute it to the former; for it is clear that the "new explanation" promised does not refer to this. It does not touch upon

supernatural. It deals with the natural features of the song which the writer quotes from the Book of Jasher :—

“ Sun, stand thou still upon Gibeon ;
And thou, moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.”

The explanation is as follows :— “ To understand this quotation we must figure to ourselves the speaker. at two successive periods of the summer day—first, on the plateau to the north of the hill of Gibeon, with Gibeon lying under the sun to the south-east or south, at the moment when the resistance of the enemy has at last broken down ; and again, hours later, when the sun has set, and the moon is sinking westward over the valley of Aijalon, threatening by its disappearance to put an end to the victorious pursuit. The appeal to the moon is, of course, for light, *i.e.* after sunset. The moon appears over Aijalon—that is, somewhat south of west as seen by one approaching from Beth-horon. There was therefore evening moonlight. Joshua prayed first that the sunlight, and then that the moonlight following it, might suffice for the complete defeat of the enemy.”

We have received an instructive letter from Mr. C. A. Vince, M.A., late headmaster of Mill Hill School, in reference to Professor Roberts' article on the Revised Version in our last issue. The question as to the success or failure of the Revised Version demands careful attention. It is customary to take it for granted that it has failed. But that cannot be settled without a wide induction of facts. What is the experience of preachers, teachers, private students ? Is it not used in public worship, in private, or in family worship ? Mr. Vince says : “ At Mill Hill, from the first week in which the R.V. (N.T. and O.T. respectively) was published, they have been used in the school for every purpose,—*i.e.* for reading at prayers, for Scripture lessons, and for Sunday services,—the A.V. being entirely disused. We had many preachers ; but I do not remember any of them objecting to, or expressing surprise at, the use of the R.V., though

there was not even a copy of the A.V. in the reading-desk. Again, I have preached in Non-conformist chapels in various parts of the country, and have always read the lessons from the R.V. No one has ever expressed surprise or made objection. I have nearly always found a copy of the R.V. in the pulpit, for the preacher to use if he thinks fit.”

Then would come the question, why it has failed, or why it has not been more successful. Mr. Vince gives several reasons, outside the demerits of the Revised Version itself, for its unpopularity—“ whether as universal as Dr. Roberts supposes or not ;” and says roundly that “ its neglect is to be deplored, not only for the reasons put by Dr. Roberts, but because it is, to some extent, a victory of obscurantism.”

“ The ‘ finical ’ changes which Dr. Roberts regrets (though to the careful student no method of study could be better than that he should set himself to answer in every case the question, ‘ Why was this change made ? ’ being assured that there *was* a reason which, whether *sufficient* or not, was probably *sound*)—these changes are, in my opinion, to be regretted, not so much as having excited the prejudice against the Version, as because they have furnished an *excuse* for a prejudice which was certain to exist whatever the faults or the merits of the Version might be.”

It has been said that Dean Burgon's articles in the *Quarterly* have made a difference of half a century in the public acceptance of the Revised Version. If that is so, it is not, in Mr. Vince's judgment, very creditable to the intelligence of the Christian public. And in that connexion he tells a characteristic story of the belligerent dean which has not yet been got hold of by the newspapers, and may not even be found in the life which Mr. Murray is about to issue. “ The late master of Christ's College, Cambridge (Dr. Swainson, well known as an authority on ancient liturgies), told me the following significant story. He was

a canon of Chichester, where Dr. Burgon was dean. He and Dr. Burgon were in a mourning coach together, going to the funeral of a canon, at the time when the publication of the Revisers' New Testament was imminent, and after the date at which advanced copies had been presented, in confidence, to a few scholars. Dr. Swainson asked the dean if he had seen the Version. He replied, 'No, indeed; they had the impudence to send me a copy, on condition I kept it a secret. Of course I didn't look at it, but sent it back at once. But just wait till they publish it; and you'll see how I'll give it 'em.'

'Well, the Revised Version may be more faithful to the Greek, but my objection to the use of it is that it is so unfaithful to the English.' This is perhaps the most popular of all objections to the Version. It does not mean that the English of the R.V. is ungrammatical, though that also has been sometimes said, or that it is without a distinction and style of its own, though that is more frequently asserted: but that it lacks *rhythm*, and therefore is unsuited for public reading, "I confess," says Mr. Vince, "I am impatient of criticism on the R.V. on the ground of rhythm, for I do not believe that among St. Paul's other cares the care for rhythm had any place. I am glad to see that Dr. Roberts speaks only of the *familiar* rhythm of the A.V., not implying that the rhythm of the new version is *worse*. It is the familiarity that is everything: and I even venture to think that we are in the habit of regarding the prose of the Authorised New Testament as rhythmical, chiefly because we are so familiar with it that in reading it we dispose the accents easily, without the hesitation and pains with which we read unfamiliar prose. It is difficult to bring this question to a test, because, as a general rule, when you have said 'I like this rhythm,' and I have said 'I don't like it'—that's an end of it: *non est disputandum*: there are no rules and authorities to appeal to. I suppose the only accepted rule is that any rhythm that suggests verse is bad. This is the fault often pointed out in Dickens

when he tries to be rhythmical. I saw somewhere the other day that a man gave as an example of injury to the rhythm, the restitution of 'love' for 'charity' in the great encomium of love. (The intrusion of the Latin word here is due to sheer pedantry on the part of King James' revisers). Now, if we are ever to expect agreement in a question of prose rhythm, I should say that (if rhythm is to be considered at all) no one would hesitate to condemn the dactyls of

'Chárity | súffereth | lóng and is | kínd.'

"I propose the following test: Let a favourite psalm be read to twelve members of the Church of England and twelve dissenters in the Prayer-Book Version and in the Authorised; let the audience vote on the question, which version is to be preferred rhythmically. I predict, with great confidence, that all the churchmen will vote for the Prayer-Book Version, and all the dissenters for the Authorised—each for the Version which is more *familiar* to him."

"What I think is wanted practically is that the R.V. should be prescribed as a text-book by examiners of schools. The Cambridge Local Examination Syndicate examines 10,000 boys and girls annually,—how much they might do for the more accurate knowledge of the Bible by merely announcing that they will examine in the Revised Version only. I do not think many people whose opinion is of value will question that (whatever the suitability of the R.V. for other purposes) it is much superior to the A.V. as a text-book in Scripture History. It saves a vast deal of annotation which occupies the time of a class, and taxes the memory of pupils. No one, in teaching young boys Greek, would supply them with a reprint of the *editio princeps* of the author, and then spend their time in class in correcting the text; but such a method would involve less unnecessary expenditure of the time and attention that a conscientious teacher must give to corrections of the A.V." is in his pupils' hands."

Arnold Toynbee.

It is in connection with the movement for the formation of University Settlements in East London that Arnold Toynbee's name has become familiar to those who have not come into direct personal contact with him. Toynbee Hall, the first of these Settlements, bears his name; and we have a living witness of the strength of his position as a social idealist in the fact that a project for bringing university culture into touch with East London life seemed to others most suitably to express his aims, and thus to be the most fitting memorial of his life and work.

Of his short life (he died at the age of thirty-one), there remains to all who knew him a warm and living memory. Few could fail to be impressed by the transparent sincerity of his character, and by the moral earnestness with which he brought all his rare intellectual powers to bear upon subjects which with too many of us are questions of simple feeling, often unconsciously ill-directed or misled. Few could fail, at least in part, to realise his great disinterestedness, and the high aims which he set before himself. He was gifted with an imaginative power which enabled him to realise the needs of men, and at the same time he was able to discover and work out for himself practical means for their improvement, and thus for opening the way to a more ideal condition of society.

We are beginning to recognise now that the duties which he tried to perform are attached to our rights as citizens; we hope that succeeding generations will grow up with even a stronger sense of the responsibility attached not only to position and wealth, but also to intellectual power and culture; and certainly, in this respect, we owe a great deal to the life and example of Arnold Toynbee. He was free from the fault of the mere theorist; he did not confine himself to inventing new sets of duties for others to perform; on the other hand, he did not wish, like some social reformers, to destroy existing rights, in order to equalise rights and duties in the world. But he was a student of the causes which have brought about, and the laws which regulate, the present conditions of life (especially for those classes whose existence and prosperity are a matter for hard struggle), and at the same time he looked

forward to a new state of society in which these conditions would be modified and these laws influenced by a wider ideal of citizenship. Thus he was at the same time historian, economist, and idealist.

As a boy he had been interested in the study of history; principally, however, for the sake of the light which it throws on the facts of present social life. He entered later upon historical investigations with the "sole, and in so far as it can be so, unalloyed motive . . . the pursuit of truth." He studied economics by the historical method; interested, not in its abstractions so much as in its bearing on social questions, on the actual life of to-day. Unlike many social reformers, he did not even wish for the upheaval of the present artificial conditions of life by means of a social revolution; unlike men who, unconscious of any ideal aim, accept facts not only as present evils, but as necessary ones, and as incapable of remedy, he considered that from the material at hand the social reformer should strive to form the structure of his ideal state. He considered that those chasms between class and class, the artificial divisions brought about in part by the irregular distribution of wealth, should be bridged over by a far-reaching human sympathy, capable of uniting as citizens in an effort to serve for the common good, both men of culture and the men who have "to work with one hand, and fight for their own improvement with the other." He did not base his ideal state on the conclusions of the older political economists, because he felt that these conclusions, in so far as they were limited, were untrue to life. A nation, in the old Political Economy, was regarded merely as a great wealth-getting community, and all human beings as actuated by motives of interest for themselves or their families; an imaginary condition of things that reminds us of Carlyle's "vipers in a jar, each trying to get its head above the other." Free and untrammelled competition, such as they assumed, exists only as a postulate of abstract economics. Competition, as one of the forces that underlie a common life, does indeed exist, but is modified by other forces, and can hardly be said to be ever free. And indeed the assumption of the older economists does not pretend to be a picture of actual

life. But it was perhaps because the theories which rested upon the assumption have been worked out in such detail that men in general had come to imagine that the facts they saw around them were also capable of being explained by the theories which worked so beautifully and so indisputably in the false world of the economists. This false world was, as Arnold Toynbee says, "laid like a mask over the face of the living world;" and men became more and more blind to the growing tendencies of actual facts. When the reaction came, the earlier economists were blamed, wrongly, it is true, for having wished to bring about a state of things which they merely assumed as a hypothesis; while, on the other hand, it is a matter of history that great harm has been done by well-meaning people, who sought to fashion their conduct in accordance with economic theories. How much ignorant opposition to the Factory Acts can be traced to a widespread idea that it was not within the province of the State to interfere in questions concerning labour, but that they ought to be worked out by giving competition free play? The newer school of economists, with whom Arnold Toynbee was in sympathy, tested continually the results of their speculations by comparing them with facts, and thus kept their work in touch with the realities of social life. It was the feeling that too little use of history had been made by the advocates of pure economics that induced Arnold Toynbee, when he had finally settled in Oxford as a tutor, to make his first important contribution to the science of economics on its historical side. He wished to investigate that period of history which alone can offer any explanation of the difficulties connected with the position of the labouring classes in England—the Industrial Revolution.

The great changes in the methods of industry, forming together what is known as the Industrial Revolution, began about the year 1760, and included the invention of machinery, and the application to these machines of steam power. They resulted in the shifting of the great centres of population and industry to the North; in the ruin of the small employers of labour, in the introduction into home manufactures of capital originally gained by merchants in foreign trade, in the foundation of an aristocracy of wealth, and later, in a great struggle between the capitalist and the labourer. A passage in Defoe's *Tour through*

Great Britain, in the year 1724, before these changes began, gives a vivid impression of the England of that day, and enables us to contrast it with the England of to-day. "The land" (near Halifax), he says, "was divided into small enclosures, from two acres to six or seven each, seldom more; every three or four pieces of land having a house belonging to them, hardly a house standing out of speaking distance from another. . . . At every considerable house there was a manufactory. Every clothier keeps one horse at least to carry his manufactures to the market, and every one generally keeps a cow or two or more for his family. By this means the small pieces of enclosed land about each house are occupied, for they scarce sow corn enough to feed their poultry." "The houses," Defoe goes on to say, "are full of lusty fellows, some at the dye-vats, some at the looms, others dressing the cloths, the women carding or spinning, being all employed, from the youngest to the oldest . . . not a beggar to be seen nor an idle person."

The changes caused by the introduction of machinery were sudden and violent in their effects, and the old state of things, as above described, was destroyed. Home industries were replaced by the factory system; the old social and neighbourly bonds were broken, and the bare forces of competition could now be seen at work, far less restrained than before by the kindly feelings of individuals one to another. Before the Industrial Revolution the people were not crowded together in over-populated towns, their life was healthy and easy, and living was cheap; for, if wages only averaged 9s. 6d. per week, living could not be called expensive when you could rent a cottage at 6½d. per week, when meat was from 2d. to 3d. per lb., and bread 1½d. More than this, the relations between employer and employed had been close; after the Industrial Revolution they were broken.

But as far as outward prosperity went, England still seemed to flourish, and passed through her continental wars with very little injury to her trade. But 1815 came, the year of the Great Peace; and the heavy taxes which were then laid on to pay the expenses of the war pressed lightly indeed on the enriched capitalists, but heavily on the workmen, whose wages had not risen in proportion as the profits of trade increased. In the . . .

trace the beginning of a gigantic conflict between employer and employed, between capital and labour. Many plans were set on foot to remedy the evil; none with any large measure of success. For a time the workmen clamoured for political representation, hoping that through their acquisition of political power the economic difficulty might be solved. Philanthropists tried to do away with the evils of the factory system, especially in regard to its harmful effects on the women and children; others, not so far-sighted, tried to reduce the amount of the misery they saw around them by out-door relief, too often indiscriminately given. Later, the workmen, led by Joseph Arch, found that they held in their own hands a weapon, the power of combination. They formed Trades Unions with the object of raising wages and improving the condition of the labourer. Here the principle of competition between groups of employers and employed was substituted for the old system of competition between individuals, and a machinery was furnished by which it is to be hoped that in the future the demands of groups of labourers can be sifted, and difficulties adjusted by means of arbitration, and the injurious warfare of the strike become unknown. The road will then lie open towards industrial peace.

Arnold Toynbee was able to seize the ideal principle in such schemes for reform, and also, in some degree, to point out practical ways by which the relations between capital and labour could be improved. For, in the light of the progress which he hoped we were making towards the better settlement of social questions, he understood that though at times the interest of master and work-people clash, yet their *permanent* interests are the same. To give a very simple example. A workman's wages, we will suppose, are too low for him to subsist upon, and at the same time to do efficient work. So long as his employer can raise the man's wages, and yet make adequate profits; so long as a rise in wages means increased power to work on the part of the man; so long as the temporary loss involved in the payment of a larger sum in wages does not prevent the employer from undertaking new contracts, it will pay him to raise wages rather than close his works. If, however, the workman demands wages which more than cover his expense of living, it will pay him to lower his demands rather than be thrown out of work. In either case, that work should go on is to the interest of both parties.

But in order that master and workman should each be ready to help towards this desirable end, it is necessary that the feeling of responsibility one towards the other should be more highly developed. Arnold Toynbee hoped much from this. Believing, like Mazzini, that people would in time come to understand that every right brings its corresponding duty with it, he saw that the immense power which employer and employed possess for injuring each other is in fact a perversion of the immense power they have for mutual help. He believed that the bitterness of conflicting interests increased by a difference in social position might be softened by more sympathetic intercourse; that, in fact, men of culture and refinement could meet on a friendly footing those whose advantages had been fewer, and could in some degree help to break down artificial barriers. In a word, he looked upon competition as a mighty force which must be controlled by morals, and rightly so, since competition only dominates temporary interests.

To translate these ideals into words and actions, to make them intelligible and helpful to others, was by no means easy; especially as Arnold Toynbee recognised more clearly than many more experienced men have done, in what different aspects the truth appears to different minds. Speaking of some words he had used in writing to a friend, he says: "I think they are the truth, but truth comes to every mind so differently that few can find the longed-for unity except in love." It was this longing for the truth to be clear and evident that made the limitations of human knowledge hard for him to bear. "Man knows he is limited," he wrote, "why he is limited he knows not. Only by some image does he strive to approach the mystery. The sea, he may say, had no voice until it ceased to be supreme on the globe. There, where its dominion ended and its limits began, on the edge of the land it broke silence. Where man feels his limits, where the infinite spirit within him touches the shore of his finite life, there he, too, breaks silence."

The working of such an intense inner life, and the width of his human and intellectual sympathies, had already led Arnold Toynbee to spend part of the vacation of 1875 in Whitechapel. He took rooms in a common lodging-house in Commercial Road, and tried to help forward any efforts that were being made to do good. Ill-health prevented

him from working out his experiment, but his short stay had convinced him that the philanthropic work of the future must owe its strength to knowledge and not to mere feeling. His life, from this time onwards, till his death was remarkable for the conscious many-sided development of an effort to reach the most noble ideal of citizenship. By joining workmen's clubs, he, and others who were like-minded with him, helped to diffuse political knowledge; in his Bradford lectures he discussed social and economic questions with masters and workmen alike.

We realise in reading these lectures his sympathy with all that was best, his clear-cut rebuke of all that was unworthy in the demands and aims of the work-people. He reminded them, for instance, that a rise in wages was only good so far as it led to a rise in the civilisation of the wage-earners. "You know only too well," he said, "that too many working men do not know how to use the wages which they have at the present time. You know, too, that an increase in wages often means an increase in crime. If working men are to expect their employers to act with larger notions of equity in their dealings in the labour market, it is at least rational that employers should expect that working men should set about reforming their own domestic life."

His sympathy with the cause of co-operation; the growth of his theory of an ideal Church commensurate with the ideal State; his last exhausted effort to refute what he considered to be misleading principles put before the public in Henry George's *Progress and Poverty*, all testify to the wonderful versatility with which he approached all sides of the great social question. As regarded the progress of humanity, he considered that the apathy, too often the result of hard physical work, was the principal obstacle which had to be overcome in raising the masses. "Languor," he said, "can only be conquered by enthusiasm, and enthusiasm can only be kindled by two things: an ideal which takes the imagination by storm, and a definite, intelligible plan for carrying out that ideal into practice." These words unconsciously sum up the effect of his own life. His enthusiasm had definite aims and means, and so did not pass away.

The sense of a work to be done in the world and a misery that called for remedy never left him. In his last illness the latter thought was continually with him, and he could not forget it.

He asked that sunlight should be let into the room where he was lying. "Light purifies," he said, "the sun burns up evil; let in the light."

This "contrast of the Divine fate of the world pacing on resistless and merciless, and our passionate individuality with its hopes and loves and fears," which in some minds went near to quench the hope of immortality, was with him but a "passing picture of the mind," that had not obscured his hope. "Soon," he had once said, "the great thought dawns upon the soul: 'It is I, this living, feeling man, that thinks of fate and oblivion; I cannot reach the stars with my hands, but I pierce beyond them with my thoughts, and if things go on in the illimitable depths of the skies which would shrivel up the imagination like a dead leaf, I am greater than they, for I ask "why," and look before and after, and draw all things into the tumult of my personal life—the stars in their courses, and the whole past and future of the Universe, all things as they move in their eternal paths, even as the tiniest pool reflects the sun and the everlasting hills.'"

The establishment of Toynbee Hall as an East End University is the best comment upon such a life—with its high aims, its practical power, its wide sympathies. To the passer-by the mere sight of the place is suggestive. It leads out of Commercial Road, Whitechapel, a wide, filthy street, noisy with continual traffic. As you come near to Toynbee Hall, the wall that rises on one side of the street is the wall of a church, and bedded in dimly-coloured outlines in this wall is a large mosaic. It is an allegorical representation of Time, Death, and Judgment, in which the figures are of more than human size, and in more than human repose. Beyond this wall of St. Jude's Church, which closes in one side of the Toynbee Hall buildings, is a low archway, and within can be seen a quiet quadrangle with college buildings round it. There are sounds of work going on, men moving from one lecture to another, coming in or going out at intervals; but these are pleasant sounds that contrast with the noises of the street outside. The very existence of such a place must do good; and the extent of the work reaches far beyond the accommodation here. Opportunities are given to the students not only to read and to discuss subjects of interest, but also to travel, and to see for themselves the great historic cities and scenes with which they have become familiar

in the course of their reading. In their political and social life the men have been interested, guided, helped. The effects on the residents, too, in the wise direction and strengthening of effort have been no less marked; and the influence of such an institution on a part of London at once

one of the most crowded and most desolate is most wide and beneficial. It is, in fact, in itself an assertion of the principles which Arnold Toynbee loved to teach; the dignity of individual man, and the doctrine of social responsibility.

ELEANOR F. JOURDAIN.

The Epistle to the Hebrews in the Syrian Church.

BY THE REV. G. H. GWILLIAM, B.D., FELLOW OF HERTFORD COLLEGE, OXFORD.

It is a commonplace of New Testament criticism to note the difference of the reception which has been accorded to the *Apocalypse* and to the *Epistle to the Hebrews* in the different parts of the Church.¹ The presence or absence of one or other of these books may even be a sign of the origin and locality of a particular list of canonical writings.² While the exclusion of the Hebrews would suggest that the list was western, that epistle would certainly be found in any genuine Syrian list. The Church of Edessa appears to have received all the fourteen Epistles of St. Paul, at least from the first days when a formal list of his writings was first compiled by the Syriac doctors. The object of this paper will be to state the grounds on which such an assertion is confidently made.

It is interesting, and useful for the present purpose, to compare the contents of a Greek and of a Syriac New Testament as they were published in the fourth and fifth centuries. We have the unimpeachable evidence of the MSS. themselves, which we inherit from the copyists of those days. Of the fourth century, we possess the *Sinaitic* and the *Vatican* Greek New Testaments; the former contains all which is included in the English New Testament; the latter originally, no doubt, contained as much, but in its present state it is without the last part of the *Epistle to the Hebrews* (ix. 15 f.) and the *Revelation*. Of the fifth century, the *Alexandrian MS.* contains the whole New Testament, a few leaves being lost; the *Parisian* fragments (*Cod. C.*) represent the same Canon.³

The contents of these ancient documents are evidence that whatever doubts might have been entertained by individual writers, whatever hesitation might have been felt at an earlier period, the Canon of the Greeks of the fourth and fifth centuries was the same as that of our New Testament. In like manner, the opinion of the Church of Edessa may be inferred from an examination of a complete Syriac New Testament, which is preserved in the British Museum.⁴ Like the above-named Greek MSS. it is undated; but with at least as much confidence as they are assigned to particular periods, this Peshitto codex may be assigned to the century A.D. 450–550. There is no presumption against its having been written in the middle of the fifth century; it is almost certain that it is older than the Cambridge MS. (D), and than most of the fragments which form the group of sixth century New Testament uncials. Its contents and arrangement are as follows:—(1) *SS. Matthew, Mark, Luke, John*; (2) the Epistles of St. Paul, in the familiar order, concluding with *Hebrews*; (3) the *Acts*; (4) *James, 1 Peter, 1 John*. Colophon: "Here endeth the writing of the Holy Gospel and of the Apostle, and of the Praxis and of the Three Catholic Epistles, of Jakob one, and of Petros one, and of Juchanan one." So much, and no more, seems always to have been included in a Peshitto New Testament. The order, too, was seldom varied; and if, as in the case of Add. 14,448,⁵ the *Apostolus* came last, or, as in the Jacobite Massorah,⁶ the Holy Gospels, yet the Three Epistles were always attached to the Acts, and the Epistles of St. Paul were arranged as in the English Bible.

¹ See, e.g. *History of the New Testament Canon* (Westcott), p. 245. The acceptance of these books is well shown in a Table in *Studia Biblica*, iii. (Oxford, 1891), pp. 254–257.

² Professor Sanday in *Studia Biblica*, p. 244.

³ See the convenient Table, pp. 107, 108, of that useful manual. *A Guide to the Textual Criticism of the New Testament*, E. Miller, 1886.

⁴ Add. 14,470. See *Catalogue of Syriac B. M. MSS.*, part i. p. 40.

⁵ Dated apparently A.D. 699–700, *B. M. Cat.* p. 41.

⁶ *B. M. Cat.* p. 108, *Horæ Syriacæ* (Wiseman), p. 217.

The most significant fact here is the limitations imposed on the Syrian Canon. The theologians and critics of Edessa were conservative, and most unwilling to admit additions to their Bible. When at a later period the other Catholic Epistles and the Revelation obtained a place, they came in through another translation, and were never part of the Peshitto. It must therefore have been for good and valid reasons that the Syrians from the first included the *Hebrews* amongst the Epistles of St. Paul. That they did so appears certain when the following further evidence is taken into account:—

(1) The Syrians, like the Greeks, frequently avoided the expense of an entire New Testament by making a copy of a part. Among such parts there are extant several *Apostoli*. These always contain the fourteen Epistles of St. Paul, ending with the *Hebrews*, and they include no more. One of the most interesting is the British Museum copy,¹ which is dated A. GR. 845 = A.D. 534—one of the oldest dated MSS. in existence. The evidence of this venerable codex is confirmed by the contents of others in the same collection, and which, although undated, may be confidently assigned to about the same era.

But (2) we can go behind the evidence of even these ancient codices; the testimony of the quotations in the Homilies of Aphraates, which were composed between the years 337 and 345, and in the works of Mar-Ephraim (born about 308 A.D., died 373), confirms the diplomatic evidence as to the contents of the Syriac *Apostolus*. The biblical quotations in the former writer are very numerous. Some of his sentences are little more than strings of Peshitto texts. He quotes repeatedly from all St. Paul's Epistles, with the exception (apparently) of *2 Thessalonians* and *Philemon*; nor is there any certain reference to *St. James*. The quotations in Mar-Ephraim have lately been made the subject of a special investigation by the Rev. F. H. Woods.² He finds references to all St. Paul's Epistles, except *2 Thessalonians* and *Philemon*; but he also notices a possible allusion to *2 Peter*, and a distinct allusion to the *Apocalypse*. *St. James* is not quoted.

It would not have been surprising to find no reference in either of these early writers to such an

epistle as *Philemon*; it is, however, worthy of remark that both appear to disregard the same three books, *Philemon*, *2 Thessalonians*, and *James*. If weight is to be given to an argument, which, after all, is merely *e silentio*, then it may be supposed that the days of Aphraates and Ephraim form a stage in the history of the Canon of the Syrian Church. The Peshitto MSS. which have been mentioned show that before the middle of the fifth century (how long before it is impossible to say) a definite *Table of Contents* for a Peshitto New Testament had been arranged, and one less comprehensive than that which was authorised in the west. Subsequently, by Philoxenus, or by Thomas Heracleensis, the other Catholic Epistles and the Apocalypse were added to the Syriac New Testament, but they never formed part of the Peshitto.³ According to a passage in the *Doctrine of Addai*,⁴ a work itself perhaps later than the days of Ephraim, but which embodies early traditions, the Syrian Church only received at first the *Gospels*, *Acts*, and *Pauline Epistles*.⁵ In the time of Aphraates and Ephraim the Epistles *1 Peter* and *1 John* were winning recognition. *St. James* was perhaps admitted at a somewhat later period; but no doubt seems to have been entertained about the *Epistle to the Hebrews*, or of its right to be included amongst those ascribed to St. Paul.

But it may be thought that the critical value of the Syriac Canon is affected by the early recognition of certain books, which were not included in the Edessene Canon as finally received. The case is this:—(1) It has been thought that Aphraates quotes the apocryphal *Third Epistle to the Corinthians*.⁶ (2) There is extant in Armenian a Commentary on this work,⁷ attributed to St.

³ The antilegomena *Epistles* appear to be Philoxenian, the *Apocalypse* Heracleian. So Dr. Gwynn in *Transactions of the Royal Irish Academy*, xxvii. No. viii. pp. 29–36.

⁴ Edited, with English translation, by George Phillips, D.D.

⁵ The passage is quoted by Professor Sanday, *op. cit.* p. 245. His words imply that Aphraates did not quote *1 Peter* and *1 John*; so Zahn, *op. cit. inf.* i. p. 375, and Bert's Index in *Texte und Untersuchungen*, iii. 3, p. 431. But see *The Homilies of Aphraates*, edited, from fifth and sixth century MSS., by that eminent Syriac scholar, the late Dr. Wright, pp. 69, 144.

⁶ Zahn, *Gesch. des Neutestam. Kanons*, ii. Band, ii. Hälfte, i Abth. p. 561.

⁷ See W. F. Rinck's *Das dritte Sendschreiben an die Korinther*, Heidelberg, 1823; Zahn, *op. cit.* pp. 595–611; "La Correspondance Apocryphe de S. Paul et les Corin-

¹ Add. 14,479, *Catalogue*, p. 86.

² In *Studia Biblica*, iii. 1891, Essay iv. On pp. 118, 119 are some remarks on the quotations from the *Gospels* in Aphraates.

Ephraim. (3) A quotation in St. Ephraim is noticed by Mr. Woods¹ as having a great resemblance to 2 Peter iii. 10. (4) Ephraim expressly quotes the Apocalypse (v. 1), saying, "In his revelation John saw."² But from these no arguments can be drawn to affect our view of the critical value of the Syrian Canon, and of the deliberate acceptance by the doctors of Edessa of the fourteen Epistles of St. Paul. As to (3), Mr. Woods admits that the allusion may be to the similar passage, 1 *Thessalonians* v. 2; and (1) is spoken of but doubtfully by Dr. Zahn. The two quotations are insufficient as evidence to prove that Aphraates' Canon was more extensive than that of the fifth century Peshitto. The inference from (2) depends upon the genuineness of the work; it can hardly be said that this has been established. But even if it be admitted that Ephraim commented on 3 *Corinthians*, the inference will be the same as from (4)—the same which (1) and (3), if allowed to be true, would prove—that Aphraates and Ephraim were acquainted with some works which were not universally accepted in the Syrian Church. This might have been anticipated. The Syrians were students of Greek literature,³ but not every book which some Syriac Father knew, and even regarded as inspired, was received on his approval into the Peshitto Canon. Caution and conservatism were marks of the Syriac theologians. Even in the seventh and eighth centuries, with full knowledge of the Canon of other Churches, they clung to a New Testament, which contained an addition to *Matthew* xxviii. 18,⁴ which knew not the *Pericope de Adultera*, and which excluded 2 *Peter*, 2 and 3 *John*, *Jude*, *Apocalypse*. No doubt the Peshitto Canon was of gradual formation; such a supposition is almost certainly true, even if no credit be given to the tradition quoted above from the *Doctrine of Addai*; but to imagine that books once admitted could have been subse-

thiens" (Carrière et Berger), *Rev. de Theol. et Philos.*, xxiii., 1891.

¹ *Op. cit.* p. 137.

² Woods, *op. cit.* p. 138.

³ It is enough to refer to the many translations from the Greek into Syriac. See also Woods, *op. cit.* pp. 117, 118.

⁴ "... earth; and as my Father hath sent me, I also send you."

quently rejected, is to betray ignorance of the character of Edessene criticism. When rightly estimated, that character inspires confidence in the judgment of the Edessene school; and if any value attaches to historical tradition⁵ in determining the authenticity and purpose of an ancient writing, then must great weight be allowed to the verdict of the Syriac critics, for they were men of learning and research, and of an extensive acquaintance with literature. Although Edessa and Nisibis produced no men of genius fit to stand by the Alexandrian Origen, the North African Augustine, the Italian Jerome, yet could they boast of a long line of translators, of compilers, of gospel harmonists, of grammatical writers.⁶ Such men were fit to form a judgment on the authenticity of biblical works, and the limitations which they imposed show that they must have had good grounds for receiving all which they included in their Canon.⁷ Their *Sh'licha*,⁸ or *Apostolus*, from very early times, contained St. Paul's fourteen Epistles, and nothing more. Of variation in the order or contents there is no trace; and while elsewhere⁹ doubts were expressed about the authorship of the *Hebrews*, the Syriac critics formed their own judgment, and unhesitatingly included this also amongst the writings of St. Paul.

⁵ "Tradition" is as offensive to some theologians of these days as it was of old to ultra-Protestants. The apparent successes which have attended the modern text critic, or exegete, are fascinating; but the sober-minded student suspects that the truth may sometimes lie with the ancient contemporary, or his successors, rather than with the writer of the nineteenth century commentary, brilliant though he be in his conjectures, and powerful by the very boldness of his scorn for the verdicts of antiquity.

⁶ See Wright's comprehensive article, "Syriac Literature," with its 1200 references, in *Encyclopædia Britannica*, ninth edition.

⁷ On this Bishop Westcott has justly insisted, *op. cit.* p. 267.

⁸ From *sh'lach* = mittere.

⁹ E.g. Jerome, who died A.D. 420, not long before the Cod. Add. 14,470 (see above), which records the extent of the fifth century Peshitto Canon, was written, says: "Epistola autem, quæ fertur ad Hebræos, non Pauli creditur, propter styli sermonisque distantiam; sed vel Barnabæ, juxta Tertullianum, vel Lucæ Evangelistæ, juxta quosdam, vel Clementis, Romanæ postea ecclesiæ episcopi." See more in Routh's *Reliquia Sacra*, vol. i. p. 421.

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

INTRODUCTION.

THE reasons which have led me to choose this subject for our consideration will, I think, at once readily suggest themselves to all to whom these words are addressed. Independently of the sort of general feeling that the time has come when the discussion of such a subject cannot profitably be delayed, there are probably few of us who would not agree in the more particular conviction that recent circumstances have now made this discussion positively imperative, and of the most vital and urgent necessity. The Scriptures of the Old Testament have been often assailed: their historical trustworthiness has been denied; their statements in regard of the early history of the world have been impugned; the morality they teach has, in many cases, been denounced not only as imperfect, but even as in direct opposition to the teaching of the gospel; their claim to be divinely inspired, in any sense that would imply a qualitative difference between them and the higher productions of human thought, has been eagerly disavowed and rejected. With all this we have been long since familiar; but that with which we have not been familiar, that which calls out our present anxiety, and makes discussion imperative, is the strange fact, that views which appear to many inconsistent with what may be termed the historical trustworthiness of large portions of the Old Testament, are now advocated and commended to us by earnest Christian writers, of whom it is impossible to speak otherwise than with respect, and who, in argument, must be treated by us with all brotherly kindness and consideration.

This strange fact, it is right to say, can to some extent be accounted for. The criticism to which we allude¹ would appear to be the outcome of an effort made by earnest Churchmen at one of our ancient Universities to remove the difficulties felt, it is said, by many young men of serious habits of thought and of cultivated minds, in reference to the Old Testament, its composition, its facts, its

miraculous element, and its claims to be received as a divinely-inspired revelation of the origin and early history of our race; and, more particularly, as a truthful revelation of the dealings of Almighty God, in past ages, with one chosen nation, and through them, directly or indirectly, with all the children of men. The unhesitating belief which the Church appears to require, not only in the general teaching and pervading truths of the sacred volume, but in its theophanies, its miracles, and its prophecies, has been found, it is said, to be a stumbling-block of so grave a nature to young men of really religious minds that some re-statement of the generally received view of the Old Testament has become absolutely necessary. It is maintained that the general interest in religion is far greater and more real than it was only a few years ago, and that unless we are prepared to see that general interest either die out or become merged in some form of philanthropic agnosticism, we must reconsider the whole question of the inspiration of Holy Scripture and especially of the Old Testament.

Whether this is a correct statement of the prevalent feelings of the more earnest and cultivated of the young men of the present day, or whether it is an unconscious exaggeration of what may be felt by a limited number of speculative minds with which the advocates of the new biblical criticism may have come more closely into contact, I am wholly unable to say. I come myself very closely into contact with young men of earnestness and intelligence; and, as yet, I have certainly met with no examples of the class in whose interest we are urged to reconsider our current views of the character and composition of the Old Testament. Four times, each year as it passes, I have the opportunity of contact with young minds; and up to the present time, I do not remember to have met with a single instance in which any serious difficulty appears to have been felt in reference to the Old Testament; nor have I been led to infer from what has been told me that doubts and difficulties as to that portion of the Book of

¹ See *Lux Mundi* (John Murray).

Life prevail among the general class of the students at our Universities, to anything like the extent which, it is alleged, is now to be recognised.

I am, of course, well aware that those with whom I come in contact belong to a class that we may reasonably hope is but slightly, if at all, affected by difficulties as to the trustworthy nature of the Book that is afterwards solemnly placed in their hands. I am aware also that the information that I may receive from such a class as to the current opinions of young men at our Universities may be partial and inadequate; still I cannot resist the impression that the class, in the interest of which these novel views of the Old Testament have been set forth, is much smaller—at any rate, at the Universities—than is commonly supposed. Under these circumstances, I must be excused if I retain the fixed opinion that there are far better ways of dealing with the difficulties of these young men than by the unreserved publication of disquieting and precarious concessions.

It may be doubted, however, whether the desire to help the distressed faith of others has been the only motive principle in the publication of the essays which have given rise to the present disquietude. The writers tell us honestly that they were compelled for their own sake no less than that of others to write what they have written. They avow themselves to be under the conviction that the attempt must be made to put the Catholic faith into its right relation to modern intellectual and moral problems; and they distinctly tell us that if the true meaning of this faith is to be made conspicuous it must be disencumbered, reinterpreted, and explained. The avowal is singular and significant;—singular, as it would have seemed more natural to attempt to put these intellectual and moral problems into their proper relations to the Catholic faith than conversely; and significant, as showing the direction and bias of the minds of the writers. Their conviction would clearly seem to be that the faith, or, to put the most charitable construction on their words (for their language is not clear), the current faith of the Church, is that which must be operated on, and especially in reference to the authority and inspiration of Scripture. Be the motive principles, however, of this attempt to disencumber and reinterpret the faith what they may, this is certain,—that with regard to the authority of Holy Scripture, and particularly of the Old Testament, the

attempt has created in sober minds a widespread alarm and disquietude. And certainly not without reason.

Independently of the precise nature and details of the attempt, of which I shall speak afterwards, the quarter from which what has been called the higher criticism of the Old Testament originally emanated, and the plainly avowed principles of its earlier exponents, all combine in calling out anxiety, even in the minds of those who might not be wholly averse to a theology willing to put forth from its treasures things new and progressive as well as authenticated and old. The pedigree is certainly not satisfactory. This so-called “higher criticism” of the Old Testament took definite shape some two generations ago. It commenced with Genesis and the earlier historical portions of the Pentateuch. In these it claimed to demonstrate the existence of earlier documents in portions which had been supposed to be the work of a single writer; and it called especial attention to many indications, of which but little notice had been taken, that the alleged work of the single writer had received additions at periods considerably later than the supposed date of the original work. If it had stopped here there would have been no serious cause for apprehension. But it went much further. It proceeded to adopt criticisms which steadily tended more and more to disintegrate the inspired record, until, about half a generation ago, three writers of considerable learning and acuteness¹ brought to something like completeness this work of critical demolition. Ingenious theories were framed to support it, resting slightly upon language, but far more on internal arguments, until at length a view of the composition and probable dates of the books of the Old Testament has been commended to the general reader which, to use the most guarded language, is irreconcilable with a sincere belief in the inspiration, and even the trustworthiness, of several of the writings of the Old Covenant.

There is, however, one characteristic of this modern view of the Old Testament, as set forth by the three writers to whom I have referred, which must always steadily be borne in mind. And it is this,—not merely that this modern view tends to, or prepares the way for, a denial of the supernatural, but that it owed its very origin to the assumption that the existence of the supernatural

¹ Graf, Kuenen, and Wellhausen.

in these early records is exactly that which wrecks their credibility. This perhaps is not absolutely stated in so many words, but it is impossible to deny that the preconception and assumption which runs through the whole of the particular critical investigations to which I am referring, is a disbelief in the possibility of the miraculous. Attempts have been made from time to time by eminent writers in our own country to show that the basis of the well-known histories of Israel and of the religion of Israel is not really so naturalistic as it is assumed to be. But to this there is but one reply,—that almost every chapter of both these histories, and especially of the one last mentioned, will show either directly or by fair inference the futility of all such attempts. The basis of the histories and criticisms of the most eminent foreign exponents of the so-called higher criticism is patently and even avowedly naturalistic. “We have outgrown the belief of our ancestors” is the candid language of one of these writers, and certainly one who is not the least eminent among them. We thus do not deem it unfair to say that the whole system of Old Testament criticism, as set forth by some at least of these foreign expositors, is based upon rejection of special revelation, miracles, and prophecy,—in a word, the supernatural in all its relations to the history of the Chosen People.

Now, in calling attention to this startling characteristic of the majority of the best foreign treatises on this higher criticism, I do not for one moment desire to imply that writers of our own country who may have, somewhat too freely, availed themselves of the results at which these writers have arrived, are committed to their views of the supernatural and the miraculous. Each writer must be judged by his own statements, and by the reservations he may make in accepting the conclusions of others. I suggest, then, no inferences as to the opinions of those writers to whom, in the sequel, I shall more particularly refer, but I desire notwithstanding, to make plain, at the very outset, that disbelief in the supernatural has had a great deal to do with the development of modern views of the Old Testament. There is, at any rate, some such link between them as may at least suggest the greatest possible caution in assimilating results which have been arrived at under preconceptions such as I have described. This link there is; and it is my firm conviction that the obvious readiness with which these novel views of the composition of

the Old Testament have been accepted by imperfectly educated or unbalanced minds is due to a practical, though it may be unrealised, disbelief in many of the miracles recorded in the sacred volume, and perhaps even in the miraculous element generally.

There is also another principle which, though by no means of so dangerous a character as the rejection of the supernatural, has nevertheless produced almost equal effects in the shaping of theories as to the component parts of several of the books of the Old Testament, and in affixing to the books the dates that are currently assigned to them. And the principle is this,—to assume the existence of a continuous conflict between the schools of the Prophets and the Priesthood, and also of persistent efforts made, especially in the later periods of the history of the nation, on the part of the Priests and Levites to secure the supremacy. That there may have been, from time to time, strongly developed antagonisms, and that commanding figures like Samuel, Elijah, and Elisha may have provoked jealousies, and called forth opposition in what may be termed the ecclesiastical party, is perfectly thinkable, though it must be admitted that traces of such jealousies and oppositions between priests and prophets in their class-relations to each other are but few and shadowy. To assume, however, that most of the historical books were remodelled, over-written, or otherwise tampered with by the priestly party in consequence of these rivalries, is to assume far more than there is any sufficient evidence to demonstrate. Theories of a somewhat similar nature played their part in a past generation with reference to the New Testament. There are some of us old enough to remember how books of the New Testament, about the design of which no reasonable doubt could be entertained, were regarded simply as the outcome of the controversies that arose between Judaising and Gentile Christianity,—emergences from opposing schools of thought, and written manifestations of the vigour of apostolic dissensions. These theories, we may remember, had their day, enjoyed for a time a partial popularity, and caused in many minds anxiety and disquietude. But now where are they? Cast away long since on the waste-heap of baseless speculations, exploded and forgotten. And that such will be the fate of a large portion of those that we are now considering in reference to

the Old Testament, is certainly not a very hazardous prophecy.

But these two presuppositions are not the only manifestations of a bias which seriously affects the equities of argument. We may rightly note, in one of the three chief modern exponents of this higher criticism, language of a tenor that seems very far removed from the tone which ought to mark all discussions of what is by a general consent regarded to be a record of God's dealings with man. Reverence it might be too much always to expect; but seriousness of tone, and at least some regard for the feelings of general readers, might be expected from a writer of such recognised scholarship, learning, and cultivation as the author of the *Prolegomena of the History of Israel*. When, for example, such a narrative as that which we find in one of the early chapters of the First Book of Samuel—a narrative in which divine mercy is represented as a consequent on national repentance—is described as “a pious make up,” and set aside as not having “a word of truth in it,” and when similar language is constantly reappearing, and fraud frequently imputed when the narrative does not harmonise with the general theory, we cannot but feel that we are dealing with a writer whose bias is antecedently so strong against the documents that he is analysing, that the impartial character of his criticisms and his conclusions may most fairly be called into question. The eager and scornful advocate takes far too much the place of the judicial critic in a work that claims to be an impartial setting forth of national history.

Prejudices and presuppositions then are distinctly to be recognised in this so-called higher criticism of the Old Testament, and must have their due weight assigned to them in any estimates we may form of this criticism. It is too commonly assumed that all the prejudices and presuppositions are only to be found among those who disallow its conclusions. Prejudices and presuppositions on such momentous subjects as those we are now considering will be found distinctly on both sides. They will continually show themselves on the most impartial pages, and will often vitiate what might otherwise be equitable and even persuasive conclusions. Against all such presuppositions it will be my duty in these addresses constantly to be on my guard, and more particularly so as we pass onward into the more serious phases of the great

questions that will come before us in the present discussion.

And yet I must here frankly admit that with every effort and desire to write with the most scrupulous impartiality, it will be very hard to avoid, from time to time, myself manifesting the very bias which I am here deprecating. The very nature of the argument that forms the substance of these addresses almost necessarily carries with it a tendency to prejudgment which it will be almost impossible to resist. How far Christ authenticates the Scriptures that speak of Him—which is the main question proposed to be answered in these addresses—is a question which can never be answered without the constantly recurring danger of overclaim, and so ought never to be applied to particular cases that have not been considered beforehand with the most scrupulous care. The whole validity of the final conclusions will turn upon the choice of the passages which are supposed to contribute answers to the general question, and upon the equity and impartiality with which they are discussed. In pointing out, then, prejudgments in the case of those we criticise, we are bound not only to exercise the utmost vigilance in avoiding them ourselves, but also distinctly to recognise the liabilities to bias which the very tenor of the particular form of argument will be certain to introduce. It may, however, be just said in passing that it is fairly open to question whether the liabilities to bias are not quite as dominant in the working out of theories of disintegration as in the use of authority in countervailing them. There is a fascination in a destructive argument, especially when it necessitates ingenious elaboration, possibly quite as potent as any that may be found in the simpler and less personal process of traversing it by an appeal to One whose judgment, when expressed, must be accepted as ultimate and irreversible. There is quite as much tendency to bias in one case as in the other.

But to proceed. Thus far we have confined our thoughts to the chief sources from which the new criticism has emanated, and to the general characteristics which this criticism very distinctly reflects. We have thus far alluded mainly to the three foreign writers whose names are most closely connected with the reconstruction of the literary history of the Old Testament; and we have named the apparent presuppositions on which, consciously or unconsciously, they have executed their work.

We now turn to those with whom we are more particularly concerned,—the eminent writers in our own country who have adopted, with more or less reservation, the results which these foreign writers have arrived at, and who are now commending to the serious attention of English Churchmen some modified, but still very disquieting conclusions. On these conclusions, and on the general course of the argument which must be followed in regard to them, we will now make a few preliminary comments.

It is, however, somewhat difficult from the present state of the case to do this with perfect clearness and impartiality. Our English representatives of the new school of criticism are not, as yet, completely agreed among themselves as to how far they are prepared to accept the results on which foreign critics appear to be unanimous; nor again is it perfectly clear what particular conclusions, which the majority have accepted, have caused the widely-spread disquietude which, there can be no doubt, does exist among English Churchmen at the present time. We seem, therefore, obliged, in order to arrive at an equitable judgment on these points, and properly to understand the precise state of the complicated controversy, to feel our way towards some sort of standard, by means of which we may more correctly estimate the true nature of current opinion on the Old Testament. It will be desirable, therefore, to arrive at some agreement as to what may be considered the generally received view of the age and authorship of those books of the Old Testament that have been more particularly the subjects of controversy. We shall then have some kind of standard to which reference can be properly made; for the mere general term "the Traditional view," as frequently used by writers on these subjects, is far too vague and too diversely understood, if left undefined, to be made any use of as an available standard of comparison.

We must begin then by defining as clearly as we can what is meant by this general term, and in what sense it is generally used by writers on the Old Testament. The following would seem to be a rough, but substantially correct statement. By the Traditional view we commonly understand the view that has been generally maintained in the Jewish Church, and also in the Christian Church; and which may be expressed in the following terms, viz. that the books of the

sacred volume, in its historical portions, have been written or compiled, from contemporaneous documents, by a succession of inspired writers beginning with Moses and ending with Ezra and Nehemiah.

But here it is obvious that something more precise is needed: if we are to have anything like a standard with which other views can be compared; it being frankly admitted that in the general estimate of the nature of the contemporaneous documents and the manner in which they have been dealt with by the succession of inspired compilers, modern investigation and, it is fair to add, modern criticism have introduced some changes and rectifications. As this rectified view is the standard towards which we are feeling our way, our first care will be to set forth the traditional view with those rectifications introduced which our present state of knowledge has enabled us to make. We shall then have a fairly defined standard; and in using, as we shall have frequently to do, the term Traditional view, we must be understood as always meaning the Traditional view in its rectified form.

In the second place, it will be necessary to set forth clearly, in a similar manner, the results of modern criticism, and to sketch out the general estimate that has now been formed of the leading historical books of the Old Testament by foreign critics, and especially by those foreign writers to whom we have already alluded.

In the third place, it will only be just carefully to specify the extent to which the views of these foreign writers are actually accepted by the English Churchmen with whom we are here more particularly concerned. We shall thus have clearly before us what, according to these writers, we are to be considered at liberty to believe as to the origination of the books of the Old Testament.

It will then, lastly, become our duty to consider, closely and carefully, whether this enlarged liberty of belief can be reconciled with the teaching of the Lord Jesus Christ, as set forth in the Gospels, so far as it bears upon the trustworthiness and authority of the older portions of the Book of Life.

We have thus before us a twofold work. In the first place, we shall have to institute a careful comparison of the rectified traditional view of the Old Testament with the view of modern criticism, which it will be convenient to term the Analytical

view,—the term “analytical” being apparently the truest descriptive epithet of this newer or so-called higher criticism of the Old Testament, and having the advantage of not suggesting any pre-judgment as to the worth and validity of the system. In equitable controversy nothing is of greater importance than the choice of terms, in the description of the views of opponents, which correctly characterise, but, in regard of any expression, favourable or the reverse, are, as far as possible, colourless. The terms “traditional” and “analytical” seem fairly to fulfil these conditions, and it is under these terms that we shall institute the comparison.

It must be observed, however, that the comparison of these two views can only, in addresses like the present, be of a broad and general character. To enter into minute details or to analyse the separate reasonings, often highly technical and complicated, on which some of the results of the analytical view of the Old Testament are perhaps over confidently based, lies beyond the scope of our present endeavour. It is a work, however, that I trust will be undertaken by some competent scholar; for in the study of these subjects nothing has more impressed itself upon me than the unwarrantable nature of many of the assumptions on the analytical side in the discussion of these argumentative details, and the obvious bias with which the discussion has been conducted. That bias, I need scarcely say, is the bias against the supernatural, which frequently seems to permeate and modify the whole tenor of the criticism. It is of the utmost importance that this last-mentioned characteristic should always be clearly borne in view. The obliteration or, at the very least, the minimising of the supernatural is too plainly the principle, avowed or unavowed, that influences or conditions the whole of the more advanced analytical investigation of the Old Testament.

When this comparison between the opposing views has been fairly made, the second part of our work will then commence. With the two competing views clearly before us, we shall proceed to make our appeal to Christ and to His teaching, as to which of the two views is most in harmony with the Lord’s general teaching as to the relation of the Old and New Testaments.

But, alas, it will be necessary for us, first, to justify such an appeal; and next, to show that the appeal

is made to an infallible Judge, and to One whose judgment, when it can be shown clearly to be intimated or given, must be accepted as final, whatever analytical criticism may presume to say to the contrary. This judgment we shall endeavour to obtain in reference to the Law and the Prophets, or, to speak more precisely, in reference to the earlier portions of Scripture which include the Mosaic law, and the subsequent portions, whether historical or prophetical.

We shall then, lastly, review the whole argument, and endeavour to show that those with whom we are more particularly concerned, English scholars and Churchmen, have gone much too fast and much too far in their concessions to the so-called established results of the modern criticism of the Old Testament. This criticism, as we have seen, is of foreign growth. It is distinguished by great acumen, and almost boundless self-confidence. When it tells us, for example,¹ that “the exegesis of the writers of the New Testament, in reference to the Old Testament, cannot stand before the tribunal of science,” we see the lengths to which men, in many respects earnest and truth-seeking, are hurried by their convictions of the correctness of their own hypotheses; how all sense of proportion seems to be lost; and how vitally necessary it is to test these over-confident assertions, and to ascertain for ourselves how far these views of God’s Holy Word can be deemed to be compatible, either with the results of fair reasoning, or with the teaching of the Lord Jesus Christ.

How writers of the high tone and Christian earnestness which obviously characterise some of the English exponents of the analytical view of the Old Testament can have been led to advocate some of the conclusions which will be set forth in the investigations that will follow, is by no means easy to understand. If it be to help the weakened faith of younger men in some of the forms of the supernatural that present themselves in the Old Testament,—if it be intended to alleviate the difficulties they may feel in accepting such miraculous incidents as those related in the earlier portion of the Book of Genesis, or in the history of Jonah,—then, however well-intentioned such aid may be, no worse form of giving it could really have been devised. And for this serious reason,—that, say what we may, reason as we may choose, we shall never obliterate the conviction that there

¹ Kuenen’s *The Prophets and Prophecy in Israel*.

is such a close and organic connection between the Old Testament and the New Testament, that whatever applies to the one, in regard of acceptance of the miraculous, is also applicable to the other. If the supernatural is to be minimised in the Old Testament, will it be long before the same demand will be made in reference to the New? To safeguard the miraculous in the New Dispensation, when criticism has either explained it away or attenuated it in the Old Dispensation, will in practice be found to be utterly hopeless. It will be in vain to plead that the Incarnation involves a completely different state of things,—that the visible presence of the Creator of the world in the world He came to save, involves necessarily ever alterable relations with that world, and makes possible and thinkable in the case of the Lord what in Elijah and Elisha would be incredible and unimaginable. Vain it will be, and utterly in vain; nay, worse than in vain. For the same spirit that has found irreconcilable difficulties in the supernatural elements of the Old Testament will ultimately challenge the evidence on which the Incarnation rests. And the more so, as all the age-long testimonies of the Old Testament, all the foreshadowings, all the promises that were greeted from afar, all the sure words of prophecy, will have been explained away and dissipated; and there will remain nothing save two narratives which, it will be said, bear so patently the traces of illusion, or, at the least, of an idealism expressing itself under the guise of alleged facts, that the doctrine of the Word become flesh, the doctrine which is the hope, light, and life of the universe, will in the end be surrendered to the last demands of what will have now become not a distressed, but a ruined faith. When that blessed doctrine is surrendered, the total eclipse of faith will have commenced, and the shadows of the great darkness will be fast sweeping over the forlorn and desolate soul.

It is simply amazing that these things are not realised by those who are now advocating, it may be in a modified form, views of the Old Testament which, at any rate, owe their origination to writers who frankly avow that the religion of Israel is regarded by them as simply one of the principal religions of the world,—nothing less and nothing more,—and is to be dealt with according to the principles of ordinary critical history. Inability to accept the supernatural is the distinctive feature

of the analytical system; all its results patently disclose it; all its investigations consciously or unconsciously presuppose it. How modifications of such a system, or deductions that may be drawn from it, however cautiously and guardedly, can ever be used to help failing faith, especially in such an age as our own, is to me inconceivable. When the freedom of the Creator of the universe to modify the varied evolutions of His own blessed work, to give fresh energies to secondary causes, and to interpose, in accordance with that law eternal, by which he sustains and develops the energies of all things,—when all this is now, as it is, directly or inferentially denied, when the last foolish utterance on the subject is that belief in the supernatural ought to be regarded as a religious offence, is this a time for English Churchmen to make concessions in regard of belief in the miraculous incidents of the Old Testament? Is this a time to suggest that the narratives before Abraham may be of the nature of myth, and to regard as the dramatised work of an unknown writer a portion of the Old Testament which the Saviour of the world vouchsafed to use in His conflict with the enemy of mankind? Is this a time for such perilous concessions?

After what has been said, can it be longer doubtful that it is now our plainest duty to give up all such hopeless attempts of aiding shaken faith? Is it not the height of imprudence to make concessions which inevitably will only prove to be instalments of the ultimate surrender of the supernatural? Ought we not rather to try “to lift up the hands that hang down and the palsied knees” by the quickening power of truth, patiently and sympathetically set forth, by the inherent persuasiveness of time-honoured beliefs, and by bringing more clearly home to young hearts the credibility of that traditional view of the Old Testament, which, when properly set forth, will be found to have lost nothing of its old and persuasive vitality.

To this duty we now address ourselves, and, as has already been intimated, will proceed to place in contrast the rectified traditional view of the Old Testament, and the analytical view,—alike in its more extreme form, and in the modified form in which, unhappily, it has met with the approval and acceptance of learned and honoured writers from whom it is a pain to be forced thus seriously to differ.

** Paganism and Christianity. **

BY THE REV. PROFESSOR JAMES ORR, D.D., EDINBURGH.

A SINGLE sentence will sometimes give a better idea of a book than a bushel of quotations. The following is the opening sentence in the Introduction to Mr. J. A. Farrer's book on *Paganism and Christianity*, the object of which is to show that historical Christianity has been not a gain but a misfortune to the world, and that men "may derive more mental and spiritual profit, higher aspirations for virtue, toleration, and humanity" from Pagan moral writers, than from their leading Christian contemporaries. His opening words are—"If any great classical writers of the ancient world, like Seneca or Cicero, could come to life again, nothing surely would astonish them more than the descriptions they might read in our books of the state of the world when they left it, of its moral depravity, and the absence of all religious ideas." We are not told who the writers are who accuse the ancient world of "an absence of all religious ideas," but let that pass. The point is that if Seneca or Cicero were to come to life again, they would be astonished at the descriptions given in our books of the moral depravity of the world when they left it. Now we

do not know what Seneca or Cicero would say if they came back to the world again, but we do know what they said while they were in it. We quote one single passage from Seneca, which will give his opinion on the subject. It is from his treatise *De Ira* (ii. 8). "All things," he says, "are full of iniquities and vices. More crimes are committed than can be remedied by force. A monstrous contest of wickedness is carried on. Daily the lust of sin increases; daily the sense of shame diminishes. Casting away all regard for what is good and honourable, pleasure runs riot without restraint. Vice no longer hides itself; it stalks forth before all eyes. So public has iniquity become, so mightily does it flame up in all hearts, that innocence is no longer rare; it has ceased to exist." This is Seneca, and the passage speaks for itself. The only fault we have to find with it is that the condemnation is probably too sweeping. There were better elements even in that age than Seneca gives it credit for. But, as against Mr. Farrer, the refutation is complete. *Ex uno disce omnes.*

Psalm xvi. 1-4.

1. A Davidic jewel. Preserve me, O God, for I seek refuge with Thee. 2. I say unto Yahveh: Lord, Thou art the good of [the people that thy prophet calls] thy wedded one [בְּעֻלָּתִי]. 3. To the holy ones who dwell in the land [I therefore also say], They are the noble ones [of whom the saying is true], "In them is all my delight." 4. They increase their own pains, who give the dowry [מִנְחָה] to another [god]; [but] I will not offer their libations of blood, nor take their names upon my lips [Exod. xxiii. 31].

This is the translation of Ps. xvi. 1-4 given by Professor Wildeboer of Gröningen in a recent article in a collection of various essays presented to Professor de Goeje of Leyden on occasion of his professorial jubilee this year (1891). Like

Bæthgen, the writer is convinced that the Psalmist is one of those who were deeply influenced by Isa. xl.-lxvi., and that obscure and presumably corrupt passages may be illustrated or corrected by passages in that great book (if indeed it can possibly be called "book"). But whereas Bæthgen corrects Ps. xvi. 3 by Isa. xlii. 21 (comparing also Isa. lxii. 8-12, lxv. 16-25), Wildeboer takes suggestions from Isa. lxii. 4. Both scholars appeal to the Septuagint. Of course, there is a ready answer to Professor Wildeboer, viz. that his correction is based on a particular view of the reference of the psalm, which he interprets exclusively of the Church-nation. The reader will guess my own criticisms upon this ingenious theory, which certainly deserves laudatory mention in THE EXPOSITORY TIMES. T. K. CHEYNE.

The Old Testament in the light of the Literature of Assyria and Babylonia.

BY THEO. G. PINCHES, BRITISH MUSEUM.

GENESIS i. 1-2.

In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

The sacred writer here gives his account of what took place "in the beginning"; and in his short, terse sentences he tells us that the earth was at that time practically a chaotic mass, that darkness was upon the face of the deep, and the Spirit of God moved or brooded upon the face of the waters, apparently of that deep.

The Babylonian account is parallel, but has noteworthy differences. It is told in poetical form, and at much greater length:—

TRANSCRIPTION.

1. *Ennuma elliš lā nabū šamamu,*
2. *Šapliš ammatu^m šuma¹ lā zakrat,*
3. *Apsū-ma² rēštū zaru-šun,*
4. *Mummu Tiāmat muallidat³ gimri-šun.*
5. *Mē-šunu⁴ išteniš iḫikū-ma*
6. *Gipara⁵ lā kiššura⁶ šuša⁷ lā še'a—*
7. *Ennuma llāni lā šāpū manama,*
8. *Šuma⁸ la zukkura⁹ šimata^m lā [šāma?],*
9. *Ibbanu-ma¹¹ ilāni [rabūte?]*
10. *Laḫmu u Laḫamu uštāpū. . . .*
11. *Adī irbū [ilāni?].*
12. *Anšar Kišar ibbanū. . . .*
13. *Urriku¹² ūmē. . . .*
14. *Anu^m abu (?). . . .*
15. *Ana Ani^m. . . .*
16. . . . *Anu^m. . . .*

TRANSLATION.

1. When on high the heavens proclaimed not,
2. Beneath the earth announced not a name,
3. The primeval abyss was their progenitor,
4. The Lady Tiāmat was the bringer-forth of the whole of them.

¹ Variant: *sumu* (nom. for *akk.*). ² V. *apsū* (without *ma*). ³ V. *muuwallidat*. ⁴ V. *šun*. ⁵ V. *giparra*. ⁶ V. *kusuru*. ⁷ V. *šuša*. ⁸ V. *šum*. ⁹ V. *zukkuru*. ¹⁰ V. *šimat*. ¹¹ V. *-ma* omitted. ¹² V. *urriki*.

- 5: Their waters at first were mingled¹³ and
6. The firmament was not bound together, the plain had not yet sprouted—
7. When none of the gods shone forth,
8. A name had not been recorded, a destiny had not [been fixed],
9. The [great] gods were made,
10. Laḫmu and Laḫamu shone forth [alone?]
11. Until [the gods?] grew up.
12. Anšar and Kišar were made.
13. The days grew long . . .
14. Anu, the father (?) . . .
15. To Anu . . .
16. . . . Anu.

(The continuation lost.)

In this interesting fragment it is clear that the text is divisible into three sections. The first extends from the first to the sixth line, the second from the seventh to the twelfth line. The third division, beginning, "The days grew long," is imperfect. The arrangement of the first twelve lines in sections of six lines each is probably not unintentional, six¹⁴ being a kind of repetition number in Akkadian, and therefore a mark of completeness.

It is probable that the first two lines are connected, and should read, "When on high the heavens proclaimed not, *and* beneath the earth announced not a name." At that time "the primeval abyss was then progenitor" (*i.e.* the producer (apparently) of all things existing), and "the lady Tiāmat (ocean) was she who brought forth the whole of them." Then, also, "their waters" (apparently those of *apsū rēštū*, the primeval abyss, and *mummu Tiāmat*, "lady Ocean") were mingled, and (or but) the firmament (expansion) was not compacted together, and the earth had not yet brought forth anything.

Having dealt with the physical, the writer of the legend proceeds to speak of the supernatural. The arrangement is similar. When none of the gods

¹³ Or, "Their waters were mingled together as one" (*ištenis* from *išten*, "one"). ¹⁴ *Al*, "one"; *šis*, "six," the difference being the length of the vowel only.

(Schrader, Delitzsch) seems to me to rest on a misconception. *Tiāmat* is the Heb. תִּימַת, with the fem. ending.

6. *Gipara* (*giparra*) is from Akk. *gi*, "shadow," "shade," "protection," and *para*, "to spread out." I take it to mean the "firmament" or "expanse" = Heb. פָּרָק, Gen. i. 6), with which it corresponds fairly well in meaning.—*Šēa* (*šē'u*) is possibly the Heb. שֵׁא (Fried. Delitzsch, Lenormant, Haupt, Schrader); but the comparison is hardly satisfactory, the Heb. word being apparently written with the hard ט (= Arab. ح), as is implied by the Assy. *šihū* = *pirhu*, "sprout." Weakened roots, "doublets," are, however, not uncommon.

8. *Zukkura* (*zukkuru*) is the Pu'ul (Piel) permansive (3rd pers. sing.) of *zakāru* (see line 2).

10. *Lahmu* and *Lahamu* are the Δάχη and Δάχος (= Δάχη and Δάχος) of Damascius (G. Smith, Lenormant, Schrader, Jensen), and are apparently the same as the *Lahma* and *Lahama* of the lists of gods. Both are explained (W.A.I. iii., 69, 14a, compare also ii., 54, 9e, 40e) as equivalent to Anu^m (Anu) and Anatu^m, the male and female deities of the heavens.

12. For *Anšar* and *Kišar* (Ἀσσωπος and Κισσάρης) see the foregoing page, col. 1.

VERSE 2.

And the earth was waste and void (תִּהְיֶה וָבֶהֱמוּ).

In the Assyro-Babylonian inscriptions reference is often made to a goddess Bau, whose name has been compared with the *bohū* of the above phrase. This goddess was identified by the Babylonians with Gula, goddess of healing, and is mentioned as consort of the god Zagaga (Ninip). The name of Bau oftens forms a component part of

other names, e.g. *Azaga-Bau* = *Bau-Šlīt*, "Bau is glorious," the name of an early Babylonian queen; also *Dun-agaba-šiti* = *Bau-takīša-bullit*, "O Bau, thou hast given, preserve alive!" and *Dun-gala-dumu-ta-ē* = *Bau-rubī-ma-dume-lūmur*, "O Bau, increase and let me see (my) child!" the names of two early kings or heroes. The month Tisri ("the month of the glorious mound") was sacred to her.

The name of Bau is also supposed to be expressed by one of the characters standing for *apsū*, the abyss of waters.¹ The goddess thus indicated is described as the mother of the god Ēa or Aē (*Ama-En-kiga-gi*), the lord of the seas and of deep wisdom (see the foregoing page, col. 2). She is named, moreover, *Ama-utu-ana-ki*, "the mother who brought forth heaven and earth."² If, therefore, the Heb. *bohū* have anything to do with the Mesopotamia Bau, it would be derived from her being the goddess who was mother of the earth and of the watery waste (supposing the above identification to be correct).

To the Babylonian, under the name of Gula, Bau was "the mother of mercy" (*ummi rēmi*), and as such they addressed to her prayers for life and health.

¹ The character in question has the values of *i*, *id* (river, river-god), *engur* (abyss), *Nammu* (river-god), and *zikum* (heaven), but Bau does not occur.

² Jensen contends that the identification of this goddess with Bau is unprovable and impossible, and he is possibly right. In that case, Ur-Bau of Lagaš, Ur-Babi (= Ur-Bau), father of Dungi, king of Ur, and Ur-Nammu (?) or Ur-Id (?), king of Ur, are three different persons; and the identification of *bohū* with Bau most unlikely. Cf. also my note in the *Proceedings of the Society of Biblical Archaeology* for November 1883, p. 10.

Erratum.—By a slip of the pen, the words "for the saving of his life" were omitted from the translation on p. 65, col. 2, line 26.

Notes on Habakkuk ii. 2.

לִמְעַן יִרְדּוּ קוֹרָא בוֹ

"That he may run that readeth it."

I.

Does this text wholly exclude the translation, "That he that runs may read;" the meaning being, that a man may read the tablet easily or quickly, as he runs along from one word to another? The

Variorum Bible translates, "That a man may read swiftly," giving the first verb an adverbial force. A tablet might be written so clearly and distinctly that it might be quickly read without any delay or difficulty. It could not be read while a man was hurrying along the road, unless it consisted but of one or two catch-words. Habakkuk's vision concerned character, and was not a mere exercise of running to a

this, "Write down the vision so clearly that it may be read in a moment." Of course, "to make plain to the recipient mind," would mean plain so far as expression on the tablet goes. Clear enough statements are not always believed.

BUCHANAN BLAKE.

Clydebank.

II.

I venture to differ from the explanation of this passage given in last number (p. 100). Both Gesenius and Ewald hold the meaning to be that the writing was to be in such large and distinct characters "that one might run in reading it," *i.e.* might read with rapidity and ease. The running meant was not with the *feet*, either while reading or after reading, but with the *eye* in reading. So we still speak of the eye running over a page. Ewald says there is an allusion in the passage to tablets set up in the market-place, on which public announcements were engraven in large characters so that all might be able to read them readily.

R. M. SPENCE.

Arbuthnott.

III.

Habakkuk had a vision of impending national calamities which he was enjoined to "make plain on the tablets, so that he that readeth may run." This bare statement of the context supports the exegesis of Hab. ii. 2, adopted in last number of THE EXPOSITORY TIMES. The picture of coming woes unrolled by Christ in the Little Apocalypse (Matt. xxiv.), which curiously enough reproduces the image of the eagle hastening to his feast, issues in the warning to flee to the mountains, and it gives a natural and strong sense to our passage to suppose that it likewise exhorts him that readeth to flee (cf. Prov. xviii. 10). It is perhaps worth considering if the "running" expected of the reader is not the running in a prophet's vocation to help in averting the threatened evils (cf. Jer. xxiii. 31). The proposal to interpret "that he that readeth may run his eye over it rapidly" is

liable to the suspicion of forcing a western idiom on the Hebrew. That the prophet was to write down and publish his message is admitted, but Ewald's conjecture as to the manner of publication is very questionable. The supposition that Habakkuk would be permitted to use the public notice boards, or even the walls of his house, for the publication of pessimistic sentences in which he seemed to despair of the commonwealth seems untenable when we try to realise the situation, and more so when we consider the breadth of notice boards that would have been required for so elaborate a message.

W. P. PATERSON.

Crieff.

IV.

Reading the Notes of Recent Exposition in THE EXPOSITORY TIMES for December, and making mentally a running commentary on them, I was brought to a sudden stand by surprise at the explanation given of the text, "That he may run that readeth it." Is not the running another example of figurative language? We speak of writing a running hand, *currente calamo*. In French, to read fluently is *lire couramment*, that is, *runningly*. I always took the passage to mean *qu'on puisse la lire couramment*, that one may read it quickly or fluently. What is the Hebrew for *fluently*? How would the prophet have expressed himself if he had meant to say what I suppose? Remember that he is a genuine poet.

J. ROSS.

Arbroath.

V.

I do not think the words in Hab. ii. 2 can have the sense "that he who runs may read it." The only possible sense is "that he who reads it may run." The question is what does "run" mean? The only natural sense is, that he who reads it may run (in reading), *i.e.* read readily, easily, or *currently*, as the Germans say *geläufig*.

A. B. DAVIDSON.

BY THE REV. PROFESSOR A. R. S. KENNEDY, B.D., THE UNIVERSITY, ABERDEEN.

II.

It is scarcely to be expected that Dr. Driver should be equally at home in every section of the Old Testament, or that each book in the Canon should have had the same amount of independent study bestowed upon it as the Professor has evidently devoted to the Pentateuch. In his treatment of Job, for instance, he follows in great part the capable guidance of Professor A. B. Davidson, of whom we have here and there almost unavoidable echoes, as of Professor Cheyne in the handling of Ecclesiastes; but generous acknowledgment is made in the preface of the labours of the author's predecessors. His readers, I feel sure, would have rejoiced if a somewhat fuller treatment could have been given to the Psalter,

In a field of such extent, even the humblest of our author's fellow-workers will find many points on which to differ from his conclusions. It may still be questioned, for instance, whether the southward advance of Sargon is not, after all, the more probable background of the great prophecy, Isaiah 10, 5-12, 6, or whether a care for the ancestry of David is really a sufficient *raison d'être* for the idyll of Ruth. As to Nahum, to take but one other example, the learned Professor is surely at fault when he thinks it "impossible to fix the date more precisely" than by saying that it falls between 664 B.C. as a *terminus a quo*, and 607 as a *terminus ad quem*. It is true that we may be able to determine "the date only within tolerably wide limits," but the limits given above may be confidently pronounced at least twenty years too wide, 626 B.C., the year of Assurbanipal's death, being, as I think I have shown elsewhere,¹ the real *terminus ad quem*.

Now, as to this book, we find that down to a comparatively recent date the all but unanimous opinion of Jewish and Christian scholars was that we have here an "ancient" work.

sins and follies of his earlier years, and from the depths of a sad experience pronouncing the world's show: "Vanity of vanities, all is vanity." But with increasing knowledge of the Hebrew language and its historical development, and with the increasing conviction of a similar development of Hebrew thought, the difficulties in the way of the Solomonic authorship became more and more apparent. To begin with, the very name of the preacher, Qoheleth, seems incapable of explanation save as a grammatical anomaly which first appears in proper names *after the Exile* (as Sophereth and Pochereth, Ezra 2, 55, 57 = Neh. 7, 57, 59), and more frequently in post-biblical Hebrew.

It is, however, as I have just indicated, the double argument from the language and ideas of the book that has proved fatal to the Solomonic claims. "Linguistically," Dr. Driver tells us (p. 444), "Qoheleth stands by itself in the Old Testament," inasmuch as its vocabulary shows to a greater extent than any other book in the Canon affinities with Aramaic and post-biblical Hebrew. A glance at the list of such affinities as given in the commentary of Delitzsch, or of Dr. C. H. H. Wright, will convince every unbiassed student of the truth of the former scholar's words: "If the Book of Qoheleth be of Solomonic origin, then there is no history of the Hebrew language."

The attention of scholars has recently been directed anew to the linguistic peculiarities of Qoheleth by the inaugural lecture and subsequent papers of the new Professor of Arabic at Oxford on the original text of Ecclesiasticus. The language of Jesus ben Sira, whose date is *circa* 200 B.C., displays, he argues, a far larger admixture of neo-hebraic forms than any Old Testament book, and consequently a very considerable interval must be allowed between Ben Sira's book and the close of the Hebrew Canon. The question is one on which but few scholars are competent to pronounce an opinion. Professor Driver refers to it here in a footnote (p. 447, and again more fully on p. 483), in which he does not seem to lay much stress on his colleague's argument.

Not less convincing are the arguments from ideas expressed in the book. "The tone, the social and political allusions," according to Driver, "show that it is in fact the product of a far later age." For the illustration of this assertion the reader is referred to Driver's pages. It must suffice to give his conclusion. "The author of Qoheleth . . .

must have lived when the Jews had lost their national independence, and formed but a province of the Persian empire,—perhaps even later, when they had passed under the rule of the Greeks (third century, B.C.). But he adopts a literary disguise, and puts his meditations into the mouth of the king, whose reputation it was to have been the great sage and philosopher of the Hebrew race, whose observation and knowledge of human nature were celebrated by tradition, and whose position might naturally be supposed to afford him the opportunity of testing systematically in his own person every form of human pursuit or enjoyment" (pp. 441, 442).

I have not thought it necessary to bring forward the arguments formerly adduced in support of the Solomonic authorship, seeing that the latter has been abandoned by three such champions of critical orthodoxy as Hävernicks, Hengstenberg, and Keil.¹ It will also be sufficient to refer my readers to the standard commentaries for a vindication of the author, if such is needed, against the exploded charge of being guilty of a "pious fraud."

Another conspicuous illustration of the abandonment of the literary "traditions of the elders" is found in the judgment of critics regarding the authorship and date of the Book of Daniel. On this point so cautious and fair-minded a critic as the late Professor Riehm of Halle writes thus in his posthumous Introduction:—"That Daniel is not the author of the book which bears his name belongs, like the authorship of Deuteronomy and Second Isaiah, to the most assured results of criticism" (*Einleitung*, vol. ii. p. 298). Canon Driver's chapter on Daniel (chap. xii. pp. 458-483) I consider one of the most careful and finished pieces of scholarly criticism to be found in recent theological literature; and being complete in itself may be confidently recommended to any one wishing to inform himself of the author's method and standpoint, and to judge for himself of the excellence of the "Introduction" as a whole.

Now, as to the authorship of Daniel, we find that modern scholars are almost, though not quite, as unanimous as in the case of Ecclesiastes in regarding the admitted claim of the book itself to be written by the historical Daniel of the Exile, as

¹ But not by Keil's English translator. See his *Introduction to the Old Testament*, vol. i. pp. 512-529. This, however, was more than twenty years ago!

nothing more than a transparent literary device. An excellent summary of the reasons for this conclusion will be found in the chapter already named. These fall—as we have seen to be the case with similar investigations regarding the Pentateuch and Ecclesiastes—under the two general heads of (1) the language, and (2) the contents of the book, to which are added in the case of Daniel (3) certain considerations of a more general nature, which Dr. Driver rightly places in the foreground. Of these last, the most important, perhaps, is “the position of the book in the Jewish Canon, not among the prophets [as in our English Bibles], but in the miscellaneous collection of writings called the *Hagiographa*, and among the latest of these, in proximity to Esther” (p. 467). The upholders of the traditional view of the authorship of the book have never been able to give a satisfactory explanation of the separation in the Jewish Canon of the Book of Daniel the prophet from those of his fellow-prophets of the Exile, Jeremiah and Ezekiel. With regard to language, the Book of Daniel, as is well known, is written partly in Hebrew and partly in Aramaic. But “the Hebrew of Daniel resembles not the Hebrew of Ezekiel, or even of Haggai and Zechariah, but that of the age *subsequent to Nehemiah*” (p. 474); while the “Aramaic of Daniel is a *Western* Aramaic dialect of the type spoken in and about Palestine.” How, on the traditional theory, can these facts be explained? Or how explain the presence, I do not say of the Persian words—although these also are a serious difficulty—but of at least three undoubted Greek words in a book presumably written in the sixth century B.C. On this point I shall quote but a single sentence from Driver’s book; it may serve at the same time as one instance out of many that might be given of his skill in gathering up in a few happy phrases the results of a long and technical argument. “The verdict of the language of Daniel is thus clear: the *Persian* words presuppose a period after the Persian empire had been well established; the Greek words *demand*, the Hebrew *supports*, and the Aramaic *permits*, a date *after the conquest of Palestine by Alexander the Great* (B.C.[?] 332).”

There still remains the third and last category of objections to the author of Daniel being a contemporary of the events recorded, namely, those presented by the contents of the book itself. One or two illustrations must suffice. One of the most striking of these is the peculiar meaning of a guild

or caste of wise men attaching to the term “Chaldeans” in chaps. 1, 4, 2, 2, and elsewhere. What, for instance, would the future historian of the Victorian age make of a paragraph like the following in the Court Circular?—“Yesterday the members of Her Majesty’s Privy Council, the bench of Bishops, the Fellows of the Royal Society, *and the English* had an audience of the Queen at St. James’s Palace. Addressing Her Majesty *in French*, the English said: ‘Vive la reine,’” etc. Now this is on all fours with the report by a presumed contemporary of an incident at the court of Nebuchadnezzar (Dan. 2, 2 ff.)!

But more serious still for the fate of the traditional view is the representation, on the one hand, of Belshazzar as the *son of Nebuchadnezzar*, and as the *last king* of Babylon; and, on the other hand, of Darius, the Mede, as the *captor of Babylon and first king of the new dynasty*. Now, if any fact of ancient history is more certain than another, it is, as we now know from contemporary documents, that Belshazzar was the son of *Nabonidus*, who was himself the last king of Babylon, and survived the peaceful entrance of the Persian troops into his capital. Nor is it one degree less certain that it was Cyrus, “king of Anshan . . . son of Cambyses,”¹ who put an end to the empire of Babylonia, and who had already filled, and was still to fill, an undivided throne. The only natural explanation of these difficulties is that we have, in the Book of Daniel, a later tradition, which, as the manner of tradition is, has omitted the links between Nebuchadnezzar and Belshazzar, and has confounded the latter with his father, and Cyrus the Great with his kinsman and successor Darius Hystaspis.

One other remarkable feature, finally, of the contents of Daniel may be noticed, which will be found to suggest a likely date for the book in its present form. I do not refer to the fact, otherwise remarkable enough, that the predictions of the book “are out of harmony with the analogy of prophecy” elsewhere, but, to this other fact, that while down to the period of the persecution of the Jews by Antiochus Epiphanes “the *actual* events are described with surprising distinctness, after this point *the distinction ceases*; the prophecy either

¹ The most recent and trustworthy translations of the cylinders of Nabonidus and Cyrus, giving their respective accounts of the fall of Babylon, will be found in Schrader’s *Keilinschriftliche Bibliothek*, vol. iii. pt. ii., 1890.

breaks off altogether or merges in an *ideal* representation of the Messianic future." Of this feature, too, the traditional theory has no satisfactory explanation to offer. The conclusion of the whole matter, therefore, is that there is practical unanimity among recent critics as to the date of the book. It is a product of the period of Antiochus' persecutions, more precisely of "their beginning [*circa*, 168-167 B.C.] when [its] message of encouragement would have a value for the godly Jews in the season of their trial" (p. 478).

I had hoped to deal in the same way with the reasons for another of "the most assured results of criticism," namely, the attribution of the last twenty-seven chapters (40-66) of our present Book of Isaiah to an unnamed prophet of the Exile, a "Second Isaiah," not inferior in spiritual power and prophetic genius to the son of Amoz. But space fails me for a worthy treatment of this important question, which is the less to be regretted as a sufficiently exhaustive discussion of the subject has now been for some time in the hands of the English student, in our author's indispensable volume, *Isaiah, his Life and Times, and the Writings which bear his Name*. It may not be superfluous, however, to add that, in his later work, as in his earlier, Dr. Driver assumes the unity of Second Isaiah, as do Professors Delitzsch and Riehm. In a subsequent edition we shall look, as in the case of the Psalter, for some reference to recent studies on this point, such as

those of Professor Cheyne¹ and the Rev. G. A. Smith.²

It does not fall, happily, within the scope of these articles to pronounce on the larger question, which is at this moment agitating the Churches in this country and America, as to the bearing of these and other results of the higher criticism on the foundation-truths of the revelation of Jesus Christ. But for those of weaker faith, a short meditation may be recommended on the lessons of the past. Where is the catastrophe it was so confidently predicted would overtake Christianity, on the rejection of the Hebrew vowel points as modern and uninspired? Or, to come nearer our own day, is the Epistle of the Hebrews one whit less honoured in the Church, or one whit less profitable for doctrine and for instruction in righteousness, now that its Pauline authorship is practically abandoned? What man of faith, finally, now fears to accept without reserve the well-established inductions of our geologists and our physicists? And so it should be with the results of a competent and reverent Old Testament scholarship when, but only when, these results are obtained by the same methods of scientific induction. For so the Spirit of the God of truth is now, as always, guiding His Church "into all the truth" (John 16, 13).

¹ *Encyclop. Brit.* (9th edition), art. "Isaiah;" *Jewish Quarterly Review*, July, Oct. 1891.

² *Isaiah*, vol. ii.

A Problem in the History of the Septuagint.

BY THE REV. GEORGE FARMER, A.K.C., VICAR OF HARTLIP.

I INVITE the consideration of the following remarks as to the Septuagint and the Egyptian versions of the Old Testament.

In B.C. 588, a migration of Jews to Egypt took place under Johanan, the son of Kareah (2 Kings xxv. 25, 26; Jer. xli. xlii. xliii.), and settled at Tahpanhes. The colony was apparently a great sufferer by the Chaldean invasion, and some of the survivors returned later on to Judæa. This was 256 years *before* the Greek invasion of Egypt.

In B.C. 332, Alexander the Great founded Alexandria, and some of his new colonists were Jews.

In B.C. 312, Ptolemy I., after taking Jerusalem, led a colony of Jews to Egypt.

In (about) B.C. 285 (according to the best authorities), the Pentateuch portion of the Septuagint was produced at Alexandria. The Jews in Egypt had become so Hellenized that the Hebrew copies of the Law were of no use to them. Certainly this was the case among the Hellenists at a little later date.

Even if the Septuagint was the result of a royal command, and not of a popular need, at least it supplied that need among Greek-speaking Jews. Yet this need had arisen in fifty years, while 256 years had not produced a need for an *Egyptian*

version among the Egyptian-speaking Jews. At least, no record of such a version appears to exist.

But if (stating a hypothesis) such an Egyptian version ever existed, two things would be probable.

Firstly, traces of it would be found in one of the Coptic versions (Memphitic, Sahidic, Bashmuri) now extant. *Secondly*, the Septuagint itself *might* at least have been influenced by it. The occurrence of Coptic words and of local traditions in the Septuagint might thus be accounted for, and also the dislocation of Jeremiah's prophecies.

My main point is, that the usual statement that the Coptic versions of the Old Testament were made from the Septuagint requires proof. The New Testament portion of the Coptic Bible has no doubt been properly edited and examined, but the Old Testament portion appears to be little known.

I add a list of the various editions and their dates as far as they are known to me, but probably there are others.

Pentateuch, by Wilkins, . . .	1731	Memphitic.
Psalms (at Rome), . . .	1744	"
Minor Prophets, by Tattam, . . .	1836	"
Job, by Tattam, . . .	1846	"
Major Prophets, by Tattam, . . .	1852	"
Daniel, by Bardelli, . . .	1849	"

Fragments also have been published by Münster, Mingarelli, and Zöega. The Thebaic and Bashmuri versions have not been touched in their Old Testament portions except in the most fragmentary way.

And even if all these versions are (as *usually* stated) from the Septuagint, some of them are probably far older than the old Latin, and therefore their value for Septuagint criticism must be greater.

I should gladly receive any information or suggestions on this important field of study.

David's Religion and David's Morality.

BY THE REV. PRINCIPAL G. C. M. DOUGLAS, D.D.

You call attention, p. 99, to Mr. Vince's interesting observations about David, how he was inspired by God in spite of gross defects in his morality, which

we have no right to deny or to palliate. At the same time there are many who deal with his faults as if it were absurd to speak of him as an eminent saint, which I believe that Scripture declares him to have been. May I, therefore, supplement Mr. Vince's statements, as I daresay he would not object to do. (1) Scripture is meant for our spiritual benefit; and its biographies lay bare the worst backslidings of eminent saints, even "without a hint of disapproval," like Noah's drunkenness and Lot's incest. David's most blameable acts seem to me to have been committed in such times of backsliding; either when he was sinking in the lowest ebb of his fortunes, as during the persecution at the hand of Saul; or at his point of highest success, when he was triumphing over the great heathen combination whose aim was to destroy him and Israel with him. We have the principal account of this (not without side-lights elsewhere) in 2 Samuel viii., in which there is the record of his cruelty to the Moabites, with which Mr. Vince deals; and perhaps similar cruelty to the Ammonites, chap. xii. 31, brings us to the completion of his triumph; while his adultery and its attendant sins were between these two cruel acts. (2) Yet these do not appear to have been the acts of a cruel *individual*, but to have been part of a cruel *policy* adopted by him as king. This does not make him less guilty, I suppose; but it raises the question, Is there evidence that the policy of Christian nations is clearly ahead of his? I hope that many of your readers agree with me that our own beloved country, in spite of all that is admirable in its policy, has blots as dark in the opium wars with China, and the deterioration of the people of India by opium and drink. (3) I am inclined to believe that there were causes which would explain, possibly would go far to justify, what we are apt to think acts of indefensible cruelty. David surely had no disposition to be hard on the Moabites; for, during part of the persecution by Saul, it was to the king of Moab that he entrusted his own parents. And Shobi, the brother of the king of the Ammonites with whom David had dealt so severely, appears to have been satisfied with his conduct, since he was one of those who came voluntarily and provided for David's wants when he was at the last extremity, in consequence of the revolt of Absalom, 2 Samuel xvii. 27-29.

Expository Papers.

Isaiah i.

THE prophets are God's storm signals. This was a crisis in Israel's history. Mercy and judgment had alike failed. The mass of the people had become more hardened. Judgment alone had now become the only real mercy. The prophet was sent to make a last appeal; to warn of judgment.

This chapter often too truly descriptive of God's children; full of meaning and instruction for all times. Divides into four parts:—

I. *The Charge*.—They have proved *unnatural* children. Have disowned their Father. Have failed to meet the claims due from them. Have frustrated the purpose of their national existence. Have, as a nation, wholly abandoned themselves to sin.

In spite of exceptional privileges, they have lowered themselves beneath the level of the brutes. Nature witnesses against them, and puts them to shame.

II. *The Defence*.—The prophet imagines them to point to their temple services,—so regular, elaborate, costly,—in proof that their natural relations to their Father have been maintained.

But this common self-delusion is disallowed, exposed, repelled. Their religion was deeply hypocritical, their worship was but in appearance; false and hollow.

Not ritual, not laborious costly worship is required, but sincerity of heart, integrity of purpose, rightness of mind. Acceptable religious observance must be the spontaneous expression of an inward religious life.

III. *The Offer of Mercy*.—But the day of grace is not even yet past. One last attempt is yet made to arouse the sleeping spiritual sensibilities of the nation by the offer of pardon. But last appeals of mercy are effectual only where they produce thorough conviction of sin and sincere abandonment of it. Reconciliation is possible only upon amendment.

God ever speaks, first, to the reason, conscience, heart, and only when that fails proceeds to threatening and judgment.

IV. *The Threat of Judgment*.—Fire alone can now effect the change desired. God will so deal

with them as to compel thought and reformation. God cannot be escaped, evaded. He is as truly merciful in threatening as in offering pardon.

The nation shall be purged, yet not destroyed. Evil shall be consumed. But those who, like gold, can stand the fire and come out purified shall be the nucleus of an ideal society, and remodel the national life.

All social amendment has its roots in complete purification of individual hearts.

The prophet's dream was never realised. Yet it was not therefore wasted. It was an ideal, an inspiration to the good in after ages. It will one day be realised through the gospel.

LLOYD ROBINSON.

Wirksworth.

Isaiah i. 4.

NOTE on קדוש ישראל: the Holy One of Israel; that is, "He who shows Himself holy in Israel."—*Cheyne*.

The meaning of the root of קדוש is uncertain. Oehler in his *Old Testament Theology*, vol. i. § 44, derives the word from the root קדש, whose meaning, he says, is "enituit, splendid breaking forth." The Holy One of Israel would thus correspond to "the Light of Israel."

The traditional etymology is, however, probably the correct one; and the traditional meaning assigned to the root the right one. It is that of separation, distance, apartness. The original idea of holiness was not positive as with us, but negative. Whatever was taken from common and profane use, whether places, persons, or things, and dedicated to worship and religion, was holy. Thus holiness did not involve moral attributes or perfections, but rather physical condition, *eg.* קדש and קדשה, one consecrated to immoral purposes. See an interesting exposition in Robertson Smith's *Prophets of Israel*, Lect. V.

1. When holiness was ascribed to God, it did not describe Him as possessed of a wealth of moral attributes and perfections, but emphasised His superiority, sublimity, uniqueness (Isa. xl. 25, lvii. 15). It described Him as absolute, self-existent, infinite; as possessing in His own person perfec-

tions and powers, sufficient and satisfying fellowship and joy.

2. Certain scholars see in holiness, when ascribed to God, the expression not only of His splendour and uniqueness, but more especially of His condescending grace and favour to men; the expression not only of His retirement from the world, but the revelation of Himself to it; and His gracious choice of a people to be His own (Ps. ciii. 1 and 13; Hosea xi. 8).

3. Christ's view of the Divine Holiness.

"The holiness of the Rabbinical God was purely negative, consisting, like that of the Pharisees, in keeping aloof from the evil. Jesus ascribed to God a holiness of an essentially different character, by representing love as His most prominent moral attribute, thereby transforming the idea of holiness" (Bruce's *Kingdom of God*, third edition, p. 211).

Christ taught, further, that a man to be holy must be like God in His impartial love to all—good and bad. That charity is the true sanctity is taught by Christ especially in the parable of the Good Samaritan.

T. B. M'CORKINDALE.

Meigs.

•• Better. ••

IN THE EPISTLE TO THE HEBREWS.

THE outline of a series of addresses might be found in one of the leading features of this letter, *i.e.* the contrast between the old and new worked out by the writer under the word "better." We find—

- I. The Son better than the angels (i. 4),
having a more excellent name.
- II. The less is blessed of the better, vii. 7.
- III. The better hope, vii. 19.
- IV. The better covenant, vii. 22, viii. 6.
- V. The better promises, viii. 6.
- VI. The better sacrifices, ix. 23.
- VII. The better and enduring substance, x. 34.
- VIII. The better country, xi. 16.
- IX. The better resurrection, xi. 35.
- X. The better thing for us, xi. 40.
- XI. The blood that speaketh better things, xii. 24.
To these might be added—
- XII. The better things that accompany salvation,
vi. 9.

R. P. ANDERSON.

Kirkcaldy.

Hebrews ii. 9.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσῃται θανάτου.

In this passage I do not think Bishop Westcott's translation and explanation can be maintained. He translates: "But we behold Him, who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste of death for every man." This involves a manifest *hysteron-proteron*. It makes the writer state that Jesus was crowned with glory and honour *because* of the suffering of death, *that* by the grace of God He should taste of death for every man. If He was "crowned with glory and honour because of the suffering of death for a particular end, that end could not have been His "tasting of death for every man," because he had already been crowned with glory and honour on account of that very tasting of death.

But the passage disentangles itself at once, if we have recourse to the less common but thoroughly well-established prospective signification of *διά*, "for the purpose of." We find *διά* in that sense in Rom. v. 25, with the more common sense immediately preceding it: "Who was delivered up *because of* our transgressions, and was raised *for the purpose of* our justification." In Thucyd. iv. 41, a particular question is asked for the purpose of hurting another man's feelings—*δι' ἀχθήδονα*. Two other passages are quoted by Arnold in illustration: Thucyd. iv. 102, *διὰ τὸ περιέχειν αὐτήν*, "for the purpose of enclosing it;" and v. 53, *διὰ τὴν ἔσπραξιν*, "for the purpose of the exaction." In Æsch. Ag. 698, *δι' ἔριν αἱματόεσσαν* can only mean that the Achæans crossed the Ægean "for the purpose of bloody strife." In Rom. xi. 28, we have the retrospective and prospective senses of *διά* in the same sentence. "As concerning the gospel, they are enemies for your sakes (*δι' ὑμᾶς*, prospective); but, as touching the election, they are beloved for the fathers' sakes" (*διὰ τοὺς πατέρας*, retrospective). The difference between the two senses is not, however, nearly so marked as in Rom. v. 25, above quoted.

I feel, therefore, that
"But we do beh

little lessened below angels for the purpose of the sufferance of death, crowned (and remaining crowned) with glory and honour, that by God's grace He might taste of death on behalf of every one." Jesus was made lower than the angels in order that He might be capable of suffering death at all, and was permanently crowned with [moral] glory and honour, that the virtue of His death might be universally applicable. *Moral* glory and honour, comp. 2 Cor. iii. 8-11. Also Rom. viii. 30: "Whom He justified, them He also glorified."

It is outrageous in this passage to convert, as so many commentators do, the past into the future, and explain, "Whom He justified, them He also *will* glorify." We may also properly cite John i. 14: "And the Word became flesh, and made abode among us (and we beheld His glory, glory as of an only begotten Son from a Father), full of grace and truth." 2 Cor. iii. 7-11 bears also, though less directly, upon the same point.

A. H. WRATISLAW.

Southsea.

A Short Survey of the Season's Gift-Books.

IN the matter of gift-books, the one difficulty is the choice. Those who must have them are there, and the books are there—both in plenty; but how is the right person to be conducted to the right book? Reviews are useless. The very idea of a solemn review of a boys' story-book is absurd; the inevitable sameness of even a column of such reviews is bewildering and fruitless. There are two persons who must be considered—the person who gives and the person who gets. The former may do all the consideration, but he must consider both: himself as to price and tone, the person who is to get it as to sex and age. In the following list these things are borne in mind. Not only are the books arranged according to price, but volumes at the same price are arranged according to merit—character, interest, and outward appearance being carefully weighed together.

Books published at 6s.

G. A. HENTY—The Dash for Khartoum (Boys).—*Blackie.*

G. A. HENTY—Red Skin and Cow-Boy (Boys).—*Blackie.*

Books published at 5s.

E. EVERETT-GREEN—The Church and the King.—*Nelson.*

MRS. E. R. PITMAN—Lady Hymn-Writers.—*Nelson.*

R. LEIGHTON—The Pilots of Pomona (Boys).—*Blackie.*

G. A. HENTY—Held Fast for England (Boys).—*Blackie.*

Books published at 3s. 6d.

ANNIE S. SWAN—Who shall Serve?—*Oliphant.*

H. JOHNSTON—Kilmallie.—*Ward & Downey.*

A. E. BARR—She Loved a Sailor.—*Clarke.*

D. LAWSON JOHNSTONE—Richard Tregellas (Boys).—*Oliphant.*

E. D. ADAMS—Comrades True (Boys).—*Oliphant.*

E. MANVILLE FENN—Brownsmith's Boy (Boys).—*Blackie.*

Books published at 3s.

SARAH TYTLER—Girl Neighbours (Girls).—*Blackie.*

HARRY COLLINGWOOD—The Rover's Secret (Boys).—*Blackie.*

Books published at 2s. 6d.

ANNETTE LYSTER—Hatherley's Homespuns (Girls).—*S.P.C.K.*

LOUISA THOMPSON—Gladys Anstruther (Girls).—*Blackie.*

Books published at 2s.

A. C. HERTFORD—Molly (Girls).—*Oliphant.*

MARY BELL—Sweet Charity (Girls).—*S.P.C.K.*

ANNIE S. SWAN—Climbing the Hill.—*Blackie.*

GREGSON GOW—Brave and True.—*Blackie.*

Books published at 1s. 6d.

The Child's Pictorial (Annual Vol.).—*S.P.C.K.*

Faithful Words (For Old and Young).—*Holness.*

ROBINA F. HARDY—Polly (Girls).—*S.P.C.K.*

EVELYN EVERETT-GREEN—Sydney's Secret (Girls).—*S.P.C.K.*

W. G. FULLERTON—Gospel Pictures in Bible Stories.—*Passmore.*

Books published at 1s.

JAMES ELDER CUMMING—The Blessed Life.—*Drummond.*

The Dawn of Day (Annual Vol.).—*S.P.C.K.*

JESSIE M. E. SAXBY—Milestones.—*Oliphant*

ALICE F. JACKSON—Charlie.—*S.P.C.K.*

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The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. V. 3.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

EXPOSITION.

"*Blessed.*" Of the two words which our translators (A.V.) render "blessed," the one here used (*μακάριοι*) points more to what is *inward*, and so might be rendered "happy" in a lofty sense; while the other (*εὐλογημένοι*) denotes rather what comes to us *from without* (as Matt. xxv. 34: "Come, ye blessed of my Father, inherit the kingdom").—BROWN.

The word differs from that used in Matt. xxiii. 39, xxv. 34, as expressing a permanent state of felicity, rather than the passive reception of a blessing bestowed by another.—PLUMPTRE.

The commencement of this great discourse with these "Benedictions" or Blessings could not fail to remind the hearers of the "Blessings" pronounced by the great law-giver Moses (Deut. xxviii. 3-6). Thus they would observe that Jesus assumed authority like that of Moses (Matt. vii. 28, 29). They would also be led to contrast the promises of the gospel with those of the law.—WEBSTER AND WILKINSON.

"*Are.*" The "blessed," which with such gracious emphasis stands first, has not, down to verse 11, either "are" or "shall be" or any verb at all joined to it, although the translation gives the sense correctly enough—"Blessed *are*." It is a simple proclamation: Blessed! They are now immediately blessed, and shall be ever more and more unto perfection.—STIER.

"*The poor in spirit.*" All familiar with Old Testament phraseology know how frequently God's true people are styled "the poor," "the needy," or both together, as in Ps. xl. 17, Isa. xli. 17. The explanation of this lies in the fact that it is generally "the poor of this world" who are "rich in faith" (James ii. 5); while it is often "the ungodly" who "prosper in the world" (Ps. lxxiii. 12). Accordingly, in Luke (vi. 20, 21) it seems to be this class—the literally "poor" and "hungry"—that are specially addressed. But since God's

people are in so many places styled "the poor" and "the needy," with no evident reference to their temporal circumstances (as in Ps. lxxviii. 10, lxxix. 29-33, cxxxii. 15; Isa. lxi. 1, lxvi. 2), it is plainly a *frame of mind* which those terms are meant to express. Accordingly, the Authorised Version sometimes renders such words "the humble" (Ps. x. 12, 17), "the meek" (Ps. xxii. 26), "the lowly" (Prov. iii. 34), as having no reference to outward circumstances. But here the explanatory words "in spirit" fix the sense to those who in their deepest consciousness realise their entire need. This self-emptying conviction, that "before God we are void of everything," lies at the foundation of all spiritual excellence, according to the teaching of Scripture. Without it we are inaccessible to the riches of Christ; with it we are in the fitting state for receiving all spiritual supplies (Rev. iii. 17, 18; Matt. ix. 12, 13).—BROWN.

It is not poverty, absolutely considered, over which the Saviour pronounces His benison. It is *poverty in relation to the spirit*. But yet, not poverty in genius and learning, as Fritzsche strangely supposes. Neither is it that voluntary outward poverty which has been so highly lauded by Roman Catholic expositors and theologians. The Saviour's idea is altogether different. It is admirably expressed by the old expositor, Blair: "Blessed are they who have withdrawn their minds, hearts, and affections from this world, and have set them on heaven; so that if they are outwardly poor, they are contented; and if outwardly rich, they set not their heart upon their riches, but are humble and modest and diligent seekers of God."—MORISON.

"*For theirs is.*" "Is," not "shall be": partial present possession, and a right to perfect future possession.—GODET.

Observe in all the beatitudes the symmetrically emphatic position of "theirs," "they": *it is just they who*.—MEYER.

"*The kingdom of heaven.*" The phrase is used by St. Matthew about thirty times, and by him only among the New Testament writers. In the Greek the form is plural, "the kingdom of the heavens," probably as an equivalent for the Hebrew word, which was dual in its form. The name, as descriptive of the kingdom of the Messiah, had its

origin in the vision of Daniel (vii. 13), where the kingdom of "one like the Son of Man" is contrasted with those of earthly rulers. To Gentile readers—to whom the term would convey the thought of the visible firmament, not of the invisible dwelling-place of God—the term might have been misleading, and therefore in the Gospels intended for them, "the kingdom of God" (which occurs sometimes in St. Matthew also) is used for it. It is probable that both terms were used interchangeably by our Lord.—PLUMPTRE.

By a kind of divine irony the unsought reward is the most diverse from the character that wins it: the least ambitious shall have the prize of the most ambitious.—CARR.

METHODS OF TREATMENT.

I.

THE GOSPEL OF SUFFERING.

By the Rev. Principal H. Wace, D.D.

He opened His mouth, and the first word He uttered was of blessing. "Blessed," He said, "are the poor in spirit," and the same word is nine times repeated. Must it not have fallen on the eager ears of that multitude like rain on the thirsty ground? He had already healed many of them; many were still waiting to obtain relief. An immense expectation had been aroused in their souls—an expectation of unlimited deliverance and unstinted bounty. They came in multitudes looking for blessing, and "blessed" was the first word they heard. How are the blessings to be conferred, and upon whom?

They are to be obtained only through endurance of the very sorrows and sufferings from which the multitudes may have hoped that they were to be delivered. "Blessed are the pure in spirit. . . . Blessed are they that mourn." He has just been proving to them how vast were the powers of the kingdom of heaven, how precious its blessings, and now He tells them that He has not come to relieve them of the burden which the best men had borne in past times, but to call upon them for a continued and patient endurance of similar persecutions.

And yet He is no stern moralist who bids them be content with poverty and sorrow. His miracles are the outflowings of a deeply sympathetic heart.

The spirit of these miracles is expressed by St. Matthew in the chapter which follows the Sermon on the Mount, where He says that "when the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

This was the grand paradox of our Lord's teaching, which the men of His day could not understand, and which led in great measure to His ultimate rejection. While He raised among the multitudes the highest expectations of the gifts He could bestow, He told them that the bestowal of those gifts cannot be continued, and that they must be content to follow Him in humiliation, in weakness, and it may be in suffering.

It has not less been its chief difficulty since. It is the chief difficulty which men feel with respect to the whole Divine dispensation of the world. Why has not the gospel blessed mankind? Why are there miseries in the world at all?

When we bear in mind what has been said of the intense sympathy which prompted our Saviour's words and acts, we cannot but be assured that the law which He thus laid down is only enforced because it is essential to the full development of our nature, and to the complete realisation of the blessings He desires to bestow upon us. He will not abolish that primary constitution of human nature, that all its happiness depends upon obedience to the moral and spiritual laws ordained for it, and that physical blessings can only be granted to moral and spiritual righteousness.

And, more than His word, He has given us the assurance of His own example. For "it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings."

II.

THE BLESSED POOR.

By the Rev. William Hubbard.

In the Bible the word "poor" is sacred. It is one of the holiest words in the Holy Book. It is, I think, never used in a bad or depreciatory sense, nor as a term of reproach and contempt. Christ Himself, being rich, became poor. And the

crowning proof of His Divine Sonship was found in the fact that "the poor have the gospel preached unto them."

We have caught poverty at a different angle. We are shocked at its dirt and rags and misery. But these things are not inseparable parts of it. They indicate vice and depravity rather than poverty. The grandest men have felt it neither a hindrance nor an evil.

But are the poor, simply because they are poor, the possessors of God's kingdom? Some have thought so. And the scoffers have used it as a taunt and a gibe. The Emperor Julian, writing derisively of the Christians of his day, said that he only wished to confiscate their goods in order that, in the character of poor men, they might enter the kingdom of heaven. But history refutes the interpretation. The monastic orders turned their "vow of poverty" into the means of accumulating vast wealth. And experience refutes it. There are poor who are utterly unblest.

"Blessed are the poor *in spirit*." The added words do not take the literalness out of the text; rather do they put life into it. According to St. Luke's report, "Blessed are the poor;" and it is true; but not absolutely of itself. We are not left with the dead fact of poverty, as if men were raised by the fewness of their pence, and lost by the number of their pounds. But the spiritual, as we see in St. Matthew, leaps out from the literal, like lightning from the dense cloud; and then apparently, as in St. Luke, returns to it again.

When a man knows everything, nothing remains for him to learn; when he is full, he has room for no more. The greatest secret a man can find out is that he knows very little; it is the most helpful, and also the most hopeful. He is poor in spirit then, and will soon enter upon a kingdom. "Blessed are the poor in spirit, for theirs is the kingdom." With the man of science it is the Kingdom of Nature, and is he not reverent and silent in the presence of the great mistress?

But with the man of God it is the Kingdom of Heaven. The poor in spirit, those to whom God is all, and who, without Him, feel that they have nothing, and are nothing, theirs is the Kingdom of Heaven.

ILLUSTRATIONS.

As we look back over the measureless ages, beyond the beginning of human history, beyond the first mute period of primitive man, beyond the beginning even of animal life, to the first appearance of the first blade of vegetation upon the earth, or further even still,—when we look back over this to us practically infinite series, we see one broad stream of tendency continually asserting itself. There is a struggle for existence; the weakest perishes, the strongest and fittest survives. So comprehensive is this law that it seems a pardonable exaggeration to suppose that no other law existed beside it; so fixed and rooted that it extends not only to man, but to animals; not only to animals, but to vegetation, if it stops even there. We see this one constant inevitable law,—so broad in its grasp upon space, so immense in its reach over time,—and then we see a figure as of a simple Galilean peasant, surrounded by a number of peasants and fishermen like Himself. He opens His mouth to speak to them; and His first utterance is, as it were, to fling down defiance to this seemingly omnipotent principle, to meet it with a flat contradiction, to revoke its decision, and to pronounce a solemn blessing on the one character of all others that it had not pronounced blessed: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Surely there is a divine audacity here!—W. SANDAY.

I ONCE heard a man, addressing an out-of-doors crowd, read these words from a small New Testament which he held in his hand, and having read them, he put on a wise look, and said: "You hear that! What do you think of a religion that has for one of its beatitudes base-spiritedness, and whose founder inculcates cowardice and meanness as virtues?"—W. HUBBARD.

"POOR in spirit." heard a shrewd man not long ago, speaking of a smart lad apprenticed to him, say, "He is just a little too clever at present. I cannot teach him anything. I mean for a short time to let him teach me. I think that will bring him round as quickly as anything." So this full-grown experienced man had resolved to wait till the over-conceited boy had taken a lesson or two in poorness of spirit, in the hope that then he would be able to do somewhat with him.—W. HUBBARD.

It is plain enough that the lesson which is here intended to be conveyed is the same in substance as that which He conveyed afterwards to His disciples, when He took a little child and set him before them, and told them, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." The condition of entrance was this kind of conversion, to assume a childlike character. It is true, of course, that the childlike character takes in more than humility. It is impossible to suppose that our Lord altogether left out of sight of childhood. But, to show that our Lord upon the grace

THE interpreters who have held that literal poverty is here enjoined have not been altogether wrong, nor have those who hold that it is spiritual poverty alone been altogether right; although, of the two, the latter are the better guides. It would not be fair to say the truth lies between them, so making them equal; for the literalists do misinterpret, and their doctrines end in grave practical error and evil. The truth is that it is in this text, as it is with so much that Christ spoke to us, the seen trembles over into the unseen, there is a passing to and from. The time shall come when the spiritual shall remain alone; but for the present the temporal may be requisite to complete for us the spiritual, and make it a possession that cannot pass away.—W. HUBBARD.

IT was not a theologian, but a president of the Royal Society, who said not long ago, with reference to the improvement of the condition of the poor, that "it would be of no avail to improve them from the outside alone, unless you could improve them from the inside also."—H. WACE.

THE poor in spirit, vacant of self, waiting for God, conscious of a poverty that only the Divine indwelling can change into wealth, feeling, like the wondrous beggar in Martensen's *Meister Eckhart*, that they "would sooner be in hell and have God, than in heaven and not have Him," are already citizens; theirs is the kingdom of heaven."—A. M. FAIRBAIRN.

THERE was a story in old times told of a severe cynical philosopher visiting the house of one who was as far his superior in genius as in modesty. He found the good philosopher living in a comfortable house, with easy-chairs and pleasant pictures round him, and he came in with his feet stained with dust and mud, and said, as he walked upon the beautiful carpets, "Thus I trample on the pride of Plato." The good philosopher paid no attention at the time, but returned the visit, and when he saw the ragged furniture and the scanty covering of the floor of the house in which the other ostentatiously lived, he said, "I see the pride of Diogenes through the holes in his carpet."—A. P. STANLEY.

"THEIRS is the kingdom." We live in it, and yet we look for it. We live in it as recognising the supremacy of a divine law, the rule of a divine sovereign, the constitution of a divine Church. We look for it, as we wait for *the redemption of our own bodies*.—B. F. WESTCOTT.

WHAT, then, are the signs by which our loyalty as citizens of the kingdom of God will be proved? Not any uniform which can be laid aside when we enter our secret chamber, not any watchword which we can learn by our easy tradition; but a character which clothes itself in deeds, a creed which is translated into a life. The citizen must, according to the measure of his powers, embody the notes of the kingdom. And "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Righteousness, peace, joy: these are the Christian translation of Equality, Liberty, Fraternity.—B. F. WESTCOTT.

The International Lessons.

I.

January 3.—Isaiah xi. 1-10.

THE KINGDOM OF CHRIST.

1. "A rod out of the stem of Jesse" (ver. 1). More clearly, "A shoot out of the stock (or stump) of Jesse." Jesse, that is the house of David, is likened to an oak. Cut it down and leave only the stump; yet that stump itself will throw out shoots and branches. Isaiah draws a contrast in this verse between the power of Assyria, which he likens to a forest of cedars, and Judah, which is as an oak. The cedar, being a species of pine, has no suckers, and if you cut it down it is destroyed for ever, the stump you leave simply rots away. But the oak gives forth shoots from its stock and it spreads forth its branches again. As Job puts it: "From the smell of water it will sprout, and bring forth boughs like a plant" (Job xiv. 9).

2. "And shall make him of quick understanding in the fear of the Lord" (ver. 3). The translation is difficult. This is only a hit at it. "Quick understanding" is literally

"smell" or "fragrance"; and Delitzsch translates, "The fear of the Lord is fragrance to him." Others turn it quite differently, and translate, "He shall draw his breath in the fear of the Lord." That is to say, the fear of the Lord will be the very air he breathes.

3. "The cockatrice" (ver. 8) should be the basilisk or the viper.

THIS prophecy, as beautiful in words as it is grand in idea, carries us back to the days when the great world-power was Assyria. Of all the kings of Assyria we know Sennacherib best, the king of whom Byron sang,—

"The Assyrian came down like the wolf on the fold."

This is the very king who is now abroad on a career of conquest, and is approaching the gates of Jerusalem. And Byron's description is perfectly true; for "the Assyrians," says Dr. Driver, "had no conception of benefiting or civilising the

nations which they conquered; their activity was a purely destructive one; their only motive was ambition and lust of dominion."

Already they have utterly destroyed certain nations. They will humble Judah, but not destroy her utterly. Isaiah looks out, and the masses of the invading host seem to him like the stately forests of Lebanon. He sees a hand go forth against them. "Behold," he cries, "Behold, the Lord, Jehovah of Hosts, lops off the mass of boughs with a crash of terror; and the tall of stature are felled, and the lofty are brought low; and He shall cut down the thickets of the forest with iron, and Lebanon shall fall through a Glorious One" (Isa. x. 33, 34). It is a full and a final overthrow.

Judah, too, shall be cut down. Because of her sins Assyria will be allowed to vex her. But (ver. 1) "there shall come forth a shoot from the stock of Jesse, and a Branch shall grow out of his roots."

Immediately the figure is dropped. The Branch becomes a man, and in verses 2-5 there follows a marvellous and most exact description of his character and the work he has to do.

As for his character, it is first of all said that "the Spirit of the Lord shall rest upon him." And then, just as a sunbeam passing through a prism is broken up into its colours, this Spirit of the Lord is seen in the man in six separate characteristics. The first pair, "wisdom" and "understanding," relate to the intellect; the second pair, "counsel" and "might," deal with the practical life; and the last pair, "knowledge" and "fear of Jehovah," tell of his direct relationship to God. Thus, the reality of the "resting" of the Spirit is known by the character of the man on whom it rests. But more than that; it confers a dignity upon him. We see at once that he is more than a man.

First, he is a King. And so his work is the work of a king (vers. 3, 4)—judging, ruling, protecting the poor and needy, and slaying the oppressor. Then he is more than an earthly king. This Branch, whom Isaiah sees come forth from the stock of Jesse, is altogether above man. There is a Divinity about him which cannot be concealed. On whom has the Spirit of the Lord ever *rested*, but on One, the Man Christ Jesus? The Spirit comes to *us*, but we will not let Him make His abode with us. And who but Jehovah, and the Son of the Father, can slay "*with the breath of His lips*"? It is a phrase, says Canon Cheyne, which "brings the king very near Divinity," for it is Jehovah alone who can say, "I have slain them by the words of my mouth" (Hosea vi. 5). Again, if the translation is right, "He shall draw his breath in the fear of the Lord," it certainly is, as Mr. Smith says, "a most

expressive definition of sinlessness—sinlessness which was the attribute of Christ alone." And, finally, what earthly king has ever made the "poor" and the "meek" his first and special care, except He who said, "Blessed be ye poor," "Blessed are the meek," and gave it as the proof of His Messiahship that to the poor the Gospel was preached?

That is the King. Then comes the picture (vers. 6-9) of the peace and prosperity of His kingdom. And what a picture it is! The pagan poets often sang of a Golden Age, but they never dared more or did it better than this. Their Golden Age, moreover, was in the unattainable past,—

"Those pure and happy times—the golden days of old."

Isaiah's is in the future, and it is not unattainable. Strange as it may seem that ever a time should come when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, . . . and a little child shall lead them," still we need not fear to hold by it. We need not fear to believe it as a literal fact of the future. Certainly it is a matter of faith. But there are aids to faith. For, first of all, this prophecy is divided into three parts. Part 1 (vers. 1-5) has already been fulfilled in the gift of Jesus the Christ. Part 3 (ver. 10), which describes the ingathering of the Gentiles into the kingdom of Christ, is now being accomplished. Surely, then, we may believe that part 2 (vers. 6-9) will yet be accomplished also.

But, in the second place, it is one of the "discoveries" of exact science in these days that the fierceness of the beast is somehow connected with the sin of man. Darwin tells us, as the result of his observation, that when man first enters a new country the animals show no dread of him; it is contact that creates wildness. (See the third illustration to this lesson.)

ILLUSTRATIONS.—1. Herodotus has a story of Croesus having threatened to destroy the men of Lampsacus "like a pine tree." They could not understand the simile, until an old man told them that of all trees the pine, when it is once cut down, never grows again, but utterly perishes.

2. The word translated "Branch" (ver. 1) is in the Hebrew *Netzer*. The word is said to be derived from a root which means "bright" or "verdant." And this agrees with the character of the valley in which the town of Netzer or Natsoreth (that is, Nazareth) stands. "The bushes and aromatic shrubs, and especially the brilliant wild flowers, take away from the bleakness of the landscape." It is from this title, then, *Netzer* or the Branch, that St. Matthew quotes when he says, "He shall be called a Nazarene" (Matt. ii. 23).

3. The relation between man and the lower animals is a subject which greatly needs to be handled. Scripture and science are coming very close together about it. Ever the children it could be made a lesson itself, and

interesting and instructive lesson it would be. It forms one of the very best sections of Mr. G. A. Smith's *Isaiah* (vol. i. pp. 188-194). Man, without sin, must have been on terms of mutual trust with the animals; then, as man sins more and grows more "savage" himself, the enmity between him and them increases; finally, when man is redeemed, the animals shall somehow share the benefits of his redemption. That, in a sentence, is the teaching of Scripture. And it is the teaching of experience and of scientific knowledge. Says Charles Darwin (see Smith, p. 191): "It deserves notice that at an extremely ancient period, when man first entered any country, the animals living there would have felt no instinctive or inherited fear of him, and would consequently have been tamed far more easily than at present." Again he says: "Quadrupeds and birds which have seldom been disturbed by man dread him no more than do our English birds the cows or horses grazing in the fields." The words put into the mouth of Alexander Selkirk will at once return to memory,—

"The beasts that roam over the plain
My form with indifference see,
They are so unacquainted with man,
Their tameness is shocking to me."

But Mr. Smith quotes the more nearly Isaianic lines of Burns to the mouse,—

"I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion
Which makes thee startle
At me, thy poor earth-born companion
And fellow-mortal."

II.

January 10.—Isaiah xxvi. 1-10.

A SONG OF SALVATION.

1. "In that day" (ver. 1). What day? No historical event has been agreed upon. It is probable that the poet's vision was not bounded, if it was even suggested, by any event. The day of the Lord is ever, the day of the Lord is now.

2. "Open ye the gates" (ver. 2), as in the 24th Psalm. But who makes the demand? Most likely God Himself, and the porters are the angels.

3. "Thou wilt keep him in perfect peace" (ver. 8). The translation is not easy. The R.V. gives other ways of it. But the A.V. is not far off the meaning. Notice "perfect peace" is in the Hebrew "peace, peace," the reduplication being for emphasis.

4. "For in the Lord Jehovah" (ver. 4). Literally, "for in Jah Jehovah." And the last phrase "everlasting strength," is literally "the Rock of Ages." Toplady's hymn takes its name and its idea from this phrase, which occurs only here, in the margin of the A.V.

THIS is a song. It is a song that might well be set to music. Indeed, some parts of it have been set to music in our day, and many of the children

will know the beautiful anthem, "Thou wilt keep him in perfect peace." It is a song that was composed for the people as they went to the House of God. For, especially on the great feast days, when the hour of service came, the people met and marched in procession to the temple, singing as they went just such a song as this.

It is a song of a city. That is the theme of it. But what is a city? Not simply a collection of inhabitants gathered together for trade and a means of living. In these days they would have much preferred to live in the country, for their trade was agriculture, and besides they loved the country best. But often they dared not. It was for protection they built cities and dwelt in them; for no man was safe in those wild times to live in the country. Men built and lived in a city to be safe. And so, an essential part of a city was a strong wall.

Therefore the song is first about the wall. Now the moment we hear the nature of the wall, and the name of its Builder, we understand that it is not a mere earthly city. You may *think* of Jerusalem, or you may think of York, or any other walled city you have seen. That may help to give your thoughts clearness; and no doubt the people who sang this song did think of Jerusalem first of all. But their thoughts rose beyond the Jerusalem whose wall was made of stone and lime. They sang of a stronger city than that. For the builder of the city is God, and the wall is Salvation. The strongest wall that ever man built may be beaten down, or time will crumble it away. But this city is for ever, and the might of man is powerless to shake its bulwarks. Long years after this, St. John saw a vision in the Revelation of a "great city, the Holy Jerusalem, descending out of Heaven from God." It was the same city. And we cannot do better, if we will understand it, than just to read St. John's description of it (Rev. xxi. 10-27).

Salvation is its wall. And what is Salvation? This is one of the great words of the Bible. It means, first of all, safety from danger without. That is of course the great purpose of a wall. And it is a glorious thing that they who dwell in the New Jerusalem are safe, really safe, from all the assaults of the outside world. For the first thing in Salvation is reconciliation with God, through the blood of the Lamb; so that He is no longer against us but for us; and then He that is for us is more than all that can be against us. And so this song goes on to describe the perfect safety of those who have entered the gates of the city; and even the complete *overthrow* of all the enemies without.

But that is only the half of Salvation. It also means safety from danger within. Now, every city needs to be secured not only from hostility without

but also from treachery within. So the greatest care is taken that they who enter this City are of the right kind. "Open ye the gates that the *righteous* nation, that keepeth the truth, may enter in" (ver. 2). We are not safe until we are saved from our own bad selves and our own troubled lives. What does St. John say?—"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27).

How is this part of Salvation gained? The song tells us that also. It is by trust. "Because he trusteth in Thee." And trust is leaning on the Lord. "Thou wilt keep him in perfect peace whose mind is *stayed* on Thee."

ILLUSTRATIONS.—1. "We have a strong city" (ver. 1). To this city—existent, immortal, and waiting to be revealed—you and I may belong, to-day. We *have* a strong city. You may lay hold of life either by the side of it which is transient and trivial and contemptible, or by the side of it which goes down through all the mutable and lays hold of eternity. As in some sea-weed, far out in the depths of the ocean, the tiny frond that floats upon the billows goes down and down and down, by filaments that knit it to the basal rock; and so the most insignificant act of our fleeting days has a hold upon eternity, and life in all its moments may be knit to the permanent.—ALEXANDER M'LAREN.

2. "Salvation" (ver. 1), The Hebrew is a pregnant word. The root meaning is width of space; the derived meaning may be as well "deliverance" as "liberty," or "a state of happiness" (A.V. Job xxx. 15, "welfare").—T. K. CHEYNE. The original sense of the word rendered "salvation" (as Arabic shows) is breadth, largeness, absence of restraint.—S. R. DRIVER. Isaiah's own name signifies, "the salvation of the Lord." It was thus, as he himself tells us, that he was a "sign and wonder in Israel from the Lord of Hosts." The constant burden of his preaching had been that though the heathen should rage for a while against Judah, though the tree of the chosen people should be felled to the root, God would yet have mercy upon it; the root should again put forth its shoots, "a remnant" should return and behold the "salvation of the Lord." His own name was as surely a token of forgiveness to repentant Judah as was the name of his son Shear-jashub, "a remnant shall return."—A. H. SAYCE.

3. "Trust ye in the Lord" (ver. 4). The literal meaning of the expression here rendered "trust" is to lean upon anything. As we say, trust is reliance. As a weak man might stay his faltering, tottering steps upon some strong staff, or might lean upon the outstretched arm of a friend, so we, conscious of our weakness, aware of our faltering feet and realising the roughness of the road and the smallness of our strength, may lay the whole weight of ourselves upon the loving strength of Jehovah.—ALEXANDER M'LAREN.

4. "The desire of our soul is to thy name" (ver. 8). An Arctic explorer was once asked, whether, during eight months of slow starvation which he and his comrades endured, they suffered much from the pangs of hunger? No, he answered, we lost them in the sense of abandonment, in the feeling that our countrymen had forgotten us, and were not coming

to the rescue. It was not till we were rescued and looked in human faces that we felt how hungry we were. So is it ever with God's poor and needy. They forget all other need, as Israel did, in their need of God.—G. A. SMITH.

III.

January 17.—Isaiah xxviii. 1-13.

PRIDE AND INTEMPERANCE REBUKED.

1. The first verse is not easily understood. It may be paraphrased in this way. "Woe to Samaria, the crown that the drunkards of Ephraim take pride in, the flower (already fading) that is her glorious adornment. Woe to Samaria which is on the rich valley of them that are overcome with wine."

2. "Behold, the Lord hath a mighty and strong one" (ver. 2)—the power of Assyria, which is God's instrument of destruction, though they know it not.

3. "As the hasty fruit before the summer" (ver. 4). Better, "As the first ripe fig before the summer" (R.V.). It is a homely (Dante-like, says Plumptre) simile the prophet uses. Samaria is ready to be snapped up by Assyria, as a man seizes the first ripe fig of the season and snaps it up, for it is very delicious.

4. "Them that turn back the battle to the gate" (ver. 6). These are the warriors; they are strong because they trust in God and are sure of victory, and they pursue the enemy even to their very gates.

THIS is the beginning of what Delitzsch calls Isaiah's Book of Woes. The "Book" runs from chapter xxviii. to chapter xxxiii., and each separate section of it begins with this word "Woe"!

Unlike the Song of last week's lesson, we can fix the date of this prophecy very closely. Ephraim, that is to say, the Northern Kingdom of Israel, founded by Jeroboam, is still standing, for the "Woe" is directed against it; but it is tottering to its fall. Now, Samaria fell in the year 722 B.C.; so that this prophecy must have been uttered very shortly before that date.

It is a "Woe," a message of sadness which the prophet is sent to deliver against the Northern Kingdom. With a few rapid strokes he pictures the beauty and fertility of the land of Ephraim, and the pride of the inhabitants in it. But its vineyards and fat oliveyards have proved a curse. The men and the women are drunkards. Therefore, the fertile fields will be swept with a hailstorm and a tempest—the all-destructive king of Assyria is at hand.

The Woe is upon Ephraim, but it is delivered in Jerusalem. It is against the drunken revellers of Samaria, but its lesson is really meant for the drunkards in Judah. See, says the prophet, for you cannot help seeing it, Ephraim is at the point of destruction. Drunken pride and drunkenness are the ruin of Jerusalem.

of others and the just judgments that come upon them,—immediately he turns upon themselves, and like another Nathan, points the finger, "Thou art the man." He does not spare. As the people, so are the priest and the prophet. And he hurls at them a torrent of words that baffle the translator's skill: "And these also reel with wine, and stagger with strong drink; priest and prophet reel with strong drink, they are swallowed up with wine: they stagger with strong drink, reel in vision, totter in pronouncing judgment."

Nor is he content with such plain and vigorous speech. Anticipating their reply, taking the words out of their mouths, and, one might say, mimicking their drunken hiccup: "I know your reply," he says, "Who is it that he is presuming to teach, and to whom does he come with his 'Message'? not to infants, but to us who are full-grown men, educated, and able to judge for ourselves. And what a 'Message' it is! 'Ki tsav la tsav, tsav la tsav; kav la kav, kav la kav; z'eir sham, z'eir sham—Bid and bid, bid and bid; forbid and forbid; a little bit here, a little bit there.'" Well, childish repetition, stuttering and stammering let it be,—and he retorts their very words, "charged with a new and terrible significance," upon themselves,—with the stammering lips and the foreign tongue of the Assyrian will I speak to you, as I am now speaking to Ephraim. I said, "There is a rest for you and a refreshing, but ye would not hear, so the message will still be, 'Ki tsav la tsav'—precept upon precept, line upon line—that you may be snared and taken."

Yes it is a Woe, and a terrible one. But it could not be a message by the hand of Isaiah if there were no relief nor hope of escape. Even here, even in the midst of the drunken revelries of Ephraim and of Judah, we find Isaiah's faith in the "Remnant" undimmed as ever. First, in vers. 5 and 6: "On that day shall Jehovah of Hosts be for a glorious crown and sparkling diadem to the remnant of His people." And again, we find the touch of tenderness that is never far away, in the recollections of the 12th verse, "He that said to them, There is rest, grant rest to the weary, and there is refreshing." How close they bring us to that most touching scene in the life of our Lord, when "He beheld Jerusalem and wept over it, saying, If thou hadst known, even thou!" Or again, where the words are even closer, and the time still more gracious, when He stood and cried, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." The "woe" and the "blessing," the "come" and the "depart," they are both emphatic in Isaiah, and they are both *most* emphatic in Christ.

ILLUSTRATIONS.—1. "Whom will he teach knowledge?" (ver. 9). What really angered these burly scorners was

that the prophet treated them as though they were children only just weaned, and not as masters in Israel, giving them the most elementary instruction in the simplest words—words of one syllable, as they put it. Just as the philosophers of Athens called St. Paul a "babbler" (literally, 'a collector of seeds,' *σπυρμαλόγος*, "a dealer in unconsidered trifles"), so these false priests and prophets derided Isaiah as for ever chiding them with petty and interminable chidings.—S. COX.

2. "Here a little, there a little" (ver. 10). This, though it was said in scorn by the haughty revellers, is really the true, the divine method of all instruction. What is the difference that distinguishes the musician or the painter from the mere amateur? What is it but the long-continued discipline of hand, of ear, of eye, which has made all the faculties of body and mind subservient to the purposes of the art?—F. TEMPLE.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

3. Again, the words may be chosen to illustrate the value of trifles—a most important lesson for the children to learn. Take an instance related by Mark Guy Pearse. It is the more in point as it bears on the golden text:

"I knew a lad once, a pleasant, open-hearted merry boy as you ever saw. He was grown old enough to leave school and go to work. 'Come,' said a companion one day, 'come into the public-house and have a glass.' He held back for a minute; he had never done it before, and he felt it was wrong. 'Oh, come on!' cried his friend, laughing and taking his arm, 'you must not be too particular, you know.' 'Well,' thought the lad to himself, 'it's only once, and only just a little.' It was the same thing over again the next day. Then two or three times a day, and still it was only just once, and only just a little.—Down this wretched alley with its miserable houses and its miserable people and its miserable children, see what looks like a heap of rags. And now he lifts the foul face of a drunkard,—a face so bleared and bloated that you shrink back from it frightened. 'Only just once, and only just a little!'—this is what it has turned him into."

IV.

January 24.—Isaiah xxxvii. 14–21, 33–38.

HEZEKIAH'S PRAYER AND DELIVERANCE.

1. "That dwellest between the cherubims" (ver. 16). The cloud of glory, the symbol of the Divine presence, rested between the cherubims which were over the ark. It is to this visible sign of the invisible God that (most probably) Hezekiah refers. In Ps. xviii. 10, however, a similar phrase seems to refer to the dark thunder clouds of heaven.

2. "Then the angel of the Lord went forth and smote" (ver. 36). The narrative does not say (here, but see Isa. xxx. 30, 31) what secondary means, if any, were used. But it should be observed that it does not exclude the use of secondary means. As Dean Plumptre remarks, a modern historian would dwell on the details of the pestilence. To

Isaiah, who had learnt to see in the winds the messengers of God (Ps. civ. 4), it was nothing else than the "Angel of the Lord."

3. "And it came to pass" (ver. 38). Twenty years of Assyrian history come in here, for Sennacherib reigned twenty years after this catastrophe; but he never invaded Palestine again.

WE have now reached the point at which the historical event occurred which Byron commemorates in his poem of the "Destruction of Sennacherib." It is the year 701 B.C. Sennacherib has again invaded Palestine. He has passed along the coast, subduing the Philistine cities, and has reached Lachish in the south, on the borders of Egypt. He has had to leave Jerusalem unsubdued behind him. But now he sends an officer, called the Rabshakeh, with a detachment from the army—it is large enough to seem to Hezekiah and his people a "great army"—to order Jerusalem to surrender. In this the Rabshakeh fails, and returns to his master. Sennacherib has by this time left Lachish, and advanced to Libnah, which is twelve miles nearer Jerusalem. He is disappointed at the failure to secure its surrender. For he has heard that Tirhakah, the king of Egypt, is advancing with a great army, and as he must go forward to meet Tirhakah, it will never do to leave behind him so important a fortress as Jerusalem unsubdued. With the king of Egypt daily expected from the south, he cannot afford to despatch northward to Jerusalem a force sufficient to reduce the city. So he writes a letter to Hezekiah, and sends it by the hand of his messengers. "And Hezekiah received the letter from the hand of the messengers, and read it."

The crisis, says Dr. Driver, was indeed a real one. The reiterated demand for the surrender of Jerusalem could only mean that, if it were not complied with, Sennacherib would himself advance against the city, and bring to bear upon it those formidable engines of attack which made the name of Assyria dreaded in antiquity. The boast of Sennacherib was a true one: Arphad, Damascus, Samaria, the Phœnician, and the Philistine cities, which he or his predecessors on the throne had attacked, had, one after the other, succumbed: Jerusalem was stripped of her allies; Isaiah himself reposed no confidence in the relief to be expected from Egypt. Must not resistance have seemed desperate?

"Hezekiah went up to the house of the Lord, and spread the letter before the Lord." It is a touching scene. The issue is more than the fate of a single nation. It was as momentous, says Canon Driver again, as any that have been determined by "the decisive battles of the world." And the outspread letter lies there, making its mute appeal to the God of battles to decide it.

"And Hezekiah prayed unto the Lord." No prayer so pure and lofty has been made by any king since the days of Solomon. It will stand beside the great Dedication Prayer of the wisest of Israel's kings. And surely he is right who says that it is to Isaiah we owe it that Hezekiah was so clear in his faith that Jehovah was the God "alone, of all the kingdoms of the earth."

The answer to Hezekiah's prayer, which occupies the second part of our lesson (verses 33-38), is a matter of history. They who find the Bible so much easier believed, if it is supported by secular history, may rejoice in this. For the annals of two great nations deal with the story. Egypt says plainly that the miraculous destruction of Sennacherib's host did actually take place. Assyria herself leaves the destruction unrecorded, but relates the sudden return of Sennacherib to his own land, and fails to account for its suddenness.

And, so far as can be judged by so candid and so competent a scholar as Dr. Driver, it is an unmistakable example of pure prophetic prediction.

ILLUSTRATIONS.—"Sennacherib."—Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Koyunjik, which covered a space of about eight acres, and was adorned throughout with sculptures of finished execution. He built also, or repaired, a second palace at Nineveh, on the mound of Nebbi Yunus, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts which had gone to decay, and gave to Nineveh that splendour which she thenceforth retained till the ruin of the empire.—G. RAWLINSON.

The deliverance from the invader was claimed by the Egyptians for the piety of their own king. The guides who showed Herodotus the antiquities of Memphis told him that when Sennacherib, "the king of the Arabians and Assyrians," attacked the country, it was governed, not by a monarch of the royal line, but by a priest of Ptah, named Sethos, who deprived the military class of the lands assigned to them by former kings. Accordingly, they refused to fight against the enemy, and left him to oppose Sennacherib as best he could with an army of artisans and tradesmen. Then Sethos entered the house of his god, and wept and prayed before the image, until a deep sleep fell upon him, during which Ptah revealed himself to the sleeper, and promised him victory over the foe. The promise was speedily fulfilled. While the Assyrian host was still encamped at Pelusion, on the frontier of Egypt, an army of mice entered their camp as they slept, and gnawed through their bowstrings, so that they fell an easy prey on the morrow to the followers of the Egyptian king.—A. H. SAYCE.

"By the way that he came, by the same shall he return" (ver. 34). Never, it has been justly remarked, had a prophet predicted more boldly, never was a prediction more brilliantly fulfilled. Whether the blow which fell upon Sennacherib's army was due to a supernatural interposition, or resulted from natural causes, its occurrence, in time to save

the Jewish state, was a *coincidence* which no political forecast could have anticipated, no estimate of probabilities calculated. Yet Isaiah's foreknowledge of it was of long standing, certain and precise. Not once, but repeatedly, even before Sennacherib's army had appeared in the north of Palestine, and while all seemed calm on the political horizon, he had announced, not merely the distress in which before long Jerusalem would find herself, but the unexpected and startling interposition by which she would be released from it.—S. R. DRIVER.

V.

January 31.—Isaiah liii.

THE SUFFERING SAVIOUR.

1. "He shall grow up." The tenses are past, not future. That is to say, in the prophetic vision that which is future is seen as already accomplished.

2. "Before Him as a tender plant" (ver. 2)—a feeble shoot, that you expect little from. But God nourishes Him.

3. "He is despised and rejected" (ver. 3)—"He was despised and forsaken." "Is not this the son of Joseph, the carpenter?" "They all forsook Him and fled."

4. "A man of sorrows and acquainted with grief." The words refer to physical suffering—the pains of disease and sickness. Was the Lord ever visited with bodily disease?

5. "We hid as it were our faces from Him"—literally, "like one from whom men hide their face."

6. "He was taken from prison" (ver. 8)—better, perhaps, "through oppression"; it was a trial or a judgment which was mere tyranny.

7. "And who shall declare His generation? For He was cut off out of the land of the living." The difficulty of the chapter. Plumptre translates—"As to His generation (that is His contemporaries) who will consider rightly? For," etc. Smith—"As for His generation, who considered that He was cut off out of the land of the living?"

8. "He made His grave with the wicked, and with the rich in His death" (ver. 9). Death is in the plural; it is hard to see why. Perhaps it includes His agonies—"in deaths oft," as the apostle said. But the real difficulty is with the word "rich." It probably means the "worldly rich," or even the "wrongfully rich," the oppressors. The parallelism demands that it have a bad and not an honourable sense.

9. "By His knowledge" (ver. 11). That is, either by His own knowledge, or by their knowledge of Him. And, as Dean Plumptre puts it, the prophet may have been directed to an expression which included both. For both are true of Christ. Men are saved by knowing Him; and, on the other hand, it is His knowledge of the Father that enables Him to lead men to the Father.

WHEN the Ethiopian eunuch was returning from Jerusalem reading the prophet Isaiah, the place of the Scripture which he read was this, "He was led as a lamb to the slaughter." It was this fifty-third chapter. And the question which he put to Philip about it is just the question we must ask first of all: "Of whom speaketh the prophet this?" Philip's answer was the one word "Jesus." And

it is sufficient. But its very sufficiency for us, the very fact that we are not likely to challenge it, is the reason why we ought to go back and see how Philip knew the answer.

We go back to the prophet's words. And the first thing we find is that he is speaking of a *person*. That has been often denied, for there is no doubt that, up till now, he has had the nation of Israel very much in view as he here speaks of this "Servant of the Lord." But here the words used cannot be applied to the nation; they fit an individual person alone.

The next thing we see is that this person goes through intense and prolonged suffering, and that He comes out of it made more glorious by means of it. "Who, for the joy that was set before Him, endured the cross" (Heb. xii. 12). That was said of Jesus.

We notice, thirdly, that it is for us He suffered. That is what we mean when we say His sufferings were *vicarious*: they were "instead of"; they were endured by *Him* that they might not be endured by *us*. (These are the two grand words of the chapter.) It has been pointed out that there are no fewer than *eleven* expressions in this chapter which clearly describe the vicarious character of the sufferings endured by this Servant of the Lord. It were an excellent task to gather them out. Well, "The Son of Man came . . . to give His life a ransom for many" (Matt. xx. 28). That was said by Jesus of Himself.

But, in the fourth place, his sufferings are described in this chapter as *expiatory*. That is to say, they are intended to satisfy divine justice, and they do make the satisfaction. His death has full atoning power, so that, when He passes through it, "He sees of the travail of His soul and is satisfied." He restores the disturbed relation between us and God, and thereby He is able to "justify" many. And this, of course, involves His own sinlessness. He who needs himself to be reconciled to God cannot reconcile others. But it is plainly stated that no atonement needed to be made for His sins—"He made His grave with the wicked, although He had done no violence, neither was deceit in His mouth." Says the apostle—"He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21), and it is of Jesus he says it.

Last of all. He went through it willingly. "He was afflicted" (ver. 7)—the more literal translation is, "He let Himself be afflicted," He voluntarily accepted of the suffering. Again, "He poured out His soul unto death, and He let Himself be numbered with the transgressors" (ver. 12). "Then Jesus said unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

Is there any answer but Philip's—*Jesus*?

At the Literary Table.

THE BOOKS OF THE MONTH.

THE REVISED VERSION OF THE BIBLE.

Mr. Henry Frowde has issued from the Oxford Warehouse, at Amen Corner, three new editions of the Revised Version of the Bible printed on Oxford India paper and bound in Turkey morocco. The sizes are—(1) Ruby, 16mo, 956 pp., $6\frac{1}{2} \times 4\frac{1}{4} \times \frac{3}{4}$ inches; (2) Minion, 8vo, 956 pp., $8\frac{1}{4} \times 5\frac{1}{2} \times \frac{3}{4}$ inches; and (3) Pica, royal 8vo, 2688 pp., $10 \times 6\frac{1}{2} \times 2$ inches. Each edition contains an Indexed Atlas, and the prices are 12s. 6d., 20s., and 63s. Here is beauty and variety and worth—beauty not easily surpassed, variety for various tastes and purses, and worth beyond all conceiving. This is the time when Bible classes and Sunday schools think of making presents to their teachers; nothing better could be given than a copy of one of these.

THROUGH THE ETERNAL SPIRIT: A BIBLE STUDY ON THE HOLY GHOST. By JAMES ELDER CUMMING, D.D. (Stirling: *Drummond's Tract Depot*. Crown 8vo, pp. 384. 7s. 6d.) The difficulty of managing the definite article both in English and in Greek has been spoken of in an earlier part of this issue of THE EXPOSITORY TIMES. The very best discussion that anywhere has been met with, at least for the "English" reader, will be found in an Appendix to the present volume. And it is just the ability to write such an Appendix, and the training which the writing gives, that makes Dr. Elder Cumming so supremely competent a guide to the intricate subject of the Bible doctrine of the Spirit. Certainly you need more than the most exact scholarship. But it does not need to be said that Dr. Elder Cumming has that more. This is one of the greatest books in recent theological literature. It is intensely present and practical. And since the publisher has done his part of the work in a befitting fashion, the man or woman who receives the book at this Christmas season has a joy that will abide throughout the year.

PICTURED PALESTINE. By JAMES NEIL, M.A. (*Nisbet*. 8vo, pp. 322. 7s. 6d.) The way of getting up a collection of passable illustrations

of a thing, and then finding some ready writer to talk round about them, is going out of fashion. Here are eighty illustrations of Palestinian subjects by James Clark, Henry A. Harper, and others. Here are also many pages of writing about the same subjects by Mr. Neil. You could separate the two, and each would be complete in itself and worthy, for each has done his work with independent competence and care. Yet each is rendered doubly valuable from the combination. Mr. Neil's work is always welcome, for it is always suggestive and trustworthy. The sketches are full of life, attitudes and characteristics caught at the spot and in the very act.

THE LORD'S SUPPER AND THE PASS-OVER RITUAL: A TRANSLATION OF THE SUBSTANCE OF PROF. BICKELL'S "MESSE UND PASCHA." By WILLIAM F. SKENE, D.C.L. (*T. & T. Clark*. Crown 8vo, pp. 220. 5s.) There are few arts which the present generation of Englishmen has more persistently or more courageously sought to master than translation from a foreign tongue. But its secret remains undiscovered. So far as memory serves, there are but two men who have ever had complete success—Mr. Pope and Mr. Crib. Moreover, their success has been attained in defiance of the ideal which has justly charmed the imagination and drawn out the best energies of all our modern translators. Indeed it might be said to be due to the very fact that they have had no ideal whatever. Mr. Pope and Mr. Crib have both been great translators; yet neither of them has solved the difficulty or mastered the real art of translation. For manifestly there are two things to be reckoned with—your author's language and your own. Your aim must be to make your author speak as he would have spoken had yours been his own his native tongue. Mr. Pope and Mr. Crib have done something, and have done it well, they say; but it was not this. For the one neglected his author's tongue, and the other has ignored his own. Mr. Pope produced an original work in English, while Mr. Crib has left the "original" as he found it.

The time is therefore ripe for a new effort, and Dr. Skene has made it. He has made it with a distinct perception of what he had to do—to make Professor Bickell speak in English. And his success is not due to his mastery of the German language, nor to his skill in the English,—these primaries all real translators have,—but to the boldness which has led him to abandon the current ideal of translation, and the courage with which he has pursued his own.

The subject of the volume may interest or it may not. It is one of these subjects which either hold you fast or hold you not at all. But Dr. Skene's own long and able Introduction will be an immediate and an abiding pleasure to those who are not yet held by the glittering eye of Church Liturgy and Ritual. While Bickell is the authority on the subject, this is a better edition than the German original.

THE NATURAL HISTORY OF IMMORTALITY. BY JOSEPH WILLIAM REYNOLDS, M.A. (*Longmans*. Crown 8vo, pp. 389. 7s. 6d.) In a number of brief chapters—there are forty-two in all—Prebendary Reynolds deals with those subjects which never lose their interest, and at this present time are more interesting than ever they were. Dreams, Satan, the Casting out of Devils, Healing by Faith, the Occupations Hereafter of the Glorified—these are sufficiently discussed matters to give an interest to any book. Perhaps the befogged magazine reader will be glad to turn from Professor Huxley to the two chapters on the Devils entering the Swine. But the book is no catch-penny; the Gerasene miracle is discussed, and Professor Huxley is not once named. No one whose aim was an immediate appeal to the passing fashion of the hour would have chosen such a title as the “Natural History of Immortality.” It is not a good title. It is too indifferent to our modern ways of putting things. We are not in love with natural histories. We doubt if any single man can write the natural history—it means so much—of anything. We wish special work in limited fields,—the Nervous System of the Frog, the Apocrypha in St. Jude,—and the privilege of making up our natural histories ourselves. So the title does injustice to the book. For Prebendary Reynolds has a definite subject, knows it, and tells it. He knows best, perhaps, and tells best the limited subject of Healing by Faith.

THE PREACHER AND HIS MODELS.

BY THE REV. JAMES STALKER, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 284. 5s.) Dr. Dale was the first Englishman who delivered the Lyman Beecher Lectures on Preaching at Yale. Dr. Stalker is the second. This is the course of nine lectures, with an Appendix consisting of an Ordination Charge. Dr. Dale mentions in *his* book somewhere that he read every book on preaching wherever he could lay his hands upon it. To follow so good an example is not foolish, and you should read Dr. Stalker's volume throughout. You may do so without the example, for it is very readable, the kind of book that you should wish to fall into your hands when you are *not* pressed with important duties. Even the reviewer is in danger of forgetting his reviewing, and giving himself up to it. Dr. Stalker is always greatest when he is most commonplace. So was our Lord. The most commonplace story ever told is the parable of the Prodigal Son. There are commonplace things in this volume that “send an electric shock down through your whole being.” There are clever sayings in the book, and sayings that are clever and something more, as this: “It is not because our arguments for religion are not strong enough that we fail to convince, but because the argument is wanting which never fails to tell; and this is religion itself;” or this (in the middle of a footnote): “The test of the reality of the change is not its power of being made into a good story.” But the strength of the book is not in these.

DOGMA AND THE CHURCH OF ENGLAND.

BY A. I. FITZROY. (*Blackwood*. Crown 8vo, pp. 279. 7s. 6d.) “My aim,” says Mr. Fitzroy, “is merely to show that Dogmatic teaching, however general it may be among individual clergy, is contrary to the real character of the Church of England.” He carries it out by sketches of the opinions of the Broad Churchmen, as he himself calls them, of the nineteenth century, beginning with Sydney Smith and ending with Edwin Hatch. It is a readable book enough, but it is not new or profound. Its spirit is good. Mr. Fitzroy neither canonises the Broad Churchmen nor excommunicates the Narrow.

SEEKERS AFTER GOD. BY THE VEN. F. W. FARRAR, D.D. (*Macmillan*. Crown 8vo, pp. 336.) This is a new edition. Who does not

know the book itself? A subject perennially fresh, most lovingly and skilfully handled.

THE DIVINE LIBRARY OF THE OLD TESTAMENT. BY THE REV. PROFESSOR A. F. KIRKPATRICK, B.D. (*Macmillan*. Crown 8vo, pp. xviii, 155. 3s. net.) Under this title Professor Kirkpatrick gathers together five lectures delivered to a popular audience, four in St. Asaph Cathedral and one at Ely, on the Origin, Preservation, Inspiration, and Permanent Value of the Old Testament. In purpose and in spirit they remind one not a little of Dr. Sanday's *Oracles of God*, though they are, of course, quite independent, and indeed Professor Kirkpatrick brings to his subject the authority and delicate insight of a specialist, which, in the Old Testament, Dr. Sanday was particular to disclaim. The book will be reviewed by an Old Testament scholar shortly.

THE GATE BEAUTIFUL. BY HUGH MACMILLAN, D.D., LL.D., F.R.S.E. (*Macmillan*. Crown 8vo, pp. 284. 3s. 6d.) *The Gate Beautiful and other Bible Teachings for the Young* is the full title, and they are dedicated "to the Young People of the Free West Church, Greenock, to whom they were first spoken." The book itself is most attractive, as beautiful as the Beautiful Gate, and the sermons are filled full of the love of the beautiful, both in nature and in religion. For the gospel of "Except ye be converted, and become as little children," is in every sermon, close joined to the gospel of the lilies of the field; and plainly they are not two gospels, but one. It is with Dr. Macmillan always, as it was with the Master very often at least; he goes up into a mountain or down into the flowery plain, and then he opens his mouth and teaches them, saying. And the hillside and the glen are always present, and yet it is always, "Except ye be converted, and become as little children." It is not the gate but the temple itself; the work of man without, and the Spirit of the Master within.

BISHOP WILBERFORCE. BY G. W. DANIELL, M.A. (*Methuen*. Crown 8vo, pp. 223. 2s. 6d.) This is a volume of Messrs. Methuen's *English Leaders of Religion*, a substantial, well-built series which may safely be marked down for purchase. So far as the announcements go, the "leaders" and their biographers are both well

chosen. Particularly attractive and very valuable should be a short biography of Keble by Mr. Walter Lock, and of Charles Simeon by Principal Moule. Mr. Daniell's *Wilberforce* is not strikingly brilliant, but it is faithfully written. There is no other account of the "remodelling of the episcopate" at once so accessible and so reliable.

IBSEN'S BRAND. TRANSLATED BY WILLIAM WILSON. (*Methuen*. Crown 8vo, pp. xiii, 301. 5s.) THE EXPOSITORY TIMES for April contained a short extract from a poetical translation by Professor Herford of a scene in the Fourth Act of *Brand*, which appeared in the *Contemporary Review*. It may be well if beside that quotation (EXPOSITORY TIMES, vol. ii. p. 167) is now laid the prose translation of the same by Mr. Wilson. "Prayer! prayer! H'm! 'tis a word that slips through the lips glibly enough—a word prostituted to every case by every class. For them 'prayer' means shrieking for mercy in wind and storm to a riddle of riddles, begging for a place upon Christ's load, stretching up both hands—and standing knee-deep in the slough of Doubt. Ha, ha! If thereupon the thing were done, then I dare venture, with any man, to hammer at the door of the Lord, Who is 'terrible to praise.' [*He stops, and thinks in silence.*] And yet, in the worst days of anguish, in the great and terrible moment of sorrow, when the child fell into its last sleep, when the kisses of its mother's mouth could not bring back the smile to its cheek—how was it? Did I not pray then? Whence came that sweet delirium, that stream of song, that melody that sounded from afar off and floated by, and bore me aloft, a free man? Did I pray? Was I refreshed in prayer? Did I talk therein with God?"

SAMSON: HIS LIFE AND WORK. BY REV. THOMAS KIRK. (*Elliot*. Crown 8vo, pp. 264.) Mr. Kirk points out, what is perfectly true, that there are few monographs on Samson, notwithstanding the force of his personality. Probably many courses of lectures on Samson have been preached but few published. Mr. Kirk has done well to publish his. His method is first to tell the story (which he accepts as it stands) with due attention to the geography and history, and with marked skill and care in the exegesis, and then to draw the "lessons" from it plainly and naturally.

YONDER; OR, GLIMPSES OF THE GLORY LAND. BY GEORGE THOMAS CONGREVE. (*Elliot Stock*. Crown 8vo, pp. 131. 1s. 6d.) Under this title Mr. Congreve has published a series of ten Bible Lessons delivered to the members of the Young Women's Christian Institute, West Brighton. The subjects of study are most ingeniously arranged so as to be an aid to the memory, and the interest increases as the scheme goes on working itself out. Every Lesson gathers round the words of Scripture, which the author is able to quote and apply with much felicity and force.

PRIMITIVE RELIGIONS. BY G. T. BETTANY, M.A., B.Sc. (*Ward & Lock*. Crown 8vo, pp. 267.) Messrs. Ward & Lock have arranged to issue a short series of works dealing with the various "Religions" of the world. The books will be popular, directly addressed to non-theological audiences, and they will, we expect, be cheap. Mr. Bettany has written the first. It is in a sense an introduction to the series, but it deals also with the religious beliefs of "Uncivilised Peoples, with Confucianism, Taoism, and Shintoism." Mr. Bettany is very capable of work like this, which needs to be done, and he has evidently taken great pains to be accurate as well as intelligible.

JOHN PILLANS: HIS LIFE AND THOUGHT. BY JAMES STARK. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 248.) The biography of John Pillans inevitably recalls the biography of John Murker. Both are of godly and manly Scottish Congregationalists, and Mr. Stark has been fortunate to know the men, and write them both. John Murker's is the more piquant. But there is health and wisdom in this little book. The memoir is short, the man being left to speak for himself through his sermons and glimpses of his thought. Take this as one such glimpse: "Tennyson speaks of our rising upon the stepping-stones of our dead selves to higher things. There is something better than that, the rising upon the stepping-stones of our living selves to higher things. Every natural feeling, every natural form of duty, every experience of love, every desire is a Divine preparation for spiritual truth and life, and it is our great task to help others to make it so."

A PASTOR'S SKETCHES. BY I. S. SPENCER, D.D. (*Nelson*. Two Series. Fcap. 8vo, pp. 285, 276. 1s. 6d. each.) Dr. J. H. Wilson writes a short, sympathetic introduction to this new edition of Spencer's *Pastor's Sketches*. It is a book that now needs no recommendation. Those who know have looked for it in the second-hand lists, for it has been out of print for many a day. This is a handy comfortable cheap edition.

MEMORIES OF STAMBOURNE. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 144. 1s.) Stambourne—where is? That is how the work itself begins; and Mr. Spurgeon takes so long to tell, and leads you on to know so pleasantly, that you must go to the book for it.

THE BOOK OF JOSHUA. BY JOHN SUTHERLAND BLACK, M.A. (*Cambridge*. Small 8vo, pp. 107. 1s.) This is the first time that a new writer has been chosen to write a volume of the *Smaller Cambridge Bible for Schools*. The others are done by the men who wrote the larger works respectively. So that this little volume has more of an independent value than the others. It is a very little book, but it is almost all the commentary needed. The scholarship is accurate and up to the very latest date, and the style is clear and crisp.

THE COMING KING. BY THE REV. JAMES SMITH. (*Nisbet*. Small 16mo, pp. 104.) The further title of this book is: "A Simple Introduction to the Subject of the Second Coming of Christ." Simplicity and clearness are never forgotten. Mr. Smith means to be understood. On this difficult subject he has distinct and decided opinions, and he states his knowledge so plainly that he who runs may read.

MARCION'S GOSPEL. TRANSLATED BY REV. J. H. HILL, M.A., Cambridge. (*Guernsey: T. M. Bichard*. Crown 8vo, pp. viii, 63.) This is a real service to New Testament scholarship, and it is sincerely to be hoped that it will be appreciated. For the first time, English readers can compare Marcion's *Gospel* with St. Luke's, and enter with intelligence into the controversy.

SERMONS AND PAMPHLETS. The following are well worthy of attention:—*The Present Position of the Philosophical Sciences*, by Professor Seth (Blackwood, 6d.); *Eternal Punishment*, by the Rev. C. F. Aked (Clarke, 6d.); *The Burden of Souls*, by the Rev. G. S. Barrett, B.A. (Clarke, 1d.); *The Sin of doing Nothing*, by the Rev. J. H. Atkinson (Liverpool, 1d.); *King Jotham*, and *The Building of Solomon's Temple*, by the Rev. D. Jamison, B.A. (Newtown Hamilton, 1d. each); *Specific Unbelief*, by A. S. Lamb, and *Perfect in Christ Jesus*, by G. Kelsey (Stirling, 1d. each).

AMONG THE MAGAZINES.

FOUR GREAT CHRISTMAS NUMBERS.—They are the *Century*, *Harper*, *Scribner*, and the *English Illustrated*—three Americans, and only one of native growth. But the Americans have made their home amongst us long ago, and even the spelling,—such spellings as “labor” and “traveler” and “theater,”—by repetition have ceased to give more than the mildest galvanic shock. You might choose any one of them for a Christmas gift, unbound though they be. It is not so many years since any single number, not to speak of a Christmas number, would have been preserved in morocco, and its plates carefully removed and framed in oak. And even yet you will find nooks and corners where they would come as a fresh delight. But as for choice, an old-fashioned preference for fine pictures and good reading will never do; you must know the special type of beauty, or the special literary flavour you prefer, for the pictures in these four are as distinctive as the literature. Glancing through them you will choose the *Century*, if you happen to light on “The Golden Age of Pastels,” especially John Russell’s pastel of the “Child with Cherries”; you will choose *Harper*, if E. A. Abbey’s illustrations of “Measure for Measure” catch your eye; but Harold Frederic’s story of Albert Moore, the “Painter of Beautiful Dreams,” with its bewitching figures, in *Scribner*, may drive the others out, if for sentiment you are in search; while J. W. Couderly’s inimitable character sketches in the *English Illustrated* of “the Man in the Corner who says Nothing,” and his neighbours and friends, will certainly captivate an unspoilt English prejudice.

REVUE DE THÉOLOGIE.

(Montauban.)

NOVEMBER.

Charles Bois, ...	ARBOUSSE BASTIDE.
Professor Bois, ...	A. THRAEN.
Interpretation of the Song of Solomon,	C. BRUSTON.
New Explanation of John xvii. 5, and	
viii. 58, ...	A. WABNITZ.
The Decline of the Elective Principle	
in the Episcopal Elections, . . .	E. SAYOUS.
The Judæo-Alexandrine Philosophy,	E. BERNARD.
A New Theory of Redemption, . . .	P. FARGUES.

Professor Graetz.—Judaism has lost one of its most distinguished representatives in the person of Professor H. Graetz of Breslau, who died at Munich in September, at the age of seventy-four. To write the history of his people, this scholar devoted his life. After having finished, in 1872, his chief work, *The History of the Jews*, he never ceased working upon it up to the very last, revising it in accordance with the latest results of science, and preparing new editions. An English translation has been commenced, abridged it is true, of which the first two volumes have been already published, and which will include five. This translation is of special interest from the fact that for the English edition Graetz continued the history down to the year 1870, while the German edition stops at 1848. This history shows immense learning on the part of its author, learning which has drunk at springs but little accessible to other historians, which, however, has not extinguished the flame of enthusiasm or the originality of the style and the thought. The co-religionists of Graetz found him often too broad, not only on account of the advanced tendency of his critical opinions, but because of his inclination to dispense with the supernatural, and explain everything in the history of Israel by purely natural causes. However that may be, his death is a loss, not to Judaism alone, but to biblical science everywhere.

H. BOIS.

THE SUNDAY MAGAZINE.

(Isbister).

DECEMBER.

Godiva Burleigh, ...	SARAH DOUDNEY.
The Return of the Magi, ...	J. REID HOWATT.
My Sea-Going Folk, ...	
A Cup of Cold Water, ...	A. R. BUCKLAND.
The Sign: A Babe, ...	J. MONRO GIBSON.
Birds on Their Travels, ...	THEODORE WOOD.
Two Scenes in Bristol, ...	SOPHIA WILSON.
A Working Girls' Club, ...	
The Aged and their Claims, ...	G. HOLDEN PIKE.
Sunday Evenings with the Children, ...	A. N. MACKRAY.
Poetry—Annual Survey.	

Evening Primrose.

THOU dost not love the morning light,
The noontide hour;
Thou lov'st the first-born peace of night,
Fair flower!

Not courting gaze of public view,
But glad to bloom
When stars begin to tremble through
Night's gloom.

How many a soul through sunny light
Is sealed fast,
But opens to the touch of night
At last!

The gilded hand of sunlight's power
Has failed; but grief
Awakens into fragrant flower
And leaf.

ARTHUR L. SALMON.

THE MISSIONARY REVIEW OF THE WORLD.

(Funk & Wagnalls, Is.)

DECEMBER.

I. Literature of Missions—

1. The Foreign Mission Day at Northfield, . . . } L. B. and A. W. PIERSON.
2. The Sacred Land of Palestine, . . . MRS. D. BARON.
3. Literature in the Mission Fields, . . . F. F. ELLINWOOD.
4. The Evangelisation of Israel, . . . G. H. SCHODDE.
5. Early Polemics against the Jews, . . . P. PICK.

II. International Department, . . . J. T. GRACEY.

III. Editorial Notes, . . . A. T. PIERSON.

IV. Monthly Concert of Missions, . . . J. T. GRACEY.

V. General Missionary Intelligence, . . . D. L. LEONARD.

The Ancient Landmarks.—Many primitive customs are still in practice in Palestine, exactly as they were in the days of our Lord on earth. It is easy to see why a curse was pronounced by the law on the man who removed his neighbour's landmarks; it is a matter all too easy of accomplishment. It took me a little time to realise, in going across country, that three or four large irregular-shaped stones, apparently picked from the soil around and laid one on another, could have any special meaning. Presently, however, I noticed that they stood in certain relation to other such piles, and guessed that they were landmarks. On inquiry I found I was right. A lady known to us inherited four hundred dunnum of land from her father, but now less than two hundred remain to her, for the Arabs have been constantly at work moving her landmarks. We have heard of an Arab whose property was bounded on one side by a ditch. This ditch had to be renewed after the winter rains, and here the Arab saw his opportunity. Year by year he cleared earth away from the opposite bank, putting it always on his own bank. The ditch moved unobservedly farther and farther away from its original position.

MRS. D. BARON.

THE METHODIST REVIEW.

(New York.)

J. W. MENDENHALL, D.D., LL.D., *Editor*.

- The Gospel according to Mark, . . . F. M. BRISTOL, D.D.
 Immanuel—Prediction, Content, Fulfilment, . . . W. W. MARTIN, M.A.
 Immigration: A Symposium, . . . { C. PARKHURST, D.D.,
 and OTHERS.
 A Psychological Principle in Revelation, . . . J. W. E. BOWEN, D.D.
 The Kingdom of God, . . . B. F. CARY, D.D.
 Regeneration, . . . J. DOUGLAS, D.D.
 1. Resurrection of the Christ, . . . W. JONES, D.D.
 Note.—The Arena—Foreign Resume—Reviews.

John Wesley's Acquired Habit.—In preparing his sermons and addresses Mr. Wesley forgot the books he read, and relied upon himself for thought and expression. Had he not been a great reader, digesting and assimilating all kinds of literature, and disciplining his mind by the

process, he had failed when duty was upon him. He acquired the power as well as the habit of original thought by extensive reading, and was master of its results. He only is fitted to dispense with books who has used them. The following works will strengthen the habit of self-reliance: *Messianic Prophecies in Historical Succession*, by Franz Delitzsch; *St. Paul: His Life and Times*, by James Iverach; *Books which Influenced Our Lord and His Apostles*, by John E. H. Thomson; and *The Oxford Movement*, by R. W. Church. J. W. MENDENHALL.

THE PRESBYTERIAN AND REFORMED REVIEW.

(Philadelphia.)

OCTOBER.

- Eternal Retribution, . . . S. H. KELLOGG.
 Simon Peter in the School of Christ, . . . G. T. PURVES.
 Hypothesis and Dogma in the Sciences, . . . C. W. SHIELDS.
 The "New Psychology," . . . D. W. FISHER.
 The Prophecies of Balaam, . . . L. B. PATON.
 The Vocabulary of the New Testament, . . . J. P. SMITH.
 The International Missionary Union, . . . J. L. NEVINS.
 The General Synod of the Reformed Church in America, . . . T. W. CHAMBERS.
 The General Assembly of the Presbyterian Church in Canada, . . . W. CAVEN.
 Recent Theological Literature.

Simon Peter's Testimony.—Because of Peter's special characteristics his testimony becomes exceedingly trustworthy. The tenacity with which he clung to facts, the absence of the speculative tendency, the impression made upon him by outward events, cause him to be a peculiarly valuable witness to the historical origin of Christianity. A witness who does not theorise is usually the best. When, therefore, we meet the notion, in any form, that the ideas of the early disciples led them to fabricate, consciously or unconsciously, the evangelical history, we may produce Simon Peter as a competent witness to rebut the notion. When we cross-examine him, we find him a man not governed by ideas, but pre-eminently by what he believed himself to have seen and heard. So far as the facts influenced his mental conceptions, it was in the direction of changing them, and only facts could have one this with such a man as he was. His very failure to advance far in Christian theology, beyond the obvious meaning of the facts to which he bore witness, make his testimony the more stubborn and unimpeachable. He is a perpetual and sufficient proof of the historical reality of the miracles and resurrection of his Lord, and clearly shows the profound impression produced by the life of Jesus. May we not see in this part, at least, of the reason why he of all the disciples was called "the rock."—GEORGE T. PURVES.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ONE of the great books of the season—one of the greatest books of any season—will be the translation of Wendt's *Contents of the Teaching of Jesus*. Two important reviews of the German original have already appeared in English magazines—one by Dr. Iverach in the *Expositor* (September 1891), the other by Dr. Dickson in the *Critical Review* (October 1891), and Principal Harper gives an excellent summary of the latter in the *Old and New Testament Student* for December. He says: "It is unfortunate that this highly valuable work is accessible as yet only to readers of German, but it will no doubt soon be translated. Professor Dickson has not over-estimated its importance. It is another great contribution to the study of biblical theology, the department of theological study so recently entered upon, and which promises to throw so much light upon the rise and character of Christian truth." Professor Dickson's estimate to which Dr. Harper refers is as follows: "The work is marked by care in detail, skill in the presentation and weighing of facts, candour in the consideration of opposing aspects of truth, and freshness in style of treatment. It is independent in tone, makes few direct references to other scholars, and is written with clearness and fluency. It is remarkably suggestive. Indeed, Dr. Wendt's volume deserves to be ranked among the most important contributions to biblical theology. It is adapted to the use of intelligent laymen, and there is an evident desire on the part of the author to

make himself clearly and fully understood." Professor Iverach's testimony to the worth of the book is that "it is the most important contribution yet made to biblical theology."

Professor Wendt will himself revise the whole of the English translation of his *Contents of the Teaching of Jesus*. His knowledge of English is described as "almost perfect." It is a sign that English theological scholarship is now at last receiving more adequate recognition on the Continent. The older generation of German theologians were mostly as ignorant of the English tongue as they were indifferent to English thought. There were exceptions. Kuenen was an exception, a notable one. Delitzsch was another exception. Yet it is significant that Delitzsch's successor at Leipzig—Dr. Franz Buhl—is recognised to have a more accurate and extensive knowledge of English than Delitzsch had. Döllinger was also an exception, and the most notable of all. Nevertheless, even Döllinger was not beyond the possibility of a fall. In the course of his most delightful "Conversations with Carlyle" in the *Contemporary Review* for January, Sir C. Gavan Duffy says:—"Speaking of the difficulties foreigners find in mastering colloquial English, Carlyle mentioned a blunder of Mazzini's, who called Scotch paupers, 'Scotch poors.' I told him a kindred story which a friend of mine, who visited Dr. Döllinger, brought home with him: 'There is

a prodigious multitude of infidels in Germany, I fear,' said my friend. 'Yes,' replied the professor, 'infidels are numerous, but there are a good many *fidels* also.'"

The following "paradox," as the editor of the *Free Church of Scotland Monthly* calls it,—ought it not rather in these days to be called a heresy?—was spoken by President Patton in his Commencement Sermon to the graduating class at Princeton:—"It is not true that Christianity is a life and not a doctrine. It is a life because it is a doctrine. A religion that sees only the human side of Christ always calls him Jesus; the religion that looks only upon ethical states and preaches only the moralities of life, a religion which holds that love is the greatest thing in the world, and is satisfied with the sweetness and tenderness of Christian feeling, is a religion of which the best that you can say is that it is trying to keep the fruits of Christianity living, while it lays the axe at the root of the tree which bears them. Now I say,—I dare to say,—would to God that men would heed me!—that if I must choose between life and dogma, I will say that Christianity is not a life, but a dogma."

But let us at least separate doctrine and dogma. They may both be true, they may both be necessary in a true Christianity, but they are distinct. They are distinct historically, and they are distinct essentially also. It is one of the clearest gains of these days that we now can and do make this distinction. Enumerating the "*positive religious elements* in an era of negatives" (see the *Christian World Pulpit*, November 18, 1891), Dr. J. H. W. Stuckenberg, pastor of the American Church in Berlin, gives this a place. "While theology is carefully distinguished from religion, dogma is also distinguished from doctrine. Scripture," he goes on, "contains doctrines, but no dogmas. The distinction is of great importance, and must be made if confusion is to be avoided. Dogmas, like dogmatic systems, are the product of historic development, usually under the influence of the

prevailing philosophies, and receive the stamp of authority from a Church or sect."

It is because the distinction between doctrine and dogma is now recognised that our doctrinal outlook is more hopeful than it has been for many a day. Let it be granted that our doctrine is in the Bible, let it be granted that it is all there: what profit is it that we should go to the Bible for it, if we go only to confirm our dogmatic prepossessions? How long have the Protestant and the Romanist met here, the one as obedient a believer in the infallibility of dogma as the other! the only difference being that the Protestant refuses to give the Church the credit for the formation and binding force of his dogma. But it is less so now. "It is reported on good authority," says Principal Harper in the *Old and New Testament Student* for December, "that a professor, who, ten years ago, occupied the Chair of Dogmatic Theology in one of the leading seminaries in this country (America), openly declared that a student must first decide what his general dogmatic position was to be, and then interpret the Scripture according. Probably that avowal would not be made in many schools to-day, *perhaps in none.*"

"Does the Bible teach the reality of witchcraft?" With that question Mr. J. M. Buckley introduces one section of his article on witchcraft in the January issue of the *Century*. His answer is that it does not. "An examination of the references to witchcraft shows that only the existence and criminality of the *attempt* to practise it are to be concluded from the words of the Scriptures." He holds that such words as "the man or the woman who hath a familiar spirit, or is a wizard, shall be put to death" (Lev. xx. 27); and "thou shalt not suffer a witch [*Revised Version, a sorceress*] to live," demand no more than the existence of the *pretence* of having a familiar spirit, and an *attempt* to practise witchcraft. That pretence was common. It was notoriously and overwhelmingly common among the nations with whom the Israelites had to come in contact, and it was neces-

sary that the Mosaic legislation should contain enactments, and those of the most stringent kind, against such pretences. They were an essential part of idolatry. And it may well have been that it was just on that side, its occult practices, its possible association with devils and demons, that much of the fascination of idolatry lay. Hence it is striking to observe that, while in one breath St. Paul says: "We know that no idol is anything in the world;" in another he adds: "The things which the Gentiles sacrifice, they sacrifice to *devils* and not to God."

"The case of the Witch of Endor," says Mr. Buckley, "is the only instance in the Bible where a description of the processes and results is given." And the question is simply whether or not the Bible says that any person appeared to the witch. Some authorities say, Yes, and some say, No. "The Septuagint and the Apocrypha represent that it was Samuel, and Justin Martyr held the same. Tertullian believed it was a *pythoness*, and exclaimed: 'Far be it from us to believe that the soul of any saint, much less a prophet, can be drawn forth by any demon.' Theodoret, Origen, Ambrose, Augustine, and some Jewish Rabbis, held that the 'appearance of Samuel' was produced by God's power; and Delitzsch, Hengstenberg, and other moderns, support it. Luther held that it was 'the Devil's ghost'; Calvin that 'it was not the real Samuel, but a spectre.' Grotius thought that it was a deceptive spirit."

Amidst this conflict, Mr. Buckley will also give his own opinion. He describes Saul as a man of strong passions, feeble judgment, and little self-control, who was now at the ebb of his fortunes, and, determined to know the worst, sought out a professed witch or necromancer. She began in her usual way: "Whom shall I bring up unto thee?" "Bring me up Samuel." Immediately afterwards the woman cried out, and said to Saul: "Why hast thou deceived me, for thou art Saul?" Mr. Buckley believes that she knew from the first that he was Saul. Who would not know the king,

who was "head and shoulders above all the people"? But it belonged to her art to conceal this, so that she might pretend the knowledge was given by her familiar spirit. And Saul thought it was so. He saw nothing. He saw nothing all the time he was there. But he believed she saw some one; and he said: "What form is he of?" It was easy to say, "An old man covered with a mantle." And Saul, who never saw anything, but depended upon her description, "perceived that it was Samuel." In all this, and even in the reply of Samuel, "which consisted of things which Samuel had said while living, and of things that could be conjectured from the situation," Mr. Buckley believes that there is nothing which implies reality in the supposed vision itself, nor any committal to the reality of witchcraft on the part of the sacred narrative. "The narrator, as certain ancient Church decrees, according to Reginald Scot, declare, 'set forth Saule's mind and Samuel's estate and certain things which were said and scene, omitting whether they were true or false.'"

How important a little word the definite article is, has been shown by Dr. Donald Fraser in the November issue of the *Review of the Churches*. In one of his "Presbyterian Notes" he says: "In his excellent paper last month, the Bishop of Ripon repeats a current tale to the effect that in Scotland 'prayers used to be offered that the people might be baptized into the spirit of disruption.' Has not some injustice been done," he asks, "not by the Bishop, but by the authority he quotes, through the omission of the important little word 'the' before disruption? The ecclesiastical separation in the year 1843 was represented by the Free Church Party as a Disruption of the National Church; though the opposite party spoke of it as a secession." So the spirit of the Disruption was not a spirit of disruption. He who would know what spirit it was when at its very best, let him turn to that book of the genial "John Strathesk," called *Bits from Blinkbonny*, and he will find it right pleasantly there.

One of the most frequent changes introduced by the Revisers of the kind which the casual reader calls "finical," but which is very precious to the careful student, has to do with the definite article. There is no severer test of the faithfulness of a version than that "important little word." And it must be confessed that the Authorised Version sustains the test but indifferently. The late Bishop of Durham held that its translators knew nothing at all about it: and he gave good reasons for his judgment. In a delightful chapter of that book which, though written before the revision began, is still its best Apologia (*On a Fresh Revision of the English New Testament*), he shows how often the A.V. misses the meaning by simply mistranslating (or not translating at all) the definite article, and that sometimes when serious doctrinal or historical questions are involved. Thus, in Rom. v. 15-19, there is a sustained contrast between "*the one*" and "*the many*," but in the A.V. the definite article is systematically omitted: "If, through the offence of *one*, *many* be dead;" and so throughout the passage, closing with, "For as by *one man's* disobedience *many* were made sinners, so by the obedience of *one* shall *many* be made righteous." Pleading for the correct rendering, Bentley long ago said, "By the accurate version (the one, the many) some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that (*οἱ πολλοὶ*) *the many*, in an antithesis to *the one*, are equivalent to (*πάντες*) *all* in ver. 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of *the one*." "In other words," adds Dr. Lightfoot, "the benefits of Christ's obedience extend to all men potentially. It is only human self-will which places limits to its operation."

In such an instance it is probable that the mere sound of the words in English decided the translators to omit the article. And there are those who have been readily pardoned when they took exception to the English of the Revised Version in this very passage: "For as through the one man's

disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." But, in other cases, either ignorance, pure and simple, or perhaps a determination not to pronounce upon a point in dispute (one of the *principles* of King James' translators) seems to have influenced them in either omitting or mistranslating the article. Why do they once, and only once, say plainly, "*the prophet*" (John xi. 40), when the same Greek is found also in John i. 21, 25, vi. 14? Nothing seems gained either by the exaggerated rendering "*that prophet*," or by the weakened rendering "*a prophet*;" and the reference to "*the Prophet*" whom Moses foretold, and "who occupied a large space in the Messianic horizon of the Jews" is thereby obliterated. Or why do they say: "These are they which came out of great tribulation" in Rev. vii. 14, when the original has "out of *the* great tribulation," and the reference, it cannot be doubted, is to "the tribulation" foretold by our Lord in Matt. xxii. 29? For, as Archbishop Trench points out, "it is the character of the Apocalypse, the crowning book of the Canon, that it abounds with allusions to preceding Scriptures; and numerous as are those that appear on the surface, those which lie a little below the surface are more numerous still."

In connexion with this very subject of the translation of the article, Dr. Monro Gibson gives a striking illustration (in the *Sunday Magazine* for December), of the superiority of the Revised Version over the Authorised. As the text of a fine exposition he chooses Luke ii. 12 in the revised form, which runs: "And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." The old translation was: "This shall be *a* sign unto you; Ye shall find *the* babe." He shows that "this shall be a sign" suggests the idea that it was one out of many; whereas, "This shall be the sign," singles it out from all other circumstances, summons us as it were to dwell in it, to think over it, to attach the very greatest import-

ance to it." And the change from "the babe" to "a babe" is equally suggestive. "Ye shall find the babe," simply says which babe among all the babes then in Bethlehem, is referred to. "But read with the indefinite article, and see what new meaning and power there are in the words. The angel had just announced to the shepherds 'a Saviour, Christ the Lord.' And, now, how are they to recognise this wonderful Saviour, this Christ so long expected, this Lord to whom their homage and adoration are due? What is to be the sign? 'This is the sign unto you, Ye shall find a babe!' In the one case the idea suggested is the very ordinary one, you shall find the babe you are looking for in such and such a condition; in the other case, the idea conveyed is the most extraordinary and suggestive one, you shall find the Saviour you are looking for, Christ the Lord, in the form of a babe, wrapped in swaddling clothes, and lying in a manger."

Yet, even in such a matter as this, where the Revised Version is at its strongest, and incomparably more accurate than the Authorised, even in respect of the translation of the definite article, it is not always beyond criticism. In the course of his delightfully clear and instructive introduction to the translation of Dr. Bickell's *The Lord's Supper and the Passover Ritual*, Dr. W. F. Skene has occasion to quote the translation of Acts ii. 42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." It is thus the verse is rendered in the Authorised Version. The Revisers give it in this way: "And they continued stedfastly in the apostles' teaching and fellowship (Margin, Or, *in fellowship*), in the breaking of bread and the prayers." They make two alterations. They change "doctrine" into "teaching," and they introduce the definite article twice. And both changes are beyond question right. But there is a surprising omission. There are four substantives — teaching, fellowship, breaking of bread, and prayers; and in the Greek the article is found in front of each of them. When the Revisers

restored it to two of them, why not to the other? The omission in the case of "fellowship" is the more remarkable, that they give the other words their due. And it is made still more noticeable when they repeat it in the margin, and omit the article again. A mere oversight, perhaps, in the Authorised, it must be the result of deliberate choice in the "final" Revised Version. Surely it cannot be that having translated the Greek word, *koinonia*, by "fellowship," they could not see what *meaning* the article could have in front of it, and so left it out; for once imitating the methods of the older translators, and flatly contradicting their own. Is "fellowship," then, the right translation? Dr. Skene, who says nothing about the article, his immediate purpose having nothing to do with that, shows very plainly that it is not.

This word *koinonia* (*κοινωνία*) is one of the most interesting in the New Testament. Its history, for it has a history, is closely identified with the history of the early Christian Church. And it cannot be said that the Revisers have been quite alive to the importance of it, or happy in their efforts to translate it. Clearly, it gave some trouble. They tell us that one of their "rules" was "to translate, as far as possible, the same Greek word by the same English word." Now, this word occurs just twenty times (according to Bruder) in the New Testament. It may not have been possible to find one English word which would stand for it on every occasion. But it must be a remarkable word that, keeping the "rule" in mind demanded four different words or phrases (five, if you count the margin) to render it aright. Discounting one instance of its occurrence in the received text (Ephes. iii. 9), where the Revisers adopt a different reading, we find "fellowship" thirteen times; "communion" thrice; "contribution" twice: and once, strangely enough, it is rendered by a verb (Heb. xiii. 16) "To do good and *to communicate* forget not."

Such diversity is puzzling to the English reader; it almost puts the fool's cap upon the rule of

uniformity in the rendering; and, what is worse than all, it is very doubtful if in all the nineteen genuine cases, and all the variety of expressions used for them, the right word has more than twice or thrice been found. *Koinonia*, from an adjective signifying "common," simply means making a thing common to all concerned, parting it all round, granting to every one a common participation in it. The word "communion" at once suggests itself. Three times the Revisers use this word. Once it is in reference to the communion, or participation of the Spirit—"the communion of the Holy Ghost be with you all" (2 Cor. xiii. 14). Then it occurs twice in one verse (1 Cor. x. 16), "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Most appropriate is its use here. And yet the Revisers are so timid about it that they give an alternative rendering in the margin—"Or, *participation in the blood of Christ, participation in the body of Christ.*" In the imagery of the apostle, so beautiful in its strength and fearlessness, the cup is a common sharing on the part of all concerned, a communion of the blood of Christ, and the bread is a common sharing of the body of Christ. And what is that in our prosaic Western tongue but simply and solely a participation or communion of the benefits of the death of Christ?

"Common participation" or "communion," then, is the original and natural meaning of the word. Will it stand in every case where *koinonia* is found? We believe it may. But we have said the word has a history; and that history is a reflexion of the life of the men and women who took it upon their lips. Let us now, therefore, go back for a little to Dr. Skene and his fresh and suggestive survey of the relation which Jesus and His early followers had to the synagogue worship of the Jews. Let it be remembered that in every town or village in Palestine of 120 inhabitants, with ten men of leisure, "of full age and free condition," a synagogue was erected. During the

early days of His ministry it was the custom of our Lord to attend the synagogues. It was there He found the people; and "He went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom" (Matt. iv. 35). But this came to an abrupt termination in the second year of His ministry. He had gone up to Jerusalem to the Feast of Tabernacles, and, encountering the Scribes and Pharisees in the Temple, He had plainly and emphatically declared that He came from God. Whereupon they took the decided step of proclaiming that "if any man did confess that he was the Christ, he should be put out of the synagogue." This proclamation was a sentence of excommunication upon Jesus and His followers. They could no longer meet their fellow-worshippers in the village synagogue; He could no longer find the people there and preach the gospel of the kingdom. "From that time it was unavoidable that the followers of Jesus should form a separate community."

Dr. Skene goes on to show that the Christian Church, which was thus established to replace the synagogue worship, adopted the forms of administration and of service which were associated with the synagogue. But into that attractive subject we cannot follow him now. One result, however, of this excommunication from the synagogues was the cutting off all means of livelihood from the poorer Christians, so that those who had wealth had to support their poorer brethren. This, we know, was done in the most thorough and generous way, by what we are accustomed to call the Community of Goods: "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. For neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need" (Acts iv. 32, 34, 35). Here, then, was a new thing among

men. And as each new invention or discovery needs a new name, a new word is coined for it—microphone, agnostic; or else an old word is taken and applied in a special technical sense—station, speaker. Here the latter method was employed. The word *koinonia*, which simply meant participation, sharing, communion, was adapted to name this special kind of participation, this community of goods, which became so essential and so familiar a part of the life of the early Church. And it is well known that, when a word has become quite familiar in some special technical sense as this, it by and by gets employed in the freest manner and even applied to other things in this special sense, without any hint that it is so applied, the mere fact that it has become most familiar in this sense being sufficient to prevent any misapprehension on the part of those who are thus familiar with it. The very word “communion” is a case in point. Among many Christians it is familiarly used in a technical sense to signify the Lord’s Supper, whence we readily have and never misunderstand such phrases as the Communion Address, the Communion Sunday, and even the Communion Collection.

Precisely similar is the history of *koinonia*. First of all it meant in a general sense sharing, participation, communion; and in this general sense it is several times employed in the New Testament: “That I may know Him, and the power of His resurrection, and the communion (R.V. *fellowship*) of His sufferings” (Phil. iii. 10). Next it was taken hold of and fixed down to be the special designation of that sharing of goods—aye “and our own selves also”—which became so marked a feature of earliest Christianity. In 2 Cor. viii. 4 we see the word, one might say, in the very process of transformation. The Revisers translate: “the fellowship in the ministering to the saints”; but the literal translation is: “the communion of the ministry towards the saints” (τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους). Then, in the hearing of those who are familiar with it in this sense, it may be used freely in other applica-

tions. There is a verse in the Epistle to Philemon which all along has been the despair of translators and commentators. The Revised Version gives it in this way: “Making mention of thee in my prayers . . . that the fellowship of thy faith may become effectual” (ver. 6). Does anyone understand what that means? They must have understood it who translated so. But Bishop Lightfoot might have put them nearer a rendering that would have been intelligible to ordinary readers. In his notes (“Colossians and Philemon,” p. 235) he gives two possible translations of *koinonia*: (1) “your friendly offices and sympathies, your kindly deeds of charity, which spring from your faith”; and (2) “your communion with God through faith”; and in his paraphrase (p. 334) he clearly prefers the former sense: “It is my prayer that this active sympathy and charity, thus springing from thy faith, may abound more and more.” There can be little doubt that this is the meaning. As a Christian, and a rich Christian too, Philemon was quite familiar with the *koinonia*, the participation of goods, the communion. As a Gentile Christian he was not *bound* to cast the whole of his property into the common treasury. What he gave, as he knew well from blest experience, depended upon the strength of his faith.

It is not quite so easy to *use* the word in Rom. xv. 26 and 2 Cor. ix. 13, the two places where the Revisers give “contribution”; but there is no doubt it *is* the word, employed with great freedom in this technical sense. First notice the verb formed from the same adjective as our noun in Rom. xii. 13: “*Communicating* to the necessities of the saints.” Is it not possible then for St. Paul to speak of “the liberality (literally, *singleness*) of your *communion*” (2 Cor. ix. 13); and even of “making a certain communion for the poor of the saints that are at Jerusalem” (Rom. xv. 26)? Principal Moule with his faithful scholarship says at this latter place: “a *contribution*, literally, a communion. The giver communicates, or shares his store with the receiver.” How needless, at any rate, is the translation, “to do good and to com-

municate forget not," at Heb. xiii. 16, and how completely it misses the definite meaning of the original! The literal translation is, "Forget not the well-doing and communion." It is one of the most unmistakable examples of what is called *hendiadys*, the naming of one compound thought by two separate substantives. The "well-doing" consists in the "communion," the participation of property and wealth with the poorer brethren. "Be not unmindful of the beneficent (the kindly) communion."

And this brings us at last to the passage from which our journey began: "They continued steadfastly in the apostles' teaching and the communion, in the breaking of bread and the prayers" (Acts ii. 42). Four things are specified, each of them characteristic of the life of the earliest Christians. The second is the *koinonia*, the community of goods, the participation, the communion. The inadequacy of "fellowship" as a translation is at once apparent. A general, abstract expression, it completely fails to convey the definiteness of the original word.

We have examined only a few of the passages—those which are the most difficult. In every one of them we have seen that "fellowship" is inadequate.

There is, however, one passage where it is at first extremely difficult to avoid the use of the word "fellowship," or, at least, some word with this general comprehensive meaning. It is Gal. ii. 9. The Revised Version has as usual "fellowship"—"James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship." Dr. Lightfoot gives in his Note—"gave pledges of fellowship." But he sees, with his unflinching care and keenness, that the addition "of fellowship" is unexpected. We shall not discuss the reason he gives for thinking it "not superfluous." But may it not be that the word *koinonia*, first used in the general sense of participation in anything, then taken to signify this

special participation of the Christian community, may have been thence transferred to describe the privileges of the Christian, that which was "common," and therefore specially characteristic of those who became the followers of the Lord Jesus? St. Paul had been received into the "communion" before this, and Barnabas still earlier. But a crisis had occurred. They had been reported as acting in so remarkable a way that it became a question whether they ought to be retained in the communion and be permitted to share its privileges. A meeting was held. They made their defence. It was more than sufficient. Whereupon James and Cephas and John gave pledges of "communion" by extending the right hand, "that we should go unto the Gentiles,"—as our share in the privileges and responsibilities, "and they unto the circumcision." We may depend upon it that St. Paul's expression is a much more exact and definite one than the vague generality "fellowship." It was a time when feeling was clearly fixed by conduct. There were but the two places possible for a man, within the communion or without it; a sharer in its privileges and its duties, or beyond the reach of both; with us or else unmistakably against us. And the very next verse (it is part of the same sentence), tells us that it was this communion that was most nearly in their minds. It tells us also, what we know to have been actually the case, that for St. Paul and the Gentiles, to whom he was sent, the duties of the communion were to be more than its privileges—"Only (they would) that we should remember the poor, which very thing I was also zealous to do."

The Bishop of Gloucester and Bristol's second article on "The Old Testament and the Teaching of our Lord" will appear in the issue for March. The addresses have been published by the S.P.C.K. in a neat little book, which we heartily recommend to those who wish to have a convenient copy of them. We must add, however, that the articles, as they appear in THE EXPOSITORY TIMES, will possess to some extent an independent value,

from the fact that Dr. Ellicott has made certain alterations and corrections for our pages.

THE EXPOSITORY TIMES for March will contain an article of great value, by Principal Charles Chapman, M.A., LL.D., on "The Present Position of the Evolution Theory." A request having been received to know how the theory at present stood

in the light of recent modifications by leading men of science, it was sent to Principal Chapman, who has made a special and very capable study of the subject (see his excellent book recently published, *Pre-Organic Evolution*), and this article is his reply. It is beyond the scope of the ordinary "Requests and Replies," and is all the more valuable on that account.

Two Old Testament Scholars.

BY THE REV. PROFESSOR A. B. DAVIDSON, LL.D., EDINBURGH.

STUDENTS of the Old Testament will feel that the year 1891 has left them poorer than it found them. By the death, at the age of sixty-three, of Professor Abraham Kuenen, of Leiden, one of the most prominent figures in Old Testament learning has been removed. Few men have filled a larger place in this department at any time, and none so large a place in recent years. Those who differed from him most widely will be the readiest to offer their tribute of admiration for his eminent learning, and his singularly estimable character. Kuenen's mind was clear and logical, with great independence, and a remarkable power of seizing the crucial points in any question under investigation. Perhaps—though this may have been partly due to self-restraint—he seemed rather to want the ideal element; and fuller exegetical sympathy with the contents of an Old Testament passage might sometimes have led him to a different conclusion from that which he reached on purely critical considerations. His mind, however, was singularly honest and straightforward, and his investigations were all characterised by judicial fairness. Towards his opponents he always showed the greatest courtesy, particularly towards those who differed from him in fundamental principles; if he ever betrayed irritation or spoke sharply, it was not of those who were orthodox, but of those who, belonging to what might be thought his own school, seemed to him to misuse his principles, and push them to an unhistorical excess. His religious position is stated by himself in the opening sentences of his work on the *Religion of Israel*, which appeared as one of a

number of monographs on the Principal Religions: "For us the Israelitish religion is one of those religions; nothing less, but also nothing more." This, however, was a mere theoretical judgment; the superiority of the religion of Israel to others, in truth and power to elevate human life, was felt by him as much as by others.

Kuenen's people were not wealthy, and his early studies suffered some interruptions; but from the time that he entered the University of Leiden he was never allowed to leave it, one appointment after another being conferred on him till, in 1855, he was raised to an ordinary Chair. His literary activity was enormous. His principal works are: his *Historical-Critical Inquiry; or, Introduction to the Old Testament*, in 3 vols. 1861-65, of which a second edition remains without the third volume. The first volume has been translated under the title, *The Hexateuch*. This Introduction is the most exhaustive and complete that exists. His greatest work is his *Religion of Israel*, which is a positive construction of the history of Israel, so far as its religious thought and worship is concerned. His other works but form the scaffolding to this, or are reproductions on a larger scale of some of its parts, such as his work on the Prophets, written at the instance of the late Dr. John Muir. His last important work was his Hibbert Lectures, read in London in 1882, on *National Religions and Universal Religions*. Besides these works, Kuenen was editor of the *Leiden Theological Review*, to which he contributed many important papers and critical reviews. Some of his occasional essays

were masterpieces of critical investigation; such as those on the Massoretic Text, on the Composition of the Sanhedrim, and on the Men of the Great Synagogue, subjects on which he is allowed to have said the last word.

The death of Kuenen has been followed, at nearly the same time of life, by that of Professor Paul de Lagarde, Ewald's successor at Goettingen. Lagarde's own name was Boetticher, which he changed probably on his marriage. Educated at Berlin and Halle, he was for a time *privat docent* at the latter place, and, after filling various posts, he was called to occupy the Chair left vacant by Ewald in 1869. In most things Lagarde was a great contrast to Kuenen. While the work of the latter was always strictly inductive, Lagarde's was often brilliantly intuitive. But instead of being a man of courtesy and peace, he was rarely out of some personal warfare, in which his chief weapons were sarcasm and contumely. It might not be easy to say whether his most important philological work, his "*Uebersicht*" of the Formation of Nouns in Semitic, contains most vituperation or philology.

His anti-Semitism was rabid, and extended not only to the modern Semite,—whom, no doubt, it needs religion to love,—but also to the ancient; and he has permitted himself to say things of the Old Testament writers which lack wisdom. Lagarde's linguistic acquirements were astonishing; the fruits of his studies have appeared in a number of works under various names,—*Semitica*, *Symmicta*, *Mittheilungen*, etc. A number of useful editions were also superintended by him, *e.g.* the Didascalia of the Apostles, the Targum to the Prophets and Hagiographa from the Reuchlin Codex, the Syriac version of the Old Testament Apocrypha, Jerome's version of the Psalter which was not adopted into the Vulgate, and others. All scholars owe Lagarde a debt of gratitude for his labours on the Septuagint. His edition of Lucian's Recension, partly published, was discontinued for want of support, but it was understood that a subsidy had been guaranteed sufficient to enable him to complete it. It is to be hoped that his literary remains will fall into some pious hands, and that the edition will be completed in memory of a great and brilliant scholar.

My Most Useful Books.

BY THE REV. PRINCIPAL ELMER HARDING, M.A., ST. AIDAN'S COLLEGE.

1. THE editor of THE EXPOSITORY TIMES has asked me to write an article on "My Most Useful Books," with some notes about them. On first receiving his letter, I at once turned to a small companion that is always by my side, *List of Books worth Reading*, with its excellent motto, "Read, try, judge, and speak as you find." It is by the editor of *List of Plays worth Seeing*, etc., and is published by Joseph Mead, London. But what does it contain? A few *blank* pages with spaces for the name of the book, the name of the author, the time when the book was read, and notes upon it. *You make your own list*. And yet, on looking through my own list of books (read during the past four or five years), interesting as it may be to myself, I felt that it was not exactly what the editor wanted. Writing to one whose work consists in trying to teach theology to young men

preparing for the ministry of the Church, the editor evidently wanted a list of the books found "most useful" in first learning and then teaching this queen of sciences, this *scientia scientiarum*.

2. But here another difficulty presented itself, and demanded an answer; "my most useful books" on theology, well and good. But which of the many fields of theology? For theology covers a vast area. (1) There is the field of Holy Scripture, divided into Old Testament and New Testament, and again into Pentateuch and Joshua (or rather Hexateuch as we are now taught to describe it), Later Historical books and Prophets, Psalms and other books of the so-called Hagiographa, Synoptists, St. John, Acts, and Epistles, etc. On which little portion of *this* field am I to fix my attention in giving a list of "my most useful books"? (2) There is the field of Dogmatic

Theology and the History of the Creeds of the Church, embracing pistology, theology (strictly so called), anthropology, soteriology, eschatology.

(3) There is the field of Ecclesiastical History, including the works of the more important "Fathers"—Apostolic, Apologetic, Nicene, and post-Nicene. (4) There is the field of Liturgiology, including the history of all that pertains to worship. (5) There is the field of Moral and Ascetical Theology, the counterpart of dogmatical theology, and corresponding to it, as the last part of many of St. Paul's Epistles corresponds to the first, as conduct corresponds to creed. (6) There is the field of Christian Evidences, by which the faith once delivered to the saints is justified to the reason of man, so far as he approaches it with unbiassed mind, free from prejudices, and open to convictions.

3. Obviously, then, to give a list of my most useful books must be one of two things—either (1) a list of books covering the whole field of theology, including its several departments and manifold subdivisions and sections; or (2) a list of books on one single division of the subject. Rightly or wrongly, I interpret it in the latter sense, and shall confine my notes to books bearing on the study of the New Testament, which have been a help to me, and which are still most commonly in use. My reason for choosing this latter method will be obvious. The New Testament contains the key to all the departments of theology. The more close, careful, and painstaking is our study of the actual words of the New Testament, the more fruitful will be the results in their application to the many other fields of Christian theology in which we may subsequently labour. For example—(1) an accurate study of the words of Christ and His apostles will be the safest guide to the difficult and intricate study of the Old Testament, to which our attention is now being constantly and emphatically directed. It will help us to estimate aright the difference between the essential, moral, and religious truths enshrined in that marvellous "library," and the non-essential parts, which are unaffected by "theories of inspiration." (2) An accurate study of the New Testament is the safest guide to the study of doctrine. It is studying doctrines at first hand, and not merely through the medium of another mind. (3) The study of the Acts of the Apostles is the necessary introduction to the large area of Church history. (4) The careful examination of incidental allusions in

the New Testament will prepare the student to recognise the legitimate development of Christian from Jewish worship, and to enter upon the extremely interesting, if complicated, history of the liturgies of the Church, East and West. (5) Where again will you begin the study of Christian Ethics, if not in the Sermon on the Mount and the moral teaching of St. Paul, St. Peter, St. James, St. Jude, and St. John? (6) How will you learn how to defend the Christian faith unless you have first tried to master it in the earliest documents in which it has been enshrined?

4. It was with some such thoughts as these (though much tangled and confused at the time) that I began the study of the New Testament *for myself* some years ago. It is with the hope of encouraging young students to enter upon a similar, or rather far better and more thorough study, that I have put together a few thoughts upon the books which I found most useful in that labour. I write, as I said, for *young* students just beginning their course of theological reading, realising its importance, its vastness, and its complications, but scarcely knowing how to make a start. Let me say at the outset that twelve months' honest effort (two hours a day) is sufficient to enable a beginner to go carefully through the text of the whole of the New Testament, from St. Matthew to the end of Revelation. Let me also add (what I found to be the case) that the best hours for such study are from 6 to 8 A.M. If I could persuade all young students who are looking forward to ordination to set apart these two hours daily for independent study of the Greek Testament during a whole year, I feel confident that they would lay a foundation deep and strong that would prove of abiding value to them during the whole of their ministerial life.

5. To begin then. We have furnished ourselves with a text of the Greek Testament. Let it be a text with wide margin for notes, such as the Parallel Greek Testament. I began with an old book (since bound and rebound), Griesbach's text, with the various readings of Mill and Scholz. It had one advantage; for I kept by me the Greek Testament with the readings adopted by the Revisers of the New Testament. In this way every change was carefully *marked* and *noted*. If to these the student now adds Westcott and Hort's Greek Testament, he will have all he needs to start with. He will be compelled to notice various readings, and will thus

be introduced at once to the deeply interesting study of textual criticism. He will then consult Scrivener, Hammond, Westcott and Hort (vol. ii.), and Bishop Westcott's article in Smith's *Bible Dictionary* on "New Testament." Thus, to begin with an older and inferior text at once draws attention to its imperfections and the reasons for the changes which have been introduced. But besides text and books on textual criticism, the student will need lexicon, concordance, and grammar. If possible, he will procure Grimm's *Lexicon*, undoubtedly the best. But if his purse does not enable him to secure the best, let him not despise Parkhurst's *Greek and English Lexicon to the New Testament*. It can be bought second-hand for a few shillings. The additions to it by the late Hugh James Rose¹ made it an extremely valuable work. I used it daily for twelve months, and have not regretted it. The money spent on Bruder's *Concordance* will not be wasted. If a student asks me where to go for help in preparing his sermons, I point him invariably to Bruder. Many a time are *seed-thoughts* sown in the mind by the simple study of parallel passages suggested by Bruder. Nothing can take the place of it, in my opinion, as a guide to the homiletical use of the New Testament. But a student will not go far before he will be confronted with grammatical difficulties. Fresh from Classics, he will meet with the most unclassical constructions. He will turn to Winer's *Grammar* (ed. Moulton) mentioned, as he will remember, at every Greek Testament lecture by the professors, but not believed in till it has become his daily companion and counsellor. A few months, too, of plodding work at Winer *by itself* will be well worth the time spent upon it, if Greek Testament is to be not a burden but a delight in after years. Again, if money is a consideration, Green's *Shorter Grammar* (published by the Religious Tract Society) will be found sufficient. With Grimm or Parkhurst, Bruder, Winer, or Green, Scrivener or Hammond, and the Revised Version, a young student will make a fair start. To these he might add Trench's *Synonyms*, and *The Language of the New Testament*, by W. H. Simcox. So far no

¹ "The most eminent person of his generation as a divine . . . at the time the most accomplished divine and teacher in the English Church. He was a really learned man. He had the intellect and energy and literary skill to use his learning." — DEAN CHURCH, *The Oxford Movement*.

commentaries ought to be used. The Bible is like nature. You can study it as a whole, or in its parts. You climb a mountain to gain a panoramic view of as much as eye can see. You survey from the top a wide expanse of hills and valleys and watercourses, and pleasant fields and quiet villages. And then you study nature in its parts—a single stone, or flower, or insect. So with the Bible; so with the Greek Testament. You want a survey of the whole, as well as a detailed knowledge of the words and phrases of a particular writer.

6. So much for foundation work. Now for the superstructure. (a) Gospels.—At once the student remembers the separation of the Synoptists from St. John. Westcott's *Introduction to the Study of the Gospels* will open out many new fields of thought to a beginner. And having once followed this guide, he will not hastily leave it. It is a book that needs patient and continuous application. But the time spent upon it is well spent. I have heard of a leading theologian who reads every year the chapter on Inspiration (as I know of another who reads every year Butler's *Analogy*) as a mental discipline. *The Lives of Christ* by Farrar, Geikie, Edersheim, and Nicoll; Westcott's *Canon of the New Testament*, Wright's *Composition of the Four Gospels*, Dale's *The Living Christ and the Four Gospels*, and Salmon's, Weiss', and Marcus Dods' *Introductions to the New Testament*, should be carefully studied. Keeping, however, to the Gospels, I venture to recommend Westcott's *Characteristics of the Gospel Miracles* (I fear now out of print, but to be got second-hand), Trench's *Studies on the Gospels*, Notes on the Parables, Notes on the Miracles, Plumptre's notes on the Synoptists in *Ellicott's New Testament Commentary*, and Watkin's notes on St. John in the same, Westcott's St. John in the *Speaker's Commentary*, Westcott's *Revelation of the Father* (on the titles of our Lord in St. John), and Westcott's *Revelation of the Risen Lord* on the closing chapters of the Four Evangelists, Sadler's *Commentaries on the Four Gospels*, Godet's *St. Luke and St. John*, Stier's *Words of the Lord Jesus* (Clark's Foreign Theological Library), Bruce's *Galilean Gospel and Kingdom of God*, and last but not least, Tischendorf's *Synopsis Evangelica*. The last mentioned appears to me to be invaluable. Some years ago I made use of a hint from a college lecturer, and inserted in the margin of my Greek Testament the divisions and sections of our Lord's life as tabulated by Tischendorf. I can see at a

glance the relation of section to section, the absence of chronological order, the omissions or the additions of particular evangelists, and by means of an additional mark (asterisk or whatnot) those sections which are peculiar to each evangelist. The time spent at first saves many hours in later years, when time is of more consequence. (b) Acts of the Apostles.—Plumptre's notes in *Ellicott*, Sadler's *Commentary*, Conybeare and Howson on the *Life and Epistles of St. Paul*, Lewin on the *Life and Epistles of St. Paul*, Farrar on the *Life and Work of St. Paul*, will be found sufficient. To these might be added, Dean Vaughan's Expository Lectures, "The Church of the First Days," very useful for homiletical purposes, and in *Expositor's Bible*; Professor Stokes on the *Acts*, vol. i. (vol. ii. preparing). (c) Epistles.—Godet's *Studies in the Epistles* will prepare the way for a more detailed examination of the individual epistles. With St. Paul's Epistles we study the fascinating commentaries of Bishop Lightfoot on Galatians, Philippians, Colossians, and Philemon; Piconii in *B. Pauli Epistolas Expositio*, Godet and Gifford on Romans (EXPOSITORY TIMES, April 1891); Godet, Edwards, Evans (*Speaker*), Robertson and Marcus Dods on Corinthians, Dale and Alexander (*Speaker*) on Ephesians, Maclaren on Colossians and Philemon, Alexander (*Speaker*), Vaughan and Marcus Dods (*Schaff*) on Thessalonians; Ellicott, Plumptre (*Schaff*), and Plummer (*Expositor's Bible*) on Pastoral Epistles; Westcott and Davidson on Hebrews (see EXPOSITORY TIMES, Oct. 1890), Plumptre and Plummer on St. James and St. Jude, Leighton and Plumptre on St. Peter; Westcott, Plummer, Alexander, Lias, Maurice, Huther, and Haupt on St. John's Epistles (EXPOSITORY TIMES, Rothe's Exposition). (d) Revelation of St. John.—Boyd Carpenter, Milligan; Trench and Plumptre on the Epistles to the Seven Churches; Vaughan, Lee, Simcox, Brown, and Garland (EXPOSITORY TIMES, July 1891).

7. I have limited the list of books given to the most *useful* books on the New Testament. I have excluded the names of many books which are in

constant use in other fields of theology, whether dogmatic, ethic, historic, liturgic, or apologetic. I have written only for young readers of THE EXPOSITORY TIMES. I have written in order to encourage beginners, and to point out to them the method which I have found most helpful, and the books which I have found most useful. But in again looking over the list, and in again asking myself what are my *most* useful books, I answer for myself and to all young students of the New Testament (*experto crede*), lexicon, concordance, and grammar! These are the *most* useful books on the New Testament. But the most useful books of all are—four short memoirs of the Saviour of the world, one brief outline of the early history of the Christian Church, and the letters of those who had the most to do with the founding, the growth, and the guidance and direction of the Catholic Church of Christ. "My most useful books" are those which contain the words of Christ and the words of His apostles.

I should like to take this opportunity of recommending to all young theological students, who may not know them, three guides to theological study. (1) *Outlines of Theological Study*, compiled and published with the approval of the Committee of the Conference upon the Training of Candidates for Holy Orders, 1881 to 1887. Published by Deighton, Bell, & Co., Cambridge. Price eighteenpence. (2) *The Student's Guide to the University of Cambridge*. Part IV. "Theological Examinations:" § iii. "Hints on Reading," pp. 12-48. When I mention that it is by Bishop Westcott, readers will know what to expect. It is published by Deighton, Bell, & Co., Cambridge. Price one shilling. (3) *Hints to Students of Theology*. By Rev. Charles Gore, M.A., Principal of the Pusey House, Oxford. Published by Skeffington. Price threepence. It is a very valuable guide to the one field of Dogmatic Theology.

All of these have been of the greatest service to me. I hope others may be led to purchase them.

Requests and Replies.

Is there an English translation of the Cureton Syriac MS. published in any cheap or accessible form?—J. B.

No; but the quarto containing the Syriac with Cureton's translation (Murray, 1858) may occasionally be picked up for a small sum.

R. PAYNE SMITH.

I should be glad to know from some one of your learned contributors which would be the best Hebrew Grammar to take up after going through an elementary one; also, what edition of above, and of Gesenius' Lexicon, are the best? I understand that Dr. Briggs is bringing out a new edition of the last, but I do not know whether it is published in this country or not.—Student.

If a "Student" is acquainted with German, he will do best to procure Kautzsch's edition (the 25th) of Gesenius' *Hebräische Grammatik* (Leipzig, 1889). This is much enlarged and improved, as compared with previous editions, especially in the Syntax, in which the editor has incorporated a good deal from Ewald's *Lehrbuch*, the present writer's *Hebrew Tenses*, and other sources. It is understood that a translation of this grammar is likely to be undertaken; but it is scarcely probable that it will appear before 1893. If a "Student" does not know German, he had better obtain Mitchell's translation of Gesenius (Asher & Co., 1880), based upon Kautzsch's 22nd edition of the same Grammar (1878): this will teach him details of the accidence, which were probably not contained in the elementary Hebrew Grammar which he used, while for the Syntax he will do well to supplement it by Kennedy's translation (T. & T. Clark) of the masterly, though sometimes difficult, *Hebrew Syntax* of Ewald. He may also, it is possible, derive help from the present writer's little treatise on the *Hebrew Tenses* (Clarendon Press): of this a new edition is now in preparation, not differing substantially from the previous edition, but embodying a fair number of small additions and improvements, which it is expected will be ready early in the coming year.

The best existing Hebrew-English Lexicon is Tregelles' translation of Gesenius (Bagsters, 1859), but this is by no means adequate to the scholar-

ship of the present day. The Lexicon, of which the principal editor is Professor Francis Brown, of the Union Theological Seminary, New York, with contributions from Professor Briggs and the present writer, is now in course of being printed at the Clarendon Press. This Lexicon is based upon the work of Gesenius (his *Thesaurus* as well as his smaller Lexicon); but the articles are nearly all rewritten, and the number of references has been greatly increased, while the attempt is being made to render the philology as trustworthy and adequate as possible. This Lexicon is to be published in parts; and Part I., extending (possibly) to the end of 2, may be expected to appear in this country early in 1892. The entire work will, however, scarcely be completed before the beginning of 1893. Meanwhile a "Student" may obtain the comparatively inexpensive *Student's Hebrew Lexicon*, by B. Davies (Asher & Co.), which, though it makes no pretensions to completeness, and contains some singular etymologies, will guide him to the meanings of Hebrew words.

S. R. DRIVER.

Can any reliable information be given about the new translation of the Hexateuch, said to be undertaken by the Society of Historical Theology?—R.

The Society of Historical Theology was founded last year by a few friends of theological study, belonging to different religious bodies. It was hoped that the principles of historical inquiry were by this time sufficiently understood to serve as a bond of union between those who differed even widely on points of dogmatic theology and ecclesiastical polity. Among its honorary members are the Bishop of Durham, the Dean of Westminster, and Dr. Martineau. The proposed edition of the Hexateuch has the same objects as that of the *Book of Genesis*, published by Professors Kautzsch and Socin, though the plan adopted for representing the documentary sources is different. It is designed for the benefit of students of the literary criticism of the Old Testament, and not to promote any particular views as to the historical character or religious value of the narratives. And while the Society gives the work a general approval, it

will be in no way responsible for its details. For these the Committee alone will be responsible. It would be premature to give further information, save that the work is based (by permission) on the Revised Version. The President for this year is Professor Cheyne; for the coming year, Dr. Fairbairn, Principal of Mansfield College, has been elected.

T. K. CHEYNE.

It has been asserted respecting Galatians iv. 10, that this text "warns proselytes from heathenism to discontinue the heathenish practice of accounting certain days as propitious or the reverse." Can you mention any authors of reliability who advocate this view?—A. M. C.

St. Paul's reference in Gal. iv. 10 must be gathered from the scope of the Epistle. Now, we have in it no argument against heathen opponents. But we have conspicuous mention of Jewish tendencies which the writer strongly combats. So ch. iv. 21, "Tell me, ye that wish to be *under law*," followed by a quotation from Genesis; ch. v. 3, "Every man who is receiving *circumcision*;" v. 11, "If I be preaching *circumcision*;" ch. vi. 12, "They are compelling you to be *circumcised*." These plain references, and the series, *days, months, seasons, years*, suggest very clearly the Jewish sacred days and seasons. See Num. xviii 9-38, where the observance of the first three terms of this series is regulated. On the other hand, we have no hint of heathen sacred seasons.

JOS. AGAR BEET.

I venture to ask you for some information about *A Book of Common Order*, being Forms of Prayer and Administration of the Sacraments, and other Ordinances of the Church, issued by the Church Service Society, as: If it was used by some of the Churches in Scotland; and if so, by which? If the use is optional or not, and to what extent? etc.—D. M.

The Church Service Society, by whom *The Book of Common Order*, commonly called *Euchologion*, is issued, is a very large and representative Society in the Church of Scotland, having for its objects the study of liturgies, and the preparation of forms of worship suitable for public worship in the Church of Scotland.

The Book of Common Order has no public

authority in any Church in Scotland; such authority has never even been sought for it, and I suppose few would wish to see it adopted by the General Assembly of the Church of Scotland. No popular edition of it for the use of the laity in Church has been published, though, as it is exposed for public sale, any one can buy it who likes.

It is largely used by ministers of all the three Presbyterian denominations in Scotland,—Church of Scotland, Free Church, and United Presbyterian, as an aid or guide in the preparation of their prayers, and in the administration of the sacraments and other divine offices. A considerable number of clergymen in the Church of Scotland, some of them men of mark like Dr. A. K. H. Boyd, of St. Andrews, use it habitually and openly in Church. I have not heard that any objection has been taken to its use by these gentlemen. Its use for the administration of holy baptism, the solemnisation of marriage, and the burial of the dead is very extensive indeed, and to that use I have never heard the slightest murmur of opposition.—JAMES COOPER.

I have read with interest Professor Skinner's reply to S. S. B. The question is one which has interested me for some years. I had in my possession some time ago two charts showing the position of the Great Temple, and the portions of land allotted to each tribe. Both writers place Ezekiel's City and Temple at a point lying between forty and fifty miles north of Jerusalem. The prophet describes the new City and Temple as being situated on the south side of a very high mountain. Some writers make out that Ezekiel saw in vision the Temple of the future, when Israel will be again gathered in; but the ritual so minutely described clearly shows that it was intended for the Old Dispensation. The aim of the prophet seems to have been the restoration of the whole of the tribes under a new commonwealth, with a new capitol, in which all would have equal rights. The offer was conditional, however, and depended on the return of the tribes, and their complete submission to the Divine law. Can you recommend any good authority or authorities on this knotty question? I have tried a good many; but most of them seem to lose sight of the literal side of the question, and give it altogether a spiritual meaning.—Nemo.

Professor A. B. Davidson's edition of Ezekiel in the *Cambridge Bible* will be issued in a few weeks. We shall see what he says.

EDITOR.

The Sower.

A PARABLE WITH AN OLD APPLICATION.

BY THE REV. W. KEAN, B.D., LATE OF ALEXANDRIA.

THE Lord sat in the fishing-boat, while the people crowded themselves on the shore. He looked beyond them upon the fields that stretched away upwards to the horizon, and then He looked at them, and told them the tale of the sower who went a-sowing.

An old man said, "God bless His mouth from which cometh wisdom," and, having said this, he called upon his son, who also had been listening, and together they detached themselves from the crowd, and made their way upwards through the fields. The old man was a peasant, with the settled look of dull patience begotten of a lifelong endeavour to win a scanty subsistence from a small croft; and the son was intended to follow in the father's footsteps, but his looks indicated that he would not without a struggle become such a complete son of the earth as his father was.

As they went along, plodding over the gently-rising ground, the father spake:—

"Hope you'll remember the words of the Teacher. It was to good-for-nothings like you that He was speaking. . . . The great open-air Rabbi knows things, not like those that only read books. . . . Verily our life is hard, here in the fields; money from the money-lender to buy seed, and work, work, early and late, day after day, and never a bit of gold to hide in a hole. And you, what do you care? But the Master knows. . . . Ay, I have been careful; in agriculture small things are important, and I have attended, as far as one man could, to everything the Teacher said. It would have been starvation if I had not done so. And I thought, when you were growing up, that with the two of us things would go on well, and we would make a little money. But you are useless; you won't attend to your work; your eyes look anywhere but at your work. . . . Look you here, you lazy fool. Did you not hear Him say

that seed thrown on the footpath is useless; it does not grow into grain; you are only feeding the birds. And yet you go about with the seed-bag, and your eyes are in the skies, and you feed the birds with seed that cost money, money-lender's money. Don't you see how stupid you are? . . . And did not you hear Him say that shallow ground was not worth anything? It won't make the grain big, and it won't make it ripe. But who can get you to do half a day's work at carrying soil to make the ground deeper, or at mending the broken parts of the dykes, so that the rains will not carry all the soil away? Where's your common-sense? . . . And did not you hear Him say that you cannot get a good crop from a dirty soil? The wheat has no chance where there are thorns and other weeds. But you are too careful of your back to do any cleaning; you would let the whole field run to ruin with your laziness. . . . Oh my son, whom I begat, think of what the Teacher said, and mend your ways. He has only spoken what I have been trying to teach you all your days, and it is just the common-sense of field-work. But you would not listen to your old father. Now that the Rabbi, who is great in reputation, and whose words show me that He knows our life, now that He has told you just the same things, will you not listen to Him? And then we will have the good field that brings forth, part of it thirtyfold and part of it sixtyfold and part of it a hundredfold, and we will have the nice little bits of gold to take out of their hiding-place in the wall, to feel them with our fingers, and to delight in them with our eyes. Ay, we will be happy together, if you just do as I have been always telling you, and as the great Rabbi has now told you."

Jesus said, "I speak to them in parables, because they seeing see not, and hearing hear not, nor understand."

The Early Narratives of Genesis.

BY THE REV. PROFESSOR H. E. RYLE, M.A., CAMBRIDGE.

V.—THE STORY OF CAIN AND ABEL.

To the ordinary reader, the familiar narrative contained in the fourth chapter of Genesis seems to follow easily and naturally upon that of the fifth. In language and style the story of Cain and Abel greatly resembles the story of Paradise; and although in the genealogy of the Cainites (iv. 17-24) we are conscious of a change in the style, the change is not so marked as is the case in the following chapter (v.). In chapter iv. the narrative is, in the main, taken from the prophetic; in chapter v. from the priestly records employed in the compilation of the Pentateuch.

It is necessary, however, to look a little more closely into the structure of this chapter. For there are points even here which will have already suggested themselves to many a Bible student as difficulties or peculiarities; and a better understanding of the structure enables us to obtain a solution of them.

Chap. iv. 1-16.—To many it has perhaps seemed strange that we have no account of the life of Adam and Eve after their expulsion from the Garden of Eden. Where exactly they dwelt, how they subsisted, whether Adam tilled the soil or followed a pastoral life, are questions to which no answer is given. The birth of Cain and Abel (iv. 1, 2) alone intervenes between the description of the cherubim with the flaming swords, and the narrative of the murder of Abel by his brother, Cain, at a time when apparently they had both already reached manhood. The brief reference in chap. v. 3-5 hardly lifts the veil which has hidden from our view the sight of the remainder of Adam's sojourn upon earth. But the narrative clearly presupposes much that is not related in the Book of Genesis. Abel is "a keeper of sheep," Cain "a tiller of the ground" (Gen. iv. 2). The process by which the distinction into pastoral and agricultural life had been reached we are not told. The Israelite narrative was composed when that distinction could be assumed to have a primeval origin, and to have resulted from the usage of the first family. In the present narrative, we are left in ignorance whether Adam, when he was driven from the garden, followed agricultural or pastoral pursuits, a settled life or a roving one;

whether Abel was the founder of pastoral habits, or received them from his father.

The practice of sacrifice is presupposed (chap. iv. 4, 5). An offering to the Lord might consist of "the fruit of the ground," or of "the firstlings of the flock and the fat thereof." But no account is given of the origin of the institution. And while it is often assumed that the Divine appointment of it is implied in the previous chapter, "And the Lord God made for Adam and for his wife coats of skins, and clothed them" (iii. 21), it is really impossible to regard such words as capable of literally conveying such a meaning. Candour requires us to acknowledge that the early narratives, as they have come down to us, fail to give any account of the institution of sacrifice. The mention of it in this narrative is introduced quite suddenly.

The custom of blood-revenge is presupposed. Cain's dread of the punishment imposed upon him is due to his fear, lest the dwellers in the land should avenge Abel's blood by putting the murderer to death (ver. 14). Such a custom, and the fears resulting from it, point to a more organised society, and to a larger development of the population, than the extant narrative gives us any reason to expect. Similarly, in the following section (vers. 17-24), Cain marries and builds a city (ver. 17); and this suggests a rapid increase in the numbers of the earth's inhabitants, of which we are told nothing beyond the fact that "Adam begat sons and daughters" (Gen. v. 4).

It is true that some have fancied they could find allusions in these passages to families that had sprung from a different stock than that of Adam, from other primeval pairs of whom no account is preserved. Into the scientific question which this theory involves we pretend no right, and therefore have no wish to enter. But we do not expect to find, in the early pages of Genesis, scientific hints of this allusive nature, as to the origin of the peopling of the globe. Without committing ourselves to an opinion whether the population of our planet is to be ultimately traced to one or to many primitive pairs, we are here content with restricting ourselves to the Scripture narrative. And the in-

ference, which we unhesitatingly draw therefrom, is that, in the opinion of Israel's theology, "every nation of men was made of one" (cf. Acts xvii. 26), viz. was descended from Adam.

It seems, indeed, to be placed beyond all doubt by the very mention of Cain's alarm. The ground of his dread is lest the avenger of blood should take away his life; and the avenger of blood, according to all Oriental custom, to which the narrative seems to point, belonged to the family of the murdered man. Cain's words seem to assume that all the dwellers on the earth were his kinsmen.

If so, the narrative presupposes the birth of many children to Adam and Eve, who thickly peopled the country at the time of Abel's murder. But all particular mention of them has been suppressed in the extant narrative.

Now we are hardly disposed to share the doubt, which some critics have expressed, whether the story of Cain and Abel comes from the same hand that wrote the two previous chapters. There is the same kind of dialogue; there is the same class of vivid narrative; there are the same marked expressions ("tiller of the ground," cf. ver. 2 with ii. 5; the unusual word for "desire," cf. ver. 7 with iii. 17; the "curse," cf. ver. 11 with iii. 14); "Eden," too, is referred to in ver. 16; and in the same verse another geographical term occurs with apparently a similarly symbolical significance (Nod, or Wandering, Nomad life).

If, then, this section comes from the same hand, and yet seems to presuppose acquaintance with numerous facts and incidents, the history of which is not recorded, we are forced to the conclusion that the narrative does not flow continuously from chap. iii. to chap. iv.; but that the compiler has extracted only such portions as seemed best to correspond to the purpose which he had in view.

On this hypothesis, we find an explanation for the absence of any further account of the life of Adam and Eve, or of their children. We may fairly assume that the tradition, in its earliest form, contained other narratives, such as illustrated the beginnings of agricultural and pastoral pursuits, and described the institution of sacrifice, and explained the origin of blood-revenge.

Either the prophetic narrator, or the compiler, has selected the narrative; he has not attempted to give a complete or a consecutive story. If, as is very possible, the narrative was one that was derived from the traditions of the polytheistic

ancestors of the Israelite race before the days of Abraham, he had probably to purify it of all taint of superstition, and, in that process, perhaps many details have been suppressed or modified.

If the earliest Hebrew traditions ever regarded the offspring and descendants of the first man as semi-divine heroes, it would have been only analogous to what we find in the mythologies of other races. But the Hebrew narrative is in this respect very different. The earliest patriarchs of the human race appear as simple men. They are endowed with no Divine qualities. Between the God of Israel and the founders of human society the division, according to the Hebrew narrative, is complete. This may have been the characteristic of the Hebrew tradition from the first. But it appears more reasonable to ascribe the religious purity and simplicity of the narrative to the prophetic writer, who, writing in the spirit and power of Jehovah, has moulded the traditions of his race into perfect harmony with the religious truths of which he was the inspired exponent, and admitted nothing which compromised the fundamental doctrines upon the Unity and the Love and the All-sufficiency of Jehovah.

To this method of making extracts from the existing tradition, we may attribute the abruptness with which the narrative of Cain and Abel is introduced at ver. 2 and dismissed at ver. 16. Possibly to the necessity of abbreviating the story, or to that of excluding some remnant of superstition, we may also ascribe the peculiarity of the words in ver. 8, "And Cain told Abel his brother," which, more literally rendered, would be, "And Cain said unto Abel his brother." What Cain actually said, the Hebrew narrative has not recorded. It is hardly likely that the attempt of the Septuagint Version to supply the gap with the somewhat vapid sentence, "Let us go unto the field,"¹ has preserved the original text. For, assuming it to have been in the original text, we can see no sufficient reason to account for its disappearance from the Hebrew copies. On the other hand, if the Hebrew text is correct, the words of the Septuagint addition have all the appearance of an explanatory gloss.

Whatever the words of Cain were in the original narrative, they have been for ever lost. But the reason of their having been lost is possibly to be found in the practice of the compiler or narrator,

¹ Διέλθωμεν εἰς τὸ ἀγρὸν.

who, in extracting or condensing from the traditional narrative, would qualify, abbreviate, or omit that which did not seem suitable to, or was in actual disagreement with, the revealed religion of Israel. Some such explanation would account for the abruptness of ver. 8. It resembles as it were a piece of the rough edging which shows where a fragment has been torn off.

Some such explanation again will account for the other difficulties that the narrative presents—for the most part arising from the condensation employed by the Israelite narrator.

Thus, we are not told the reason why Divine preference was accorded to the sacrifice of Abel, nor how that preference was made known. The ancient views that an offering of animals was preferred above an offering of fruits of the earth, or that Abel had more correctly performed the ritual of the offering, are mere guess-work; and, even if correct, only touch the outer framework of the story. As the narrator has given us the story, omitting the grounds of preference which in the earliest tradition may have been of the childish superficial character indicated by the above suggestions, or of a superstitious character, due to the polytheism of the primitive Hebrews, it is clear he wishes himself to draw attention to the inner motives, and to the moral characters of the offerers, by which alone the value of their respective offerings could be really distinguished. This thought quite escaped the Septuagint translators, who seemed to suppose that the rebuke contained in ver. 7 turned upon Cain's neglect to prepare his offering according to strict ceremonial requirements.¹ The true insight into the matter is found in the writer of the Epistle to the Hebrews, "By faith Abel offered unto God a more excellent sacrifice than Cain" (xi. 4).

If the ground of preference was ever mentioned in the early Hebrew tradition, the Israelite narrator has omitted it. In the true spirit of Israelite prophecy, he may have wished to emphasise the teaching that it was the spirit of the offerer, and not the mode of the offering, which from the first determined the acceptability of every sacrifice in the sight of God (cf. Ps. l. 8-15; Isa. i. 11-17; 1 Sam. xv. 22).

Again, the mode by which the Divine preference for Abel's sacrifice was indicated is not recorded. Early Jewish interpretation (*e.g.* Theodotion, *ἐνερ-*

πρεν), followed by Christian Fathers and Mediæval Jewish Commentators (*e.g.* Rashi), fancifully supplied the omission by maintaining that fire from heaven came down and devoured the offering of Abel. This theory was based on the supposition that the acceptability of sacrifice would be signified in the same way as in Judges vi. 21; 1 Kings xviii. 38. 2 Chron. vii. 1. Possibly the form of the original tradition possessed features which were out of harmony with the simple story the narrator has preserved.

Possibly, for some similar reason, he has not told us what the sign was which God appointed for Cain. The old difficulty which was connected with the words, "The Lord set a mark upon Cain," disappears with the rendering of the Revised Version, "The Lord appointed a sign for Cain" (ver. 15). A mark set upon Cain would have distinguished him, so that all who met him might know him. This would be no pledge of security, no consolation to the guilty man. But when we see that the Lord appointed a sign for Cain, so that, looking upon it, he might be reminded of the Divine protection, the words of the passage become easy to understand. The rainbow, in chap. ix. (cf. ver. 13), was thus "set" for "a token" to Noah and his descendants. What the token was that Cain received we are not told. In this particular, once more the narrator has withheld information, either for the purpose of condensing history, or for the purpose of suppressing some unsuitable element in the more ancient tradition.

Whether, then, the narrative presupposes acquaintance with facts which have not been narrated, or omits to give particulars of seemingly important elements in the story, the conclusion which we draw from the structure of the narrative is the same.

The peculiarities of the structure are due to the purpose which the narrator had in view. That purpose is not to reproduce in full the whole substance of the early Hebrew traditions respecting the history of primeval man. His purpose is rather to *select* from them just such incidents as will most simply and effectively illustrate the teaching of the Israelite religion respecting the attributes of their God and the nature of man; such, too, as would exemplify the steps by which primitive man declined from his true calling unto righteousness, and by which the selection of the chosen family and nation came to be ordained as

¹ Οὐκ ἰὰν ὁρῶς προσεύχης, ὁρῶς δὲ μὴ δόξης, ἡμαρτίαι;

the only means of the ultimate restoration of the human race.

The narrator's purpose, both in selecting the story and in condensing or embellishing it, is a truly prophetic one; he makes known the "Torah" or teaching of the LORD, "being moved by the Holy Ghost" (2 Pet. i. 21).

For this reason, the story is not to be regarded as having been preserved to us, either in its original fulness or in exact continuity with that which precedes and follows. On the other hand, if the claim be made that the actual origin of the story is to be traced back to the recollection, in the people's consciousness, of the unceasing collision between the agricultural and the pastoral elements in prehistoric man, and of the dominance asserted by the former, it is not part of our province here to investigate the merits of such a plea. Neither that nor any archæological clue, however interesting to modern ethnological research, was present to the mind of the Israelite narrator, to whom we owe the preservation of the story.¹

What his purpose was in selecting it and assimilating it to the requirements of his people's religion, appears more or less clearly from the truths which the narrator so clearly brings to light. So clearly, indeed, do they stand out that they will have occurred to the majority of readers. Perhaps, however, it may not be altogether superfluous to summarise them here very briefly.

The religious teaching conveyed by the story of Cain and Abel relates to the subjects of sin, man's fallen nature, and the attitude of the Almighty towards the sinner.

1. As to sin, it teaches that propensity to it is transmitted from one generation to another. The sin of Adam and Eve is followed by that of Cain. The sin of disobedience to God is followed by the violation of human brotherhood. The first sign of sin's prevalence in the family of Adam is the murder of Cain. The rejection of God's love leads at once to the renunciation of human affection. There was no love to God, no willingness to listen to the Divine voice, in Cain. The occasion of the sacrifice is the temptation by which his character is put to the test. Self-will, pride, jealousy, these are the steps by which the thought of deliberate murder is reached. Cain becomes the archetype of sin and the antithesis

¹ No certain points of contact with the story of Cain and Abel have yet been discovered in Babylonian literature.

of the character of Christ. "Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren" (1 John iii. 15, 16). Cain, according to the teaching of Israelite theology, personified the action of sin in human society. Hatred against fellowmen is the fruit of rebellion against God. "For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous" (1 John iii. 11, 12). Worship offers no safeguard against temptation. An act of sacrifice had no withstanding influence over the murderous intention. Thus, in this early page of Genesis, we find an anticipation of the condemnation, pronounced on those that sought to honour God with the lip though the heart was far from Him (cf. Isa. xxix. 13; Mark vii. 6).

2. As regards human nature, the picture of Cain and Abel portrayed how, from the first, the opposition has subsisted between the good and the evil, between faith and self-will, between obedience and lawlessness. The two brothers, brought up in the same family, engaged in the same act of worship, become the types, the one of sin, the other of righteousness. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts" (Heb. xi. 4). The approach to God, in the rite of sacrifice, was in Abel's case no mere outward form, but the true expression of his heart's desire to draw near to God. This was true "righteousness"; and it is thus that "the blood of righteous Abel" (Matt. xxiii. 35) stands at the head of the roll of martyrs, who paid with their lives for the inward yearning of their hearts towards God.

It was thus that "righteous Abel" became a type of the true Israel, of the prophets who witnessed for Jehovah against their countrymen, and, in the highest sense, of the suffering Servant,² who was Himself a sacrifice for sin. For, as the preference shown to Abel's sacrifice evoked Cain's murderous resolve, so the manifestation of perfect purity and innocence "convicted the world in respect of sin" (John xvi. 8). The death of Abel

² Cf. Isaiah liii.

strikes a prophetic note of warning. It proclaims the great opposition, of which we find the climax in John i. 11, "He came unto His own, and they that were His own received Him not." And we turn instinctively to another message of encouragement amid suffering, "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (cf. the whole passage, John xv. 18-24).

Once more, the narrative teaches that God left not Himself without witness, even with those who had estranged themselves from Him. The words spoken to Cain (vers. 6, 7) were the Divine witness, reminding us of the spiritual office of conscience, to the heart that had given itself up to the service of sin. If Cain hears rebuke, he receives also both exhortation and promise. But Cain is a free agent. He is under no compulsion to obey God. He is at liberty to hearken to or to reject the voice that comes to him. His sin is the outcome of the abuse of that free-will, the Divine gift of which he has received by inheritance from the first parents.

Not least, the narrative teaches the interdependency of the human race, the obligations which we are under, the one to the other. The lesson that we are our "brothers' keepers" has been little learned. And yet how much has the thought of it been drawn from the scene so simply and so vividly represented, in which Cain, confronted with his crime, and reminded of his duty of love to his brother, endeavours to repudiate his responsibility? (ver. 9).

3. In respect of its teaching about God, the narrative presents Him to us as long-suffering towards the sinner, as well as compassionate towards the innocent sufferer. He who arraigns Cain for the crime had, before its commission, warned him of his fault, and urged him to well-doing. Nothing escapes His eye, nothing is hid from His knowledge. It is not for the faithlessly offered sacrifice, but for the unseen passion of Cain's heart that the Lord calls him to reason.

The sin is no sooner committed than it comes under judgment. The punishment is heavier than it had been in the case of Adam and Eve. They were driven from Eden, out of the Divine presence. Cain is driven from the neighbourhood of Eden. The earth shall refuse to give him continued sustenance; he shall roam from spot to spot; he

is to be for ever homeless, unloved, a vagabond. But though banished from the sight, he is not shut out from the mercy of God. The judgment is tempered with compassion. Cain, though more terrified than penitent, receives the assurance of protection from blood-revenge. The favour of a token for good is granted to the first murderer; and symbolism is consecrated, in its earliest use, to hold a pledge of Divine love before the sinner's eyes.

THE GENEALOGY OF THE CAINITES.

Chap. iv. 17-24.

In passing to the next section in the narrative, we are conscious of a change in the general tone and style. If the story of Cain and Abel (vers. 2-16) has been taken from the same source as the story of Paradise, it is possible that vv. 17-24 have been derived from a separate stream of tradition, marked by a more curt and archaic, a less fluent and poetic style. If its separate origin is shown by the general difference of treatment, the greater antiquity of this source of tradition is also shown by the fact that, in ver. 15, there is, in all probability, an allusion to the Song of Lamech (ver. 24). Further evidence of its separate origin is forthcoming from the picture given of Cain. No restless fugitive or homeless nomad, he marries, he settles down and builds a city (ver. 17). No further reference is made to the crime he has committed; none to any sentence of dishonour that has been pronounced upon him. He stands at the head of a list of names; he is followed by Enoch, Irad, Mehujael, Methusael, and Lamech, with his sons Jabal, Jubal, and Tubal-Cain. The whole passage is clearly intended to describe the beginnings of primitive eastern civilisation. Cain and Enoch are the founders of town communities (ver. 17); Lamech is the first polygamist (ver. 19); Jabal (not Abel, ver. 2) is the originator of pastoral life, Jubal of musical arts, Tubal of working in metals (ver. 22). The civilisation thus alluded to is regarded as having continued without interruption since the days of these patriarchs. When it is said that "Jabal" was "the father of such as dwell in tents and have cattle," there is clearly no thought of a flood having destroyed all the descendants of Jabal; nor is such a catastrophe supposed as having overtaken the descendants of Jubal, "such as handle the harp and pipe" (ver. 21).

The structure and contents of these verses (17-24) suggest that they belong to an early tradition in which the story of the Flood did not appear. If so, they may probably be derived from the same source as chap. vi. 1-4 and, possibly, xi. 1-9.

This hypothesis will account for the difficulties, unimportant in themselves, that arise on the surface of the narrative. The prophetic narrator selected his material from different sources. He did not concern himself with reconciling, in every particular, divergences that presented themselves in the different narratives. The genealogy which he has preserved is that of Cain; and it does not appear from vers. 16-24 that any inherently evil character is associated with Cain's family in the tradition from which he borrows these verses.

The object of the genealogy in chap. iv. is to trace the origin of primitive institutions; the object of the genealogy in chap. v. is to trace the ancestors of Noah. The resemblance in the names of the two lists is remarkable; and can hardly be accidental. In chap. iv. we have Cain, Enoch, Irad, Mehujael, Methusael, Lamech, and Lamech's three sons; in chap. v. we have Seth, Enosh, *Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech*, Noah and his three sons. Reckoning Adam with these names, we have in the one case a list of seven, in the other a list of ten names; in each case, the last name splits up into three branches.

The numbers *seven* and *ten* were doubtless chosen to render the lists easier of remembrance. Such artificial aids to the recollection of genealogies were commonly employed. Thus the number "ten" is the number employed in the genealogies of Genesis xi. and Ruth iv. 10; the number "seven" is the unit in the genealogy of Matthew i.

What the names of the antediluvian patriarchs signified, we can hardly guess. The conjecture that the Cainite genealogy gives the races of Western, the Sethite genealogy those of Eastern Asia, has nothing to recommend it.

The names themselves are a puzzle to scholars; and it is even doubted whether they are all of Semitic origin.

The similarity of the two lists makes it possible that we have in them two divergent versions of the same original prehistoric tradition. In such a tradition, proper names, especially those of unusual sound or foreign origin, were apt to be confused and altered.

Perhaps we should not be far wrong in regarding them as the relics of a list of demigods or heroes, whose names in the earliest days of Hebrew tradition filled up the blank between the creation of man and the age of the patriarchs. Such a group would be in accordance with the analogy of the primitive legends of other races. The removal of every taint of such a superstition, the representation of these names as simple men, would be the work of the Israelite narrator.

The compiler of Genesis, finding the two versions of the Patriarchal list, the one in the Prophetic, the other in the Priestly Narrative, assigned to the Cainites the origin of secular supremacy, to the Sethites the direct ancestry of the chosen race. He explains his treatment of the two genealogies by the verses iv. 25, 26, which form the transition from the prophetic to the priestly writing.

As has often been pointed out, the different materials out of which the narratives have been constructed are nowhere more plainly to be recognised than here. The same writer, who records the birth of Seth and Enosh in chap. v. 3-8, is not likely to have recorded them in the section immediately preceding (iv. 25, 26). Again, whereas in iv. 26 we are told that "then began men to call upon the name of the Lord," we are surely not reading words from the same hand that describes the ceremonial act of worship performed by Cain and Abel (iv. 3, 4).

In thus distinguishing three different *strata* of Israelite tradition, represented in vers. 1-16, 17-24, 25-26, our object is to realise the method by which the narratives were actually compiled. The fact that the narratives are neither complete nor continuous, but fragmentary and various, receives from criticism an intelligible explanation. It enables us also to perceive that the object of the narrator is not to give the most full narrative, but that which best serves his purpose of conveying to his countrymen spiritual instruction, and of throwing upon the dim traditions of the past the same illumination which the Spirit of Jehovah, by other hands, shed upon the more recent history of the chosen people.

Before passing to the narrative of the Deluge, we must briefly notice the genealogy of the Sethites in chap. v., and the difficulty that has been occasioned by the great age ascribed to the antediluvian patriarchs. But we must reserve this discussion to a later communication.

Discussions and Notes on "the Unpardonable Sin."

I.

BY THE REV. WILLIAM DALE, NEW BARNET.

THE EXPOSITORY TIMES recently contained some notes on the so-called "unpardonable sin," admirable in spirit and exceedingly suggestive. The subject has both practical and theological interest; and it may not be unprofitable to pursue it a little further, with the view of reaching, if possible, a definite conception of the nature of the tremendous sin against which our Lord proclaims the doom—"Hath never forgiveness," "Shall not be forgiven," "Shall not be forgiven, neither in this world, nor in that which is to come."

It is more than doubtful if any of the New Testament passages outside of the Gospels, which it is customary to quote in discussions on "the unpardonable sin," do really give us any assistance. When St. John spoke of "a sin unto death," the forgiveness of which he evidently thinks it is vain to intercede for, he probably had in his mind the blasphemy against the Holy Ghost. But even if so, he adds nothing to our Lord's account of it. And the two well-known passages in Hebrews (vi. 4-6, x. 26-31) do not seem to refer to this sin. Hebrews vi. 4-6 does, indeed, speak of a guilt from which no rescue is possible; a hardness of soul which even the cross of Jesus can never break through. This also, like the blasphemy against the Spirit, is "an eternal sin." But the point of invincible obduracy is vastly different in the two cases. There (in Hebrews) it lies in the previous spiritual fervour, the glow of love for Jesus, the reverent worship of Him as Lord and Saviour, the joy of knowing Him. To come down from that height of spiritual enthusiasm, "to fall away," to become callous, is to reach a hardness which can never be broken through. Here (in the Gospels) the sin spoken of marks the end of a career of malignant hate of Jesus, a hatred of Jesus just because He is holy and merciful. The blasphemy ("He hath an unclean spirit") is the last stage of growing malignity. Both conditions of soul are "eternal." But they are of different kinds, and are reached by very different roads.

The other passage in Hebrews (x. 26 *et seq.*) describes a soul hating the gospel, as the Pharisees

hated Christ. But we are hindered from identifying even this hatred and contempt with the blasphemy against the Spirit by a weighty consideration. The writer does not say of this guilt what the Lord says of speaking against the Holy Spirit. He does not say it is an eternal sin and is never forgiven. Even despisers of the gospel have cried for mercy and been saved, have "come to scoff and remained to pray."

We are, therefore, sent back to Christ's words, and to their occasion, as the only certain source of information regarding the character of the "blasphemy against the Holy Spirit." Some just remarks were made in last month's Notes on this subject, as to the difference between blasphemy against the Son of Man, which "shall be forgiven," and blasphemy against the Holy Spirit, "which is never forgiven." For the jeering crowds round the cross, the Master Himself besought forgiveness. They were blasphemers; but it was in ignorance. They rejected Him blindly. They did not hate Him because of His goodness. The sin of the people against Jesus was grievous, and it brought on them national doom. It was a sad, shameful refusal of His love. But it was with them as afterwards with Saul the persecutor. They did it "ignorantly, in unbelief." The Pharisees, saying of Jesus, "He casts out spirits by Beelzebub," hurt Him more than the mob hooting in angry disappointment while they watched Him die. *They were wilfully shutting out holy love. They were not unbelievers.* They knew that Jesus was a prophet of God. They knew He was not an agent of the powers of darkness. They understood Him, and the character and aims of His work, better than the apostles had yet done. Their opposition to Christ was not blind: it was malignant; it was against light which they saw to be holy, which they could not but almost be sure was divine. They were deliberately putting away from their hearts what they were at least *almost* certain was a revelation of the holy love of God. This is the sin against the Holy Ghost—the refusal to yield the soul to what is seen to be a call from God; a sin which, if persisted in, is probably sure to lead to the hatred of goodness, and (though

earth) in the blasphemy against the Holy Spirit—such a sullen, bitter sneer at what is holy as the Pharisaic cry about Jesus, "He hath an unclean spirit."

The blasphemy against the Holy Ghost is, then, a sin against light—a deliberate, conscious sin against light, against one's own sense of right and goodness. "The Son of Man," well says Mr. Barrett of Norwich, in discussing "the unpardonable sin," "is the light without the soul, the Holy Spirit is the light within." A rejection of Christ may be "ignorant, in unbelief." To refuse obedience to the Holy Spirit is to refuse to obey one's own vision of what is right and good—the light in one's own soul. It is not a sin of blindness; it is a sin against knowledge; manifestly, therefore, a kind of guilt deeper and harder than any sin of ignorance. But we do not define sufficiently the specific wickedness of the Pharisees, the blasphemy against the Spirit, if we merely speak of a deliberate sinning against the light within, not even if we add the note of persistence. Alas! "grieving the Spirit of God" by wilful, conscious sin is an offence of every day, even with Christians. Who has never sinned—ay, deliberately—against his own better knowledge? Are there many who could honestly affirm that no vehement passion, anger, or lust of gold, or ambition, or appetite of sense, or the pride which will not confess an error, has ever induced a persistent offence against the light within, against the consciousness of a divine summons to better things? Persistent, deliberate sinning against the light is of the essence of the blasphemy against the Spirit. But if this of itself constituted "the unpardonable sin," the most saintly soul might well be haunted with that fear which has harassed so many tender consciences—"This awful guilt and fate are mine." To sin against the light within, with uneasiness, with shame, with self-reproach, with many a moment of longing for deliverance from the thrall of passion, grieves the Spirit, but is not a blasphemy against the Spirit. To sin against light within, with deadness of soul, without prickings of remorse, is the greater sin of many a sinner who has yet been broken down, convicted, converted, forgiven. Even this cannot be the specific mark of the wickedness which Jesus said is never pardoned. *Hatred of goodness* is a deeper depth, to which some miserably sinful hearts descend. Even yet we have not touched the abyss of guilt over which lies the dreadful

shadow of the "eternal sin." Even hatred of the light, knowing it to be light, may be repented of and be pardoned. Is it not written for the comfort of any penitent conscience, mourning past angry opposition to the gospel, that in Jerusalem "a multitude of the priests believed?" Amongst these marvels of grace—believing priests—may we not cherish the hope that the Gospel had won the faith of some of the very company of priests who persuaded the mob to shout for Barabbas rather than for Jesus, and who derided the dying Lord? No broken hearts could be more welcome to His great love than these were, if some of them did come pleading for mercy. Surely it may have been!

What, then, is the guilt out of which there is no escape, the sin which is "eternal"? What was the sin of the Pharisees, which provoked Christ's proclamation of woe, the sin which "is never forgiven"? They had hated Jesus with malignant hatred long before this day; knowing Him to be holy, but seeking His death, because His ministry of love and purity was a reproach to them and a peril to their authority. The new thing, which awoke the fear of Christ, His fear that these men were passing, or had passed, the border between sin for which there is salvation, and sin which chains the soul beyond the possibility of recall—the new thing was the vile scoff, "This man doth not cast out devils, but by Beelzebub the prince of the devils." "Speaking against the Holy Spirit," "Blasphemy against the Spirit," is our Lord's definition of the sin which is never forgiven. It is most true, that "unheard blasphemy is bitter to the ear of the Holy One." The sneer against holy love which remains unspoken cannot but pain the great heart of mercy. Yet the Pharisees had not refrained from speech. Their scoff had a purpose which compelled its utterance: they meant by the vile suggestion to alienate from Jesus the marvelling people. It was a spoken blasphemy, a proselytising sneer, very likely not meant to be heard by Jesus, but intended for the crowd. The Lord fastens on the uttered scoff, the blasphemy which seeks to propagate itself, the sneer which intends to turn others from the way of life. This is the sin He brands with the sentence, "It is an eternal sin!" Nor is it difficult to catch the point of hopelessness in the condition of a man who openly calls evil good, and good evil; who says, "Evil, be thou my good;" who knows that he is for

himself rejecting right and purity and love, and who wishes to draw others to his side by his audacious scoff. The spoken blasphemy is a casting away of the last rag of shame: it is a committal of the whole soul to the devil's cause: it is a public avowal of the evil choice, after which a shameless shame will hinder repentance, and which must shut up the heart in its own blasphemous hardness. To recall such a soul to God, we can see must be difficult. Jesus saw it to be impossible.

It should be carefully noted that Christ in no wise limits the mercy of God. The Revised Version in its rendering of Mark iii. 29 ("Is guilty of an eternal sin") brings to the English reader the priceless comfort: Not even about this frightful guilt does Christ affirm that God would refuse pardon, though the sinner should repent. May we not confidently believe that St. Mark here gives us an original reminiscence of the Apostle Peter? No one else than Jesus coined the phrase, "Is guilty of an eternal sin." The sin cannot be forgiven, because it takes the soul into a region of impenitence, of unblushing profanity from which not even the grace of God in Christ can ever bring it back. It is not that mercy will not cover such guilt, but that this sin marks an adhesion of the heart to evil as its settled, shameless choice, which no appeals of love can ever disturb. It is an appalling revelation of the possibilities of wilful sin. It is, perhaps, a glimpse of the hell into which all sinners at last plunge, who to the end refuse Christ. But it has its side of wondrous mercy: all other sins are forgiven. From every other kind and degree of guilt men have found their way back to God. And to any heart torturing itself with the dread of "the unpardonable sin," we may carry this message of peace: the penitent man cannot have blasphemed the Holy Ghost. The blasphemy against the Spirit marks the passage of a soul into a hardness, a hating, scoffing callousness, which is never troubled until at length it faces a holy God beyond the grave.

II.

BY THE RIGHT REV. WILLIAM ALEXANDER, D.D.,
BISHOP OF DERRY AND RAPHOE.

The key seems to me to be the *ἑνοχός ἐστιν αἰωνίου ἁμαρτήματος* (which I hold to be the true reading)—"guilty of eternal sin" (Mark iii. 29).

There are states of sin; moral conditions, sometimes ending in intellectual errors, dark and blasphemous; which are so inwrought in the whole being as to become eternal and continuous, and continually incapable of remission. Such a sinner (and such is, *e.g.*, the blasphemer against the Holy Ghost, that Spirit who is the concentratedly Holy, being Holiness itself) οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα. I conceive that this leads the way to a solid and solemn exposition of the passage. At all events, I hope you will take this hastily written, but not hastily thought out, summary idea of the passage in the spirit in which it is sent.

III.

BY THE REV. EDWARD PARKER, D.D., PRESIDENT
OF THE BAPTIST COLLEGE, MANCHESTER.

On this subject, I can only say that the view I have been led to take is very much in harmony with that expressed in the November number of THE EXPOSITORY TIMES. The sin seems to consist in wilfully rejecting, maliciously perverting, and persistently opposing that which a man knows in his heart to be true and right. It may well be called "eternal sin," for if once committed it is almost sure to be persevered in. Its very nature precludes the hope, if not the possibility, of repentance. May not this furnish a reason for its being unforgivable?

IV.

BY THE REV. ANDREW A. BONAR, D.D., GLASGOW.

In attempting to ascertain the nature of this *unpardonable sin*, this "sin" or "blasphemy against the Holy Ghost," we are on firm ground when we say,—

1. It is not a sin that exhausts the virtue of Christ's blood. No sin is too great for that precious blood; it has power to cleanse from *all* sin (1 John i. 7). But it is never brought into contact with His blood.

2. It is a sin that exhausts the long-suffering of God. It puts an end to God's waiting and striving with the man. And so it occurs only in cases *where the Holy Spirit has been long at work* striving with the soul. It is in no case an isolated, solitary sin; a single act however vile and wicked. It cannot, then, be an accidental word coming from a soul in distress, or escaping the lips in an

hour of fierce temptation. John Bunyan was wrong here, as he afterwards discovered. The sin of our passage is not an isolated act, but a sin occurring in *a course of sin*. This seems clear; and let us add, it occurs only in cases where resistance to the Holy Spirit is persistently offered. The Holy Spirit, in certain cases of this latter kind, ceases to strive, and altogether forsakes the soul. In one passage, the Lord warns those with whom He is dealing that, inasmuch as He had told them that He cast out devils "*by the Spirit of God*," and that therefore "*the kingdom of God was come nigh unto them*" (Matt. xii. 28), they exposed themselves to the danger of being left in their sins, given over to eternal damnation, if they went a step farther in their scoffing derision. They were virtually assailing the Holy Spirit who was striving with them, doing their utmost to get Him to cease His striving; and so they would find themselves left in their sin, left in their guilt, left without the blood that pardons.¹

V.

BY THE REV. D. MOORE, D.D., Editor of *The Christian Commonwealth*.

The Christian Commonwealth, November 12, 1891.

In the current issue of THE EXPOSITORY TIMES the editor gives considerable space to an article recently published in the *Evangelical Magazine* by the Rev. G. S. Barrett, B.A., of Norwich, entitled "The Unpardonable Sin." Our Lord's words in respect to blasphemy against the Holy Ghost have been a source of endless perplexity to commentators. Mr. Barrett, however, does not discuss the eschatological question involved in these words, but confines himself mainly to the meaning of speaking against the Holy Ghost. We are glad that so able a writer as Mr. Barrett has taken up this question, and that his article has received so much attention from the editor of THE EXPOSITORY TIMES. We are much pleased with what both these eminent critics have to say on the question. Undoubtedly, they have come very near the true meaning, if they have not quite reached it; and if what they have written helps

to clear the critical atmosphere surrounding our Lord's words all Christians will be thankful. No one can doubt the fact that most people have little or no definite idea of what the words actually mean. Indeed, there is very great confusion among Christians as to the whole question of the Holy Spirit's position in the plan of salvation. Only a few months ago we had occasion to go over part of the ground, and it was then very clear that even some of the best informed men are sadly at sea on the whole question of the Spirit's work. And this fact has been made even more evident by Mr. Barrett's article and the comments upon it.

Without stating the whole case, it is sufficient to say that Mr. Barrett's position, as we understand it, is that the Holy Spirit takes up His abode in the heart of man, becoming his "inner light," and man thus illuminated by the Holy Spirit is at once responsible for whatever the Spirit teaches; consequently, anything said against this teaching is really blasphemy against the Holy Spirit. Now there are several objections to this view. First of all, the indwelling presence of the Holy Spirit cannot be predicated of any except Christians, and it cannot be said that anyone is a Christian who has not accepted the Gospel of Jesus Christ and followed its instruction as far as understood. In other words, no one is a disciple of Christ who has not taken up His Cross and followed Him. All others are aliens; they cannot be reckoned God's children by adoption, and therefore cannot claim to have received the spirit of adoption, whereby they may cry, Abba, Father. Another objection to the view presented is that this "inner light" notion is something entirely too indefinite and uncertain, too intangible, to be associated with such consequences as our Lord indicates. It is well known that tens of thousands of people imagine that they have an "inner light," which is to them an authority far above even the Word of God. The fact is, when we leave the Bible and begin to rely upon any influence *ab intra*, without a corresponding influence *ab extra*, we at once become involved in a mysticism which is sure to lead to a complete rejection of the Word of God, or else to such an interpretation of that Word as practically makes it of no use in religious life. Of course, we are quite aware that these considerations of themselves cannot determine the actual critical meaning of what our Lord said. No matter what

¹ See much more fully *Never Forgiven*: A few words about the sin against the Holy Ghost. By the Rev. A. A. Bonar, D.D., author of *Memoir of M'Cheyne*. (Glasgow: Charles Glass & Co., 85 Maxwell Street.)

the consequences may be, we are bound to accept the language referred to in its true import. And if we cannot find some meaning which does meet all the conditions of the case we cannot present the reason we have given as conclusive against the theory under consideration.

What, then, is the meaning of our Lord's words? We cannot now go into an exhaustive treatment of the whole question, but we may be able to say enough to stimulate further inquiry. It must be remembered that our Lord had just performed a miracle, and on this account he was charged with casting out devils by Beelzebub. He resented this, and replied in a way which silenced even His enemies; and, among other things, clearly intimated that what He did was by the Spirit of God. Now, if we take the whole context, it must be evident to any one that what He called blasphemy against the Holy Ghost was attributing to Beelzebub what the Holy Ghost had done. In other words, blasphemy against the Holy Ghost is a deliberate refusal to accept the testimony of the Holy Ghost in any instance as a truthful testimony. Now let us go a step further. Christ's own claims were, and are, presented to the world, not because He says He is the Christ, but because the Holy Ghost says He is the Christ. He Himself said, "If I do not the work of My Father, believe Me not." But this work was done by the Holy Ghost, and consequently everywhere the Holy Ghost became the testifier of the truthfulness of Christ's claims as the Messiah. This view of the matter is still further confirmed by what He said the Holy Ghost, or Paraclete, would do when He came. Among other

things, He was to convict the world of sin, because of unwillingness to believe on the Son of God. Here is positive evidence that a refusal to accept the testimony of the Holy Spirit to the Messiahship of Jesus is positive sin, and this is the sin which, when persisted in, can never be forgiven either in this world or in the world to come. Hence, our Lord was perfectly justified in saying, "He that believeth not shall be damned." Hence, instead of blasphemy against the Holy Ghost having to do with the Spirit's indwelling presence it has to do with that definite and clear testimony which the Holy Ghost has given concerning the claims of Jesus Christ, when, as Paul says in Hebrews, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (or distributions) of the Holy Ghost, according to His own will." Our conclusion, therefore, is that the sin against the Holy Ghost, as it has been called, is the sin of deliberate and persistent rejection of Jesus Christ; and the character of this sin is seen in the fearful penalty attached to it. In other words, the wilful unbeliever cannot be saved. Infidelity is not only ruin to the soul in this life, but it fixes the soul's eternal doom. It is not sin against Christ Himself directly, for He does not Himself assert His Messiahship and ask any one to believe Him on His own statement. But He does ask faith in Himself, on the testimony that the work which He did was the work of His Father, and that this work was done by the Spirit of God. And it is easy to see that this view of the matter makes the sin of unbelief, as John calls it, "the sin of the world."

Professor Alexander Roberts on Galatians v. 17.

BY JOHN MASSIE, M.A., PROFESSOR OF NEW TESTAMENT EXEGESIS,
MANSFIELD COLLEGE, OXFORD.

ALL students of the New Testament owe much to Dr. Roberts of St. Andrews; and therefore it is with great respect that I venture to call in question his interpretation of the above passage as given in your December number. He rejects the translation of the Authorised Version, "so that ye cannot do the things that ye would," because therein "the

flesh is represented as the conquering principle, inasmuch as it is spoken of as successfully hindering believers from doing those things which, under the influence of the *Spirit*, they would fain perform." "This view" (he says) "is not a little *ad* to the Spirit of grace." He *is* of the Revised Version, "t

things that ye would," and calls it "undoubtedly the correct one," because, "instead of the *flesh*, the *Spirit* is spoken of as the dominant power in the souls of believers, so that they are able to overcome those evil desires to which they would otherwise yield."

No doubt this is in itself an attractive interpretation; but is it borne out by the passage taken as a whole? The thought of the passage would seem to run as follows: "Walk by the Spirit," says St. Paul to his regenerate readers, "and ye shall in nowise fulfil the lust of the flesh." And then he illustrates from the experience of the regenerate that idea of inherent opposition which his exhortation involves: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for [to explain more emphatically] these oppose one another, that whatsoever things [either way] ye would, these ye may not do."¹ The construction requires that this purpose be the purpose, not of the Spirit only, but of both the flesh and the Spirit. Each desires to prevent the one from obeying the other. If man would do something fleshly, the Spirit seeks to assert itself; and if he would do something spiritual, then the flesh seeks to assert itself. So there is no compromise. As St. Paul has before said, "You must walk by the Spirit entirely, if you are not to fulfil any lust of the flesh." The interpretation of Dr. Roberts, whether of the Authorised or of the Revised Version, seems to ignore the fact of the *mutual* opposition on which Paul lays such stress, an opposition which can only be satisfactorily settled by the Christian definitely and unreservedly taking one side, the side of the Spirit. And the apostle goes on to say: "If ye are led by the Spirit, ye are not under law [which is weak through the flesh, Rom. viii. 3]." As though he would remind them, "If ye are led by the Spirit, ye will meet the lusting of the flesh, not with any outward commandment, not with the powerless and reluctant 'I must not,' but with the joyful yearning after the good and the victorious, omnipotent 'I will not.' Ye are not in bondage under law, but in free service under grace."

One alternative suggestion may be made. The *ἵνα μή* of verse 17 is translated in the Authorised Version, "so that ye cannot." Such a rendering is

¹ This is substantially Meyer's interpretation.

very questionable; *ἵνα* is not provably used in the New Testament of actually fulfilled result; this requires *ὥστε* with the indicative. *ἵνα* had not yet so far degenerated. But it is sometimes used of an approximation to this, a kind of halfway house between the purpose and the fulfilled result, viz. of the result *contemplated as naturally and logically consequent*. The late Canon Evans of Durham—would that he had left behind him more proofs of his fine and delicate insight!—brought out this use of *ἵνα*, after his usual acute, quaint, and original fashion, in the *Expositor* (2nd Series, vols. iii. and v.). Take, as an instance, Rom. xi. 11, "Did they stumble, *ἵνα—in such a way as to fall?*" not "that they might fall" (as if this had been their own purpose, or God's, who would thus be gratuitously or strangely thrust in); nor "so that they actually fell" (which would be an illegitimate use of *ἵνα* with the subjunctive); but "in a way *requiring* a fall to follow." Take a second instance: In John ix. 2 we read: "Rabbi, who sinned, this man, or his parents, that (*ἵνα*) he should be born blind?" Here the thought is not "in order that he might be born blind," as if this could be his own design or his parents'; nor is it "so that he was born blind," again an illegitimate use of *ἵνα* with the subjunctive; but "a sin *requiring that* he should be born blind."

Possibly the *ἵνα* of our Galatians passage may have this deteriorated force, and should be explained neither as "so that ye cannot" (an actually fulfilled result), nor as "in order that ye may not" (as if this were the design of the Spirit and the flesh respectively, or of God, which, in regard to the opposition of the flesh to the Spirit, would be strange indeed), but as "an opposition which, while it is kept up by the neutrality or the compromise of the man, *requires that* he should not do the things he would," an opposition which naturally brings about this *impasse*, and can only be crushed when the man definitely and uncompromisingly takes sides with the one or the other, the Spirit or the flesh; and the Christian must, of course, take the side of the Spirit.

Either this, or the interpretation suggested before, offers, as it seems to me, a solution most in harmony with all the parts of the passage.

Apologetics.

Natural Theology and Modern Thought. The Donnellan Lectures for 1888-89. By J. H. KENNEDY, B.D. 1891. London: Hodder & Stoughton. 5s.

FOR some reason or other original works in the Apologetic field are very rare. Form and substance remaining the same, originality is limited to the words. Mr. Kennedy's originality is more than verbal. The argument of natural theology has been recast in the mould of his own mind. The result is a distinctly fresh discussion.

Lecture I., which deals with "The Veto of Positivism," puts two points clearly and strongly—first, that those who repudiate teleology in nature cannot avoid using its language; and secondly, that many of the chief conceptions of science are arrived at in precisely the same way as the doctrines of natural religion. How often are we told that to look for purpose in nature is to follow an *ignis fatuus*! Yet Hæckel says of organic bodies, "In them we can almost always prove a combination of heterogeneous parts, which co-operate together *for the purpose* of producing the phenomena of life." In Darwin, such phrases are common. Again, we talk of *force* as if it were something tangible or visible. But it is a purely ideal or metaphysical conception. Comte and his followers would get rid of it, name and thing. But to do so would be to bring science to a deadlock. Scientists will never bow to the Positivist veto. Yet our only reason for believing in force is its necessity in order to the explanation of phenomena. So with the theory of a luminiferous æther. We cannot explain light without the undulations of this unseen ocean; with them we can. "These are but a few out of many instances in which the pioneers of physical science have been compelled to disregard limitations from which we are constantly assured that the mind of man can never free itself. While Positivists always assume to speak in the name of science, science has in reality taken its course in defiance of barriers which they sought to impose on it—barriers, the maintenance of which is essential to the logical consistency of their doctrines."

The Second Lecture, "Design and Mechanical Causation," is the longest and perhaps the ablest in the volume. The argument is so continuous and closely woven that it will not bear epitomising. The proof, that all the attempts made by able men

to explain everything by mechanism and exclude the action of will break down, is irresistible. Du Bois-Reymond is the opponent chiefly dealt with, although the Cartesian theory of conscious automatism, and Leibnitz's Pre-established Harmony are considered. It is curious to notice the nervous fear of thoroughgoing materialists of admitting any loophole for free-will. Prof. Clifford says: "If we once admit that physical causes are not continuous, but that there is some break, then we leave the way open for the doctrine of a Destiny or a Providence outside of us." Du Bois-Reymond, himself a pronounced materialist, awakened the wrath of his more fanatical friends by asserting that there are three mysteries which materialism will never explain,—the existence of indivisible atoms, the origin of motion, and the origin of consciousness. For this he was classed with "the black gang." These three points he pushes aside as insoluble, and in spite of them asserts the universal reign of mechanical causation. He is candid enough to admit that the proposition "consciousness is bound up with material conditions" is not identical with "consciousness can be mechanically explained." Some of the shifts to which materialism is reduced are curious. Thus, we have Hæckel driven to suggest that atoms are in some sense animated. He says, "Without the assumption of an atom-soul, the commonest and most ordinary phenomena of chemistry are inexplicable." Mr. Kennedy well remarks: "It is strange that Hæckel should have persuaded himself that he was erecting a barrier against supernaturalism by propounding this theory. . . . The necessary development of this theory would be the recognition of will as the original cause and explanation of all material phenomena. But, as this multiplicity of wills would not in the least help to explain the unity and order of nature, these characteristics would also demand an explanation; and the previous recognition of will as the only cause which can account for motion would involve our seeking in the same direction an explanation of the order and unity apparent in the motions of the universe as a whole. This would afford a basis as broad as the universe for the analogical argument which infers one intelligent will as the original cause of the universal Cosmos."

Lectures III. and IV. deal with one subject, namely, the bearing of Natural Selection on the

principle of Design. Materialists, like Physicus in "A Candid Examination of Theism," argue that the persistence of force and the primary qualities of matter explain everything. But, granting that these principles prove necessity in the chain of physical causation, we are conscious of design in our own minds, design which acts freely and takes account of the future, and we infer its presence in our fellow-men. Whether, then, we can reconcile these two opposite lines of phenomena or not, they must be reconcilable, for they exist. But we see similar evidences, both of physical causation and free choice in nature. How is purpose, then, to be explained away? It is hoped, by the theory of natural selection. Still, as our author says, development or natural selection produces nothing, it merely eliminates the unfit. Would it be a sufficient explanation of the order and fitness of the buildings of a city to say that the unsuitable buildings have been weeded out? There might have been no buildings at all. How, then, can such organs as the eye and the ear be explained in this way? Helmholtz's criticisms of the structure of the eye are answered from himself. The supposed imperfections are only so from an ideal standpoint. Helmholtz says: "They are not so in the eye, so little indeed, that it was very difficult to discover some of them." No one can study the eye without feeling that the idea of vision, *i.e.* of something not yet existing, determined its structure. To shift this back to some original germ of all things makes no difference. Du Bois-Reymond, who himself snatches at natural selection as a plank to save him from drowning, *i.e.* from accepting the principle of intelligent design, says: "Organic laws of formation could not work teleologically unless matter were teleologically formed at the beginning; laws working in this way are consequently irreconcilable with the mechanical view of nature."

In the Fourth Lecture, which is the most original part of the work, "The Beautiful and Sublime" in nature is used as a criterion by which to try whether design or blind natural selection is the cause at work everywhere. Mere utilitarian adaptation may plausibly, though unjustly, be ascribed to the latter. But in our own life we know that the beauty of art is due to intelligence which selects ends and means. What then of the beautiful and sublime seen on so vast a scale in nature? Darwin acknowledges that the

beauty of flowers and animals is due, in part at least, to intelligent choice in birds and animals. Here an intelligent cause is recognised. The application of the analogy is obvious and irresistible. Kant seems to have anticipated this argument, and his objections are considered by the author at length, especially his effort to explain both away as mere subjective notions without external basis. The discussion is longer than was necessary for the author's object, but it is exceedingly interesting. Kant ascribes natural beauty to a "mechanical tendency in nature." Mr. Kennedy says: "We are thus confronted with the paradox of a mechanical cause steadily and constantly working for an ideal result. Du Bois-Reymond's remark about the apparent purpose in nature will apply with full force: 'Laws working in such a way as this are inconsistent with the mechanical view of nature.'"

The Fifth Lecture, "Determinism and the Will," is an acute discussion of the objections raised against the freedom of the will from two quarters, natural science and biological morals. Sidgwick, in his *Methods of Ethics*, seems inclined to think that opinion is tending more and more to accept Determinism in the region of thought and morals as in that of physics. It is strange that the advocates of necessity and unbroken law in the physical world allow that will, in some mysterious way, influences our acts; only they hold that the will is determined by motives. But if the former principle is admitted, however inexplicable scientifically, why may there not be a like mysterious freedom in the antecedents of the will as testified by consciousness? Determinists allow that the notion that the will does not influence actions is illusory. Why may not the same be said of the notion that the will itself has not power to choose between different motives? Sidgwick allows that the result of Determinism being adopted must be to degrade morality (p. 207). In reply to Spencer's derivation of moral distinctions from physical pleasure, the author points out that, if this is correct, the ideas of music, art and science must spring from the same base source (p. 231).

The Sixth Lecture discusses "Kant and the Moral Law." Kant, it is well known, disparaged the Design argument, placing the whole stress of the theistic argument on man's moral nature. This he held to be quite sufficient, and denied that

it could support the other argument. Man, he said, must recognise the voice of conscience as the voice of God, and, unless his faith is to be reduced to impotence, he must believe that nature also is God's work. The Design argument, he said, only gives us at most a Being of limited power and wisdom. To this it is justly replied that our belief in universal natural law is an inference from limited experience. Mr. Kennedy argues that the world is *as if* it were the work of God, *i.e.* this supposition explains the facts, which is the only kind of proof that we have for the existence of the æther and of reason in our fellow-men. We accept Kant's positive, and reject his negative teaching. It is interesting to notice the resemblance between two such different men as Butler and Kant. The former speaks of conscience as

"a faculty, in kind and in nature, supreme over all others;" Kant describes it as "an inward judge," by whom every man "finds himself observed," and as a "power which watches over the laws within him." There is also a good retort on the materialist Büchner. Büchner calls Spencer's *Unknownable* an "anthropomorphic" conception. Mr. Kennedy replies that "force," one of the twin deities of materialism, is also anthropomorphic, being taken from man's action. Fiske's "Cosmic" Theism is also criticised.

This necessarily brief, and therefore imperfect, outline of the course of argument may suffice to illustrate its originality and force. The work is full of the results, not merely of reading, but of thought. It meets the objections of unbelief in their newest forms.

J. S. BANKS.

Expository Papers.

The Lord Exalted in Righteousness.

NOTE ON ISAIAH ii. 9-21.

THE great purport of this chapter is clearly to emphasise the fact that Jehovah is about to be exalted in righteousness. The terrible picture drawn of the condition both of society and religion in Judah and Jerusalem, is the dark background against which the glorious righteousness of God is set with marvellously striking effect. This background is traced in vers. 6-8, where four aspects of the national life are alluded to—(1) Contact with foreign nations, and (2) consequent wealth and luxury: (3) Prevalence of idols, and (4) consequent idolatry.

The "striking effect," above referred to, will be greatly heightened if we admit the suggestion of Delitzsch, and treat these verses (9-21) as four poetical strophes, in each of which there is a refrain touching the exaltation and glory of Jehovah. This exaltation is to be brought about by processes of judgment through which the degenerate people must pass. Each strophe treats of one separate subject, tracing the work of judgment upon the four aspects of the national life (6-8), but ends (though not throughout in the same words) with the same grand result, *viz. Jehovah lifted high.*

Strophe I. (9-11). Judgment will affect all classes, low and high, for all alike have been influenced for evil by the contact with foreign nations. Sarcastically the prophet bids them hide away from the burning majesty of God. For all arrogance, pride, and loftiness of man shall be laid prostrate, that high above all the Lord alone may be exalted.

Strophe II. (12-17). Both the natural and artificial glories of the land, in which the people take exceptional pride, will also feel the withering effects of judgment. Greater than all human glory is God. Their wealth, strongholds, military pride, and commercial greatness must all succumb at His approach. At all costs the Lord alone shall be exalted in that day.

Strophe III. (18, 19). The idols, too, are doomed. All pretenders, all usurpers must vanish when He who once said "Thou shalt have no other gods before me" arises to vindicate Himself. Here the refrain changes its form, though not its purpose and meaning. It is still the glory of God's majesty that is uppermost.

Strophe IV. (20, 21). As with the idols, so with their worshippers. Frightened for at the approaching judgment, and of fear, they cast the ido

trusted to the moles and the bats, whilst they themselves hasten to seek refuge from the fear of the Lord and the glory of His majesty, when He ariseth to shake terribly the earth.

ALFRED C. G. RENDELL.

Rugby.

Ministering Spirits.

HEBREWS i. 14.

"ARE they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (A.V.). "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" (R.V.).

Although the R.V. has improved upon the rendering of this verse in the A.V., by giving to us "*to do service*" in the place of "*to minister*," there is still a danger of the ordinary reader of the New Testament missing the chief point of the words. The word *λειτουργικά*, which is translated in both versions "*ministering*," refers to worship rendered to God, devotion to and adoration of Him. It and its cognate forms are so employed both in the New Testament and also in the LXX. It is used of the Tabernacle service, and is equivalent to another expression, "*to stand before God*." We have both these words brought together in Dan. vii. 10, and there used of the angels: "Thousand thousands *ministered* (*ἐλειτουργοῦν*) unto Him, and ten thousand times ten thousand *stood before* (*παρεστήκεισαν*) Him." Rev. vii. 11, 12 explains to us what this *ministering* really means: "And all the angels stood round about the throne . . . and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

A striking contrast is thus presented to us in the distinction of meaning which is to be drawn in the verse under consideration. The angels are represented as, in the first place, *ministering* to and worshipping God, and then as being sent forth on their errand of mercy "*to do service* for the sake of them that shall inherit salvation."

We pray that God's will may be done on earth as it is done in heaven. Angelic obedience is to be the pattern of our obedience. They first worship, and then they work. So, too, must it be with

God's true servants here on earth, in whatever capacity they are labouring for Him. If they are to be ready to fulfil the duties which they owe to one another, if they are to go forth into the world to perform the ministry of love in a right spirit, they must first have come into God's Presence. They must have bowed before His throne and worshipped at His footstool; and then, with His great strength endued, they will be prepared for any service to which He may call them.

Just as the twelve were disciples before they were apostles, just as the angels minister to God before they minister to men, so for us the keynote of our lives must be—devotion before service.

H. W. JONES.

St. Andrew's Vicarage, Ramsbottom, Manchester.

Christ's Redeemed Associates in Hebrews i. and ii.

It is instructive to notice how those who, in Heb. i. 9, are called Christ's "fellows," sharers in resurrection life of His glorified gladness, are variously designated in chap. ii. In ver. 10 they are called "sons," and are regarded as being *brought to glory* (comp. 1 Pet. iii. 18, "That He might *bring us to God*"). In vers. 12, 17, and iii. 1, they are designated "brethren," of whom Christ is not ashamed, inasmuch as they and He are *sanctified or set apart* "from One," *i.e.* God, and whose likeness, in earthly experience, He took (ver. 17). He became first like them that they might become like Him. Then in vers. 13, 14, they are called "children," the title of family affection, and are looked at as being *given* to Christ by the Father (a familiar Johannine thought, by the way), and also are described as partaking of blood and flesh, He also taking part of the same to lift them up into the relation of children of God from being merely children of Adam ("blood and flesh"). Further, in ver. 16, they are called a "seed," the "seed of Abraham," betokening the spiritual relation arising from justifying faith, Abraham being father of all them that believe. In this view they are *taken hold of* in contrast to angels who are left in chains of darkness. We know nothing of the redemption of fallen creatures but by blood-shedding, and that may be the reason why we hear no good news for fallen angels. Finally, in ver. 17, they are

designated as a "people" who are seen under the sympathetic care of the High Priest, and whose sins are *propitiated* by Him (comp. 1 John ii. 1, 2, another Johannine parallelism).

Thus we see each of these designations connected with a fresh aspect of His redemptive activity. They might be tabulated thus:—

"Fellows," sharing in His ascension joy (i. 9).

"Sons," being brought to glory (ii. 10).

"Brethren," sanctified with Him (ii. 11, 12).

"Children," given by God to Jesus (ii. 13, 14).

"Seed," taken hold of and elevated (ii. 16).

"People," under High Priest, sins propitiated (ii. 17).

Do not these descriptive titles in chap. ii. make it manifest who the "fellows" are of i. 9? And it is worth adding that as Christ had two anointings—one, "with the Holy Ghost and power," for His earthly ministry; and the other, "with the oil of gladness," in ascension, for His present ministry, in heaven; so there is a very blessed double anointing of His followers—one, as sharing in His resurrection joy which feeds the flame of fellowship; the other, as partakers of the Holy Spirit, in whose power all true service must be rendered.

JAMES SMITH.

Dufftown.

The Fulness of God.

"To know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God."
—EPH. iii. 19.

THIS language is paradoxical, and therefore impressive. There is seeming exaggeration; apparent contradiction. Yet this sentence is not an unmeaning extravagance, but a deliberate declaration of the infinitude of divine love.

We may have an experimental acquaintance with it, while at the same time it surpasses our best conceptions of it.

The apostle strongly desired that this love might be understood more and more; experienced and exemplified in life.

Love is unselfishness: a disposition to impart something good, to create happiness.

That this is true of God as manifest in Nature. It is seen in the defusion of beauty. "Every beautiful thing is a bit of frozen love; and the love

is to the beauty what water is to the ice." We could not have had objects beautiful in themselves, and natures capable of loving the beautiful, if love had not been natural to the Creator.

Love is, also, a disposition to help the needy, and to bless even the undeserving. God is merciful: "Kind to the unthankful and to the evil." Christ was the embodiment of God's disposition, in whom dwelt "all the fulness of the Godhead bodily."

This love is infinite in degree. The intensity of divine love can be measured only by what it has done and is doing. It is working for our good always.

This love is eternal in its purposes. It aims at our spiritual perfection, and cannot be satisfied until it has accomplished it. Our absolute loveliness is the only thing that can satisfy His love.

We understand His love by cherishing a similar disposition. No revelation can teach us what God is, apart from what we feel and do. Blindness cannot understand what light is; it has not the power to experience it. The degraded savage cannot appreciate the noble man. He has not in himself the moral qualities by which the higher nature can be understood. A coward cannot have just and adequate ideas of courage; it is a thing foreign to him. So, to understand the love of God, there must be something within us akin to it, to which it appeals.

He who loves most, understands God best; he who does not love, does not know God in the least degree. "He that loveth not, knoweth not God, for God is love."

To know this love is to perceive it with certainty, and to have correct ideas of God's tender affection. To see that good-will towards us is the feeling from which He acts.

To know this love is to have appropriate confidence in it; to trust Him who loveth us.

It is to surrender ourselves to its influence; to allow it to have its natural effect upon us. It is to act only as our Divine Lover desires us to act, unselfishly, as He does.

The effect of knowing this love is, likeness to God. As He is love, so we shall become full of the same divine quality: "Filled unto all the fulness of God." Put away the idea of quantity, and think of quality, and of our capability to become like Him. To the extent of our capacity

... the same disposition. "As He is,

even so are we in this world," said the aged John. As a cave on the seashore may be filled with the fulness of the sea when the tide is in, so may our natures be partakers of the divine nature; have the same moral qualities.

The Universe reveals the creative fulness of God; the energy that causes to exist. The Cross manifests His redemptive fulness; the sympathy that prompts to save. The character of Christ makes known to us the moral fulness of God. The fulness of the Godhead was embodied in

Him that we might know God, and be transformed into the same image.

"His Spirit in the inward man" is actually at work, removing everything unlike God, and producing the moral features of God. If we will let Him have His own way with us, the result will be the mind that was in Christ: "A full-grown man, unto the measure of the stature of the fulness of Christ."

GEO. THOMPSON.

Felling-on-Tyne.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. v. 6.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled" (R.V.).

EXPOSITION.

"*Hunger and thirst.*" An obvious parallel to the prediction of Isa. lv. 1, lxv. 13, where it is prophesied that thirst and hunger shall be satisfied in the Messiah's kingdom.—MANSEL.

None of the beatitudes is more manifestly dug out of the rich mine of the Old Testament.—BROWN.

"*Righteousness.*" I do not interpret the righteousness spoken of as justifying righteousness, the outward righteousness of pardon, but I treat the hunger and thirst described as the eager, earnest inward desire for personal real goodness and holiness, the constant persevering effort to win higher and higher attainments of righteousness in Christ under the sanctifying Spirit.—SALMON.

"*They shall be filled,*" not in a general sense with happiness in the kingdom of God, as Fritzsche supposes, but as the context requires, *with righteousness.*—MEYER.

"They shall be saturated" (*χορτασθήσονται*). He says; they shall not only have what they so highly value and long to possess, but they shall have their fill of it. Not here, however. Even in the Old Testament this was well understood. "Deliver me," says the Psalmist, in language which, beyond all doubt, stretches beyond the present scene, "from men of the world, which

have their portion in this life: as for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Ps. xvii. 13-15).—BROWN.

DETACHED NOTE.

χορτασθήσονται. *χορράζω* is one of those words, strong and even coarse in their origin, which came to be used by the Jews at Alexandria with a softened and more refined meaning. It is properly used of cattle "to feed"; then in middle voice, in comedy, of men "to eat"; cf. German *fressen*. In late Greek, as here, *χορράζω* means "to satisfy," for the classical *κορρύνω*. It is curious to note how completely the distinction between *χορράζω* and *ισχύω* has vanished. In Mark vii. 27, 28, both verbs are used; but their proper application is reversed, *ισχύω* being used of the *συνάμα*, and *χορράζω* of the *εἶνα*.—CARR.

METHODS OF TREATMENT.

I.

HUNGER AND THIRST AFTER RIGHTEOUSNESS.

By the Rev. Professor George Salmon, D.D.

1. "Blessed are they that hunger and thirst after righteousness"—*because these are the signs of health and life.* From time to time we see realised John's description of the sick man chastened with pain upon his bed, so that his life abhorreth bread, and his soul dainty meat. In vain his attendants strive with delicacies to tempt his appetite; their well-meant efforts are loathed, and it is only as a matter of prudence and duty that he can force himself to accept what they bring. When, as the violence of the disease abates, the natural appetite

returns, and he himself begins to desire the food which he had repelled, then he begins to know the blessedness of returning health. Man's present state is a state of disease. Men have no appetite for that righteousness which is the true food of the soul. But when their experience is that of the Psalmist, "Like as the hart desireth the water brooks, so longeth my soul after Thee, O God," then health is returning. The fulness of life and health was His who said, "My meat is to do the will of Him that sent me, and to finish His work."

2. Blessed are they who feel such hunger and thirst, not only because these are the signs of health and life, but also *because they have the promise that they shall be filled*. In this world every desire and appetite God has implanted in His creatures corresponds with a provision He has made for satisfying it. That Holy Spirit, whose office and work it is to excite the craving for spiritual food, leads us to Christ, in whom it can be satisfied. "I am the bread of life." "If any man thirst, let him come to ME and drink."

II.

A TEST OF HEAVENLY CITIZENSHIP.

By the Rev. H. W. Butler.

The kingdom of God is righteousness and peace and joy in the Holy Ghost. As a test of our relationship to its sway, our text states the condition of heart which is sure to find acceptance. Is there a deep-felt desire for righteousness? Then you are not far from the kingdom of God.

1. The Object of Christian desire—Righteousness. We understand righteousness as conformity to God's will. God is righteous. If it were possible for the right and the wrong to be placed before Him, He would do right as the very necessity of His being. Jesus Christ, the express image of the Father, was righteous. He taught us by His life what righteousness was. In whatever form truth, simplicity of purpose, unselfishness manifested itself, He accepted it, loved it, was drawn to it. His own life was true. To be righteous is to have a mind and heart at one with God and Christ. It involves the double reference of personal purity, not simply without transgression, but without the thought of it; and the personal obedience to God's law; duty sweetened by love.

2. This object as a matter of Desire. The figure used—hunger and thirst—is a very forcible one. The desire for righteousness is present more or less in most men; but this is neither the vague intention to do good in the future, nor the admiration of the bystander of the beauty of virtue. It is the "this one thing" of the soul.

3. The Attainment of the object. They shall be filled—with righteousness. There are two present hindrances to this satiety. (1) The pressure of past transgression is on the soul. But just as that is felt the satisfaction comes: Jesus Christ died to take away sin. (2) Temptation bears hard upon the natural feebleness of our fallen nature. But with the confession comes repentance, upon repentance comes forgiveness, and the Holy Spirit, by whose power we are strong. But the full attainment is not here. "I shall be satisfied, when I awake, with Thy likeness."

4. The Possession of this object is Blessedness. Nay, the blessedness belongs to the desire of it. Blessedness in heaven—yes, of course. But Jesus says blessedness here. True happiness is found when the soul, truly following Christ, hungers and thirsts after righteousness. It nestles under the shadow of Jesus, and lives and loves there.

THOUGHTS AND ILLUSTRATIONS.

I HAVE taken occasion more than once to point out what is the order in which our Lord has arranged the seven blessings with which He begins the Sermon on the Mount. First come the poor in spirit—that is, those who possess that humility, without which no one shall even enter the kingdom of heaven. But to enter is not enough. Even after you are in you have much to learn, much to practise. So there are set before you on the one side the inner life, what you are to be in yourself; on the other side the outer life, what you are to be in your dealing with others. Blessed are they that mourn; blessed are they that hunger and thirst after righteousness; blessed are the pure in heart: that is the inner life. Blessed are the meek; blessed are the merciful; blessed are the peacemakers: that is the outer life. And it is plain enough that the order in each life is not without a meaning. The lower character and the lower blessing come first; the higher character and the higher blessing come afterwards.—F. TEMPLE.

THERE is a representation in the Catacombs, on one of the Christian tombs, of a stag drinking eagerly at the silver stream, figuring the first sign of the Christian life.—A. P. STANLEY.

THERE was once in this country a wild young prince, who selfishly indulged in all the enjoyments and passions of youth. By his father's deathbed he was brought to a sense of better things, and from that moment his soul went on constantly aspiring to higher and severer courses of duty. It was King Henry V. He specially attended to the complaints of the poor, and of these who had none to help them. Unlike his ancestors and his kindred, he never swore any profane oath. He had only two words to express the strength of his determination, and show what his resolution was. When anything was proposed to him that was wrong, his one word was, "Impossible"; when anything in the shape of a duty came before him, he had only one word, "It must be done." This is an example, in times gone by, of how the hunger and thirst after righteousness is filled—by conquest over ourselves.—A. P. STANLEY.

It is instructive to compare the beatitudes of the Sermon on the Mount with the beatitudes of the Pentateuch. The reward promised to obedience in the Book of Deuteronomy is, "Blessed shalt thou be in thy basket and thy store." Righteousness is commended as a thing desirable, not so much for its own sake as in order to gain external prosperity. And in modern preaching this Old Testament method is very commonly adopted, though the rewards and punishments may be shifted to another life. Consequently, if one of us had to express in his own words the idea of the text in the form in which he has received it, it would be apt to run, "Blessed are ye who hunger and thirst for salvation, for ye shall obtain it."—G. SALMON.

RAILWAYS and steamboats cannot speed the soul to its perfection. This must come, if it come at all, from each man's action on himself, from putting forth our power on the soul and not over nature, from a sense of inward, not

outward, miseries; from hunger and thirst after righteousness, not after wealth.—W. E. CHANNING.

THERE are two kinds of good possible to men: one enjoyed by our animal being, the other felt and appreciated by our spirits. Every man understands more or less the difference between these two; between prosperity and well-doing; between indulgence and nobleness; between comfort and inward peace; between pleasure and striving after perfection; between happiness and blessedness. These are two kinds of harvest, and the labour necessary for them respectively is of very different kinds. The labour which procures the harvest of the one has no tendency to secure the other. We will not depreciate the advantages of this world. It is foolish and unreal to do so. Comfort, affluence, success, freedom from care, rank, station—these are in their way real goods; only the labour bestowed upon them does not procure one single blessing that is spiritual. On the other hand, the seed that is sown for a spiritual harvest has no tendency whatever to procure temporal well-being. "Blessed are they that hunger and thirst after righteousness: for they shall be filled" *with righteousness*. "Whatsoever a man soweth, that shall he also reap"—that is the principle.—F. W. ROBERTSON.

REMEMBER, then, that wishing for a religious object is *not* religion: talking about religion is not religion. All the doctrines, all the facts of our religion, are means to the great end of making us such as Christ was. Let nothing else obscure in your minds the importance of the question, Are you proving the reality of your life in Him by daily growing more and more like Him in meekness, patience, self-denial, love? For if these graces be wanting, however much a man may seem to be religious, he deceiveth his own heart, his religion is vain.—G. SALMON.

The International Lessons.

I.

Isaiah lv. 1-13.

THE GRACIOUS CALL.

1. "The sure mercies of David" (ver. 3), or "the un-failing loving-kindnesses" given to David and to his seed. Is this the historical David, or is it great David's greater son? The question has been much debated. Jeremiah and Ezekiel certainly speak directly of the Christ under the name David (Jer. xxiii. 5, 6; Ezek. xxxiv. 22-24, xxxvii. 24, 25). But since the blessings promised to David are only realised in Christ, the reference to Christ is perfectly clear if we take it in the historical sense, and that is most natural in this place.

2. "For as the rain cometh down," etc. The meaning of this beautiful illustration is clear enough. Its connection is not so clear. Is it not a reference to the "sure mercies of

David"? It is amazing that God should pardon, it is amazing also that joy and peace should again follow those who had "gone astray" in sin. But God has promised; His word has gone forth like the dew; it will surely prosper even in so great a mission as this.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money"—well may Isaiah be called the *evangelical* prophet. Where in the New Testament itself will you find a clearer gospel invitation than this? Even the searching cry of our Lord on the great day of the feast, "If any man thirst, let him come unto me, and drink," what is it more than this? It is simply Isaiah's call; its unique and moving power being due to no greater freeness or breadth in the call itself, but to the Person who now uttered it. "Come unto

me," said Isaiah; but he spoke in the name of another; "Come unto me," echoed Jesus the Christ, and that day Isaiah's Scripture was fulfilled in their ears.

Isaiah is the gospel prophet. And what are the marks of a gospel? These three: propitiation, pardon, purity. In the last lesson (Isa. liii.) we had the propitiation, the putting of One in the place of others, the making *Him* to be sin for *us*. In this lesson we have the other two, the pardon and the purity. The assurance of pardon is given in vers. 6-9, beginning "Seek ye the Lord while He may be found." The promise of purity goes from ver. 10 to the end of the chapter. But these two are preceded by the invitation itself in vers. 1 to 5.

1. *The Invitation*.—Remember that we have heard that the Lord hath laid on *Him* the iniquity of us all. Naturally, therefore, the next thing is the call to come and enjoy what He has purchased for us. And the two points to notice about the call are (1) its breadth—"Ho, *every one* that thirsteth;" and (2) its freeness—"without money and without price." And they are just the two things which a true gospel call must have, for (1) "*all* we like sheep have gone astray," and (2) we "have nothing to pay" and need "frank" forgiveness.

2. *Pardon*.—In the end of the invitation something was said of the excellence of that to which it called us; "good," "fatness," "glory" being the words used. Now it is particularly described. It is pardon, and then it is purity. It is pardon first. It is always pardon first in every gospel invitation. There is nothing we have so nearly forgotten in these days of ours. And pardon is a very great thing. It demands something from us; not money, not price, but seeking, calling, repenting. And it demands something of God. Indeed it demands so much of God that it is the one marvellous thing in the universe that God can pardon at all. When we see what it means, we can scarcely believe it. Ah, we find it so hard to forgive our little debts. But my "ways are not your ways," saith the Lord.

3. *Purity*.—After pardon comes purity. It never comes before; it never fails to come after. Perhaps purity is not the best name for it, for that word has a taint of the earth about it. Here it is called joy—"ye shall go out with joy" (ver. 12), and peace—"and be led forth with peace." It is described as service, the rooting out of briars and the planting of myrtles in their place, whereby the very face of nature shares our joy, the hills break forth into singing, and the trees of the field clap their hands.

ILLUSTRATIONS.—"Waters . . . wine and milk" (ver. 1). It is related by one who had experienced the horrors of the great African desert, that the thirst which had

absorbed all other feelings while it raged, was no sooner slaked than the feeling of hunger was revived in tenfold violence. So after the refreshing draught at conversion there must come the instruction in the truth, the feeding on the sincere milk of the Word.—J. A. ALEXANDER.

2. "He will abundantly pardon" (ver. 7). The penitent Levites, of whom we read in the Book of Nehemiah, thus spoke to God: "Thou art a *God of pardons*, gracious and merciful, slow to anger, and of great kindness." God is characterised, not only as a pardoning God, but as a God of pardons—possessed as it were of a great store, an abundant supply of pardons.—JAMES MORISON.

3. "My word shall not return unto me void" (ver. 11). When that eminent and successful missionary, Dr. Morrison, some fifty years ago, was about to sail to China, the kind-hearted but unbelieving merchant who had offered him a passage in one of his vessels, with good-humoured raillery, said to him: "And so you really expect to make an impression upon the Chinese Empire." "No, sir, but I expect that God will," was the calm and confident response.—W. G. T. SHEDD.

4. A New Year wish.

"Instead of the brier" (ver. 13).

"Thou shalt find the Canaanite in the land—

I shall not wish that it were not so;

It is good that the seed should be sown by thy hand

Where the briars were wont to grow.

Of all good wishes it is the best—

Best use for life and best cure for pain—

That thy hands should toil for another's rest,

And plant for another's gain."

GEORGE MATHESON.

II.

Jeremiah xxxi. 27-37.

THE NEW COVENANT.

1. "I will sow the house of Israel with the seed of man" (ver. 27). This is a poetical way of expressing the rapidity with which the people will multiply. They will spring up like the corn.

2. "The fathers have eaten a sour grape [should be *sour grapes*, the word is collective], and the children's teeth are set on age" (ver. 29). This is a current proverb; Ezekiel quotes it also (xviii. 2). It was used to deny responsibility for sin. And it was quoted as a kind of despairing sentence—"What is the use of our struggling to do well, we suffer for our father's sins?" In the New Covenant, says the prophet, goodness will be so universal that there will be no hereditary taint possible,—if a man suffers, it will be seen that he suffers directly for his own sin.

3. "The ordinances of the moon"—that is, the established arrangements whereby the moon rises and shines and sets with unfailing regularity.

"THE New Covenant" is the title of our lesson. And although, strictly speaking, the story of the New Covenant is told within four verses (31-34), the title is quite correct. For the rest of this

prophecy is preface and appendix to that. Besides, the New Covenant is a subject great enough to occupy us for a whole lesson, or even several lessons if we please. Godet calls it "the culminating point, not only of the prophecy of Jeremiah, but of the whole Old Testament."

Our subject is a Covenant, that is to say, an agreement, in which there are two parties; and the one says to the other, If you do so and so which I wish, then I will do so and so which will be good for you. In this covenant the two parties, strange to say, are God and men. God said, If you keep my commandments, then I will bless you; and the men agreed to that.

There have been two covenants between God and men. They are called here the Old Covenant and the New. The Old Covenant was made at the time that the Israelites left Egypt. God then gave them certain commandments, "Thou shalt not kill," "Thou shalt not steal;" and He said, If you keep them I will make you prosperous in the land of Canaan, and you shall possess the land for ever. And the Israelites agreed. But they broke their part of the agreement. And then, instead of blessing them, God had to "pluck up, and to break down, and to overthrow, and to destroy, and to afflict" them (ver. 28). But it grieved Him greatly, for He has no pleasure in afflicting. So He offers here to make a New Covenant.

The Israelites would not keep the commandments of the Old Covenant, because their hearts rebelled against them. The commandments were looked upon as troublesome restrictions placed upon the freedom of their life. It was always "Thou shalt not"; and in rebellion they said, "But we shall." So now God says He will put the commandments *within* them; He will make the heart itself right. That is to say, He will make them *love* to do the right thing, so that it will be a pleasure to them to do it.

But how will this be accomplished? The 34th verse tells us. It is the greatest text in all the lesson, and it is well to have made it the Golden Text: "*For I will forgive their iniquity, and their sin will I remember no more.*" There never was a more clever plan devised for making people good. Forgiveness! Once Jesus told a story about it. A man had two debtors; one of them owed him a very large sum, the other a small sum, and when they had nothing to pay he frankly forgave them both. "Tell me now," said Jesus, "which of them will *love* him most?" You see He took it for granted that they would both love the man who forgave them. For when we know that God has forgiven us, we know that only love made Him do it, and so "we love Him because He first loved us." Then all the rest follows. We love Him, and we love to do His commandments. We have Him and His commandments both *in our heart*.

ILLUSTRATIONS.—I. "For they shall all know me" (ver. 34). The prophet's hope was for a very high type of goodness, and it was for all men. The union of the two makes the difficulty. One school of teachers has preached of the elect as few, but holy; another, desiring the many, with low notions of holiness and shallow notions of sin, has promised life to all, without much regard to character. A multitude, and each man a saint, is Jeremiah's view; and the question comes of the power by which this is to be accomplished.—W. M. MACGREGOR.

2. "From the least of them unto the greatest of them" (ver. 34). And this explains a fact which has been frequently observed, how often apprehension of religious truth is found to be out of all proportion to the natural ability or cultivation or acquirements of persons who really apprehend it. How little is the unseen Teacher dependent upon circumstances!—H. P. LIDDON.

3. "I will remember their sin no more" (ver. 34). The poet Dante, as he wandered through the forest of the terrestrial paradise, came to a stream which on the one side was called Lethe, and on the other Eunoe, for it possessed the double virtue to take away remembrance of offence, and to bring remembrance back of every good deed done. Immersed in Lethe's wave he forgets his fault, and from Eunoe's stream he returned

"Regenerate,
E'en as new plants renewed with foliage new,
Pure and made apt for mounting to the stars."

What would not many a burdened soul give if it could find that water of deep oblivion, and come forth regenerate from that stream of blessed memories?—NEWMAN SMYTH.

4. Two friends who have been alienated cannot walk together again, if the wronged person is simply willing to forgive; if the wrong which separated them is to remain ever present in the memory of either of them; if one sees it in the other's eye; if, though not a word be said about it, either must be inwardly conscious of it whenever he is in the other's presence. How can the Holy One forgive and *forget* our sin? That He may remember it no more against us for ever, He puts in the place of that dark memory of what man has done the bright memory of what Christ has done for us.—NEWMAN SMYTH.

III.

Jeremiah xxxvi. 19-31.

JEHOIAKIM'S WICKEDNESS.

I. "The king sat in the winterhouse in the ninth month" (ver. 22). The ninth month corresponds nearly with our December. "How piercingly cold December and January can be in Palestine, even to those who have come from temperate climes, is well known." So says Cheyne. And he adds that the "hearth" mentioned below is the firepan or brazier—"still, as I know by experience, commonly used in Syria and called by a name (*Kānūn*) which also designates the months of December and January." The "winterhouse" is that part of the royal palace which

was arranged for use in winter. A separate summer residence is an unknown (or almost unknown) luxury in the East.

2. "Three or four leaves" (ver. 23). "Columns" is a better translation. It was not a modern book with leaves, but a roll of papyrus (or paper, perhaps of skin), and the writing was in columns.

3. "He shall have none to sit upon the throne of David" (ver. 30). This prophecy is not contradicted by the fact that Jehoiakim was succeeded by his son Jehoiachin, for his was no sitting on the throne, no reign. He had no sooner mounted the throne than he was besieged in Jerusalem by Nebuchadnezzar, and after three months compelled to surrender, and sent to Babylon.

THERE are three scenes here. If they are seen by the children and their meaning felt, the memory of them may never pass away. The first is earlier than our lesson, but it will help the understanding greatly if we take it in.

1. *The Book written*.—Jeremiah paces his room, speaking earnestly, excitedly. Baruch, the faithful secretary, sits at a table and writes. For God has sent an order to the prophet to gather together the prophecies he has been guided to utter these three and twenty years, and record them in a book, and then have them read in the ears of the people. Why? "It may be that the house of Judah . . . may return every man from his evil way, *that I may forgive their iniquity and their sin.*" After all that has passed, only God the long-suffering could have tried it.

2. *The Book burned*.—It is the month of December. Jehoiakim, the King of Judah, sits in the lower or "winter" room of his house, sheltered from the wind and the rain, and a fire burns in the brazier or earthen-pot in the middle of the floor. His favourite courtiers are present, young men like himself, foolish and wicked like himself. There enter three older princes. Jehoiakim looks up and sees trouble in their faces. They tell him of the book which Baruch has been reading to the people. Jehoiakim sharply interrupts them, and sends Jehudi, his messenger, to fetch the book itself. "Read it." And Jehudi reads. It is not a new story in the ears of the king. Has not Jeremiah prophesied evil concerning him always? Jehoiakim never thinks of amending his own ways: he only thinks of making Jeremiah change his warnings. He has heard this prophecy, and hated it before: he hears it now when some of it has actually been fulfilled, and he only hates it the more. Jehudi has read but four columns of the roll when the king snatches it from him, cuts it up with his knife, and throws it into the burning brazier.

Why did he burn the book? Ostrich-like, he thought to avert the evil itself if he destroyed the

record of it. So do men absent themselves from the house of God that they may forget there is a God who says, "Vengeance is mine, I will repay." So did Felix dismiss Paul, who had caused him to tremble—for a more convenient season. Jehoiakim acted like the foolish Brahmin who crushed the microscope because it showed him insects in his food.

It was a fatal deed. And yet how easily it was done. How ready the instruments were to his hand—the knife and the fire. So is it always. When any one is set upon wrong-doing the means of it are ever at hand. And the devil laughs as he hears them whine and say it was not they who did it, but circumstances that were too many for them.

3. *The Book rewritten*.—"The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Jehoiakim would escape by burning the words of the prophecy. Had he but thought of it, they were written in great mercy. Now, however, Jeremiah is ordered to have another roll written. And while there are many words added to it that were not in the first, let us notice especially one word terrible to read about the king himself: "And his dead body shall be cast out in the day to the heat, and in the night to the frost." And this word was not meant for Jehoiakim to hear. That was useless now.

ILLUSTRATIONS.—I. "He cut it with the penknife" (ver. 23). I know a man living over there in one of those streets, to whom the sound of the church-bells is so hateful, that in the warmest day in summer he will close all his windows, if possible, to keep it out. He was once a very different man, but now the devil has got such possession of him that he abhors every vestige of religion; and I verily believe that were you to put a Bible into his hand, he would cut it into pieces with his penknife, and pitch it into the fire. If I want to know something of your state of heart, I ask, What value do you put on, and what use do you make of, the law of God?—J. THAIN DAVIDSON.

2. "Until all the roll was consumed" (ver. 23). No voice from heaven cried to "stop," as it did to Abraham when he took the knife to slay his son, as it arrested Saul of Tarsus on his persecuting path. The fires of heaven, which in their forked descent would soon have avenged the impious deed of the fire on earth, did not cleave the skies and kill the king. All this would have been awful, but to me it is yet more awful that all remained still, and the roll was consumed. Then, the terrible calmness of "Take thee another roll."—P. B. POWER.

3. "But the Lord hid them" (ver. 26). The first result of this enforced seclusion reminds us of Martin Luther's Bible-work in the Wartburg. Jeremiah, too, betook himself to Bible-work. The first prophetic roll has been destroyed; but, as in the case of Tyndale's New Testament, a new and improved edition issued, as it were, from the flames.—T. K. CHEYNE.

IV.

Jeremiah xxxvii. 11-21.

JEREMIAH PERSECUTED.

1. "To separate himself thence in the midst of the people" (ver. 12). The translation is difficult. This is barely sense. The only possible rendering is, "To claim his share hence in the midst of the people." When Nebuchadnezzar left Jerusalem, Jeremiah seems to have tried to go home to Anathoth in Benjamin along with others to claim, perhaps, his share of the produce of the priests' lands there.

2. "The gate of Benjamin" (ver. 13) is the gate which led out of Jerusalem in the direction of Benjamin.

3. "The cabins"—the cells.

4. "The court of the prison"—where Jeremiah had more liberty, and was better treated.

LET us see how the history stands. Many events have occurred since our last lesson, though it was only in the previous chapter, for the prophecies of Jeremiah are not in order of time. A new king is on the throne of Judah; he is known by the name of Zedekiah. But before he became king he was called Mattaniah, which means "Jehovah's gift." Who changed his name to Zedekiah, "the righteousness of Jehovah?" It may be, as it has been suggested, that when Nebuchadnezzar raised him to the throne, Mattaniah swore "by the righteousness of Jehovah" that he would be faithful to the King of Babylon; and at once Nebuchadnezzar seized the word, and said: "Then let your name henceforth be Zedekiah, Jehovah's righteousness."

But Zedekiah was false to his name. He rebelled against the King of Babylon, who had put him on the throne, and in so doing he rebelled against the word of God as spoken by His prophet Jeremiah. So Nebuchadnezzar came up against Jerusalem, and besieged it with a great army. Soon Zedekiah and all the inhabitants were in great straits. But a moment of relief came. Nebuchadnezzar raised the siege, and went forth to do battle with the King of Egypt. It was then that Jeremiah tried to leave Jerusalem, that he might go forth to his home in Anathoth, which belonged to the tribe of Benjamin. But he was seized at the gate of the city, charged with trying to escape to the Babylonians, and was unjustly put in prison.

While Jeremiah remained in prison "many days," Nebuchadnezzar defeated the King of Egypt, and returned to the siege of Jerusalem. The siege

lasted long, the people were in danger of starvation, and Zedekiah was in great fear. Then he sent for Jeremiah, and said: "Is there any word from the Lord?" And Jeremiah answered him at once, and very plainly: "There is; for thou shalt be delivered into the hand of the king of Babylon."

Now, as we have two men brought prominently forward in this lesson, we may look at them—Jeremiah the prophet, and Zedekiah the king. We are told that Jeremiah was very reluctant to be made a prophet; but, having undertaken that as his life-work, how faithful he is! What a reply was this he made the king, and he knew the danger of it! Zedekiah was not reluctant to be made king; no doubt he was very glad. But he was false to his promises. He is a weak man, but not vindictive, and with some good points; his great defect is *want of faith in God*.

And this is the great truth in our lesson—"Have faith in God." This was the secret of Jeremiah's fearlessness. Jehovah had said to him, "I am with thee, to deliver thee" (it is the golden text), and Jeremiah kept that saying in mind. He believed (he lived by) that word, and it was righteousness to him. Zedekiah's very name was "Jehovah's righteousness," but he did not believe in Jehovah's righteousness. He wanted God to be on his side, but he would not go over to the side of God.

ILLUSTRATIONS.—1. "Put him in prison" (ver. 15). When Henry Burton, two centuries ago, was persecuted for the name of Christ and put in prison, "I found," he said, "the comforts of my God in the Fleet Prison exceedingly, it being the first time of my being a prisoner."

2. "Is there any word from the Lord?" (ver. 17). When death is thundering at the door the scoffer takes down the Bible from the shelf, covered as it is with dust so thickly that in letters of startling distinctness you can, if you like, write the word "damnation" on the cover—he takes it down and brushes the dust away. It was a different matter when death was at a distance; but when death is knocking at the door, he wants to know what the word of Jehovah is.—JAMES PATERSON.

3. "Thou shalt be delivered into the hand of the king of Babylon" (ver. 17). And by and by there was a breach in the walls, and Zedekiah was taken before the King of Babylon. Then he saw his two sons put to death before his eyes; then they came to him and put his eyes out,—he was only thirty-two years of age,—then they loaded him with fetters and condemned him to this awful imprisonment for life. And the sting of the scorpion in his torment was the memory of what might have been had he only obeyed the voice of the Lord.

The Diligent Husbandman.

PROVERBS xxvii. 23-27.

THE following is an attempt to render into English verse the beautiful little pastoral poem, which, like all the poetical gems of the Book of Proverbs, has been somewhat obscured by its setting for the general reader through the lack of paragraphing in the Authorised Version :—

Whenas thy flocks on hill or dale
Repose, for day is ended,
See that thou truly tell their tale,
Counting each one, nor ever fail
To keep them surely tended.

For riches which thou holdest now
May fly from thee to-morrow :
The fresh-pluckt wreath upon thy brow
Must fade anon : thou know'st not how
To save thy soul from sorrow.

And if thou sow in autumn drear,
Though waiting may be long,
From tender blade to golden ear
Thy corn shall rise, until thou hear
The happy harvest song.

In winter thou shalt mock the cold,
For flocks their fleeces yield.
Go bravely clad ; let all behold
How well the produce of thy fold
Shall hire for thee thy field.

Thy vats with whitest milk shall flow,
Thy home with mirth shall ring :
Then every hind thy worth shall know,
And merry maids shall laughing go
To hail thee for their king.

A. W. H. COMPTON.

Emmanuel College, Cambridge.

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- iv. 20.—Oosterzee (J. J. van), *Year of Salvation*, ii. 388.
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- iv. 21.—Parker (J.), *People's Bible*, ii. 44.
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At the Literary Table.

THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY. BY ARCHIBALD DUFF, M.A., LL.D. (*A. & C. Black*. 8vo, pp. 343. 10s. 6d.) The signs are gathering that the old reproach of our being merely importers of scientific theology is to be wiped away. It is not that the scientific theologian has ever been wanting in our midst, or the fit audience; but simply that our methods of publication are so expensive that the fit audience has been too few. There are no signs that a less costly style of production will be attempted. Professor Duff's book is as English in its finish and outward show as the most fastidious English taste could desire. But the success of Canon Driver's *Introduction to the Old Testament*—a book both expensive and severely scientific—gives much hope that the best work will henceforth appeal to a sufficiently large circle, to make its production at least possible if not profitable. And yet, the only disappointment in Dr. Duff's *Old Testament Theology* is that he has not had the courage to throw himself fully upon this promise. The book is marked by accurate scholarship in every page, but Dr. Duff shows on every page that he never forgets the necessity of appealing to what is called a popular audience. By this the book gains nothing, while the author manifestly works under restraint and inconvenience. The period covered is from 800 B.C. to 640 B.C., that is to say,

the great prophetic period of Israel's history, from Amos to Josiah. The prophets are Amos, Hosea, Isaiah, and Micah. Professor Duff probably holds the belief that our first sure footing in the history of Israel is the introduction of this prophetic age. But the student who does not share that belief may very wisely give to this age his early and undistracted attention. And Dr. Duff is a stimulating teacher, provoking thought, not seldom also provoking dissent and even contradiction. For the general reader and the hungry preacher there are passages of great beauty and immediate use.

ESSAYS CHIEFLY IN THE ORIGINAL TEXTS OF THE OLD AND NEW TESTAMENTS. BY T. K. ABBOTT, B.D., LITT.D. (*Longmans*. 8vo, pp. 227. 10s. 6d.) The essays are six in number, and their titles:—1. The Masoretic Text of the Old Testament. 2. The Hebrew Text before the Massoretes. 3. New Testament Lexicography. 4. Has *ποιάν* in the New Testament a Sacrificial Meaning? 5. To what extent was Greek the Language of Galilee in the time of Christ? 6. On Historical Evidence and the Miracle of the Holy Thorn. To these are added critical notes on passages in the text of the Old Testament. Some discussion was made in THE EXPOSITORY TIMES of the third essay, when it appeared in

the *Church Quarterly Review*. As now republished, it is much enlarged. Let it by all means be placed beside Hatch's *Essays in Biblical Greek*, for it is worthy. And they are all worthy; not ordinary review articles, but made to do good service and to last, the faithful work of an able and fully disciplined scholar. One thing is seen most clearly in them all—the enormous advantage it is to a student of the language of the New Testament to be familiar with the language of the Old.

THE PLACE OF AUTHORITY IN MATTERS OF RELIGIOUS BELIEF. BY VINCENT HENRY STANTON, D.D. (*Longmans*. Crown 8vo, pp. x, 229. 6s.) What is the authority for our religious belief? The Church? No. The Bible? No. Private judgment? No. To all three that is the answer Professor Stanton gives. What then? These three combined. From which it will be at once seen that he does not take the Church in the Newmanite sense, wherein the Church is the Pope, *l'église c'est moi*. It will also be seen that he holds by no theory of verbal inspiration as respects the Bible. But his chief aim is to combat the third, and, in these days, most fascinating theory of all,—that every man and woman must gather and fix the materials of their own religious belief for themselves. The book is but a brief essay in first principles; but it is the work of a singularly candid and reverent scholar. It contains more instruction and more matter for serious reflection than many a laborious treatise.

HOW TO READ THE PROPHETS. BY THE REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 244. 4s.) The success of Mr. Blake's earlier volume (*How to Read Isaiah*) has decided him to work over the whole field in a similar way, and in a series of five volumes. The present volume will stand first in the series, Isaiah (Part I. already issued) second, and then will come Jeremiah, Ezekiel, and the post-Exilian Prophecies, along with the second part of Isaiah. Isaiah having done so well, though it probably needed this special work least of all, there cannot be a doubt that this and the remaining volumes will find a welcome. Mr. Blake seems to have hit upon the right thing, and he has proved

himself competent to do it rightly. While these books are the very best introductions to the study of the prophets, even the accomplished scholar will find them indispensable. The present volume covers the prophecies of Jonah, Amos, Hosea, Oded, Zechariah I., Micah, Nahum, Zephaniah, Habakkuk, Zechariah II., Obadiah, and Joel.

AN INTRODUCTORY HEBREW GRAMMAR. BY A. B. DAVIDSON, M.A., LL.D. (*Clark*. 8vo, pp. 200. 7s. 6d.) On another page will be found Canon Driver's advice to a student in search of an advanced Hebrew Grammar. We have now to notice two introductory Grammars. Professor Davidson's is a new edition, the tenth; new in a sense that none of its forerunners were. The whole work has been revised and reset. "Some parts in previous editions that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional tables and paradigms introduced." These are the author's own words, and nothing will be gained by adding to them.

A PRACTICAL INTRODUCTORY HEBREW GRAMMAR. BY EDWIN CONE BISSELL, Professor in Hartford Theological Seminary. (*Hartford, Conn.* 8vo, pp. 134. 7s. 6d.) One who has worked over Davidson's Grammar may find this new Grammar by Professor Bissell not a little puzzling. But it is not intended for one who has already worked over any Grammar; it is meant to be a beginner's book. A striking distinction separates it from Davidson. The latter is written for students who have a long and leisurely course in front of them, and its aim is to see them well grounded. Professor Bissell writes for men who want to read their Hebrew Bible as soon as possible. His desire is certainly to give his readers a knowledge of the principles of Hebrew Grammar; but it is quite as strong that they should speedily become masters of a working vocabulary. And to this end he resorts to many most ingenious mnemonic devices. As for the Grammar itself his master is mainly Kautzsch, and very wisely. In one respect where his master is strong he beats him, in the saving of space and time.

JESUS THE CARPENTER OF NAZARETH. BY A LAYMAN. (*Kegan Paul*. Crown 8vo, pp.

498. 5s.) We read some notice of this book—it is a pleasure to have forgotten where, but we certainly read it somewhere—which spoke of it as rationalistic. With some prejudice against it, accordingly, we opened its pages. Renan was in our mind, with his realistic pictures, as they are called (though they are utterly unreal, a mockery of reality, of simplicity, and of truth), writing a fifth Gospel to satisfy the intellect of a modern French "*Mon Dieu*." But while the aim of the author of *Jesus the Carpenter of Nazareth* is realism—the reality of circumstance and outward detail which the child in every age demands, as many a puzzled mother very well knows—there is not from cover to cover a tincture of rationalism. It is impossible to say that the author has been perfectly successful in a task the most difficult and delicate that he or any man could have undertaken. It is a yet unsolved controversy if it is permissible to add the minutest suggestion of unrecorded and imaginary circumstance to the fourfold narrative of the Gospels. But the author's almost triumphant reply is the imperious demand of the active-minded child for such details. And certainly if they must be given, they have not often been given with finer restraint or more religious feeling than this.

TALKS WITH MEN, WOMEN, AND CHILDREN. BY THE REV. DAVID DAVIES, Brighton. (*Alexander & Shepherd*. Crown 8vo, pp. 628. 6s. 6d.) The first thing is the exceeding beauty of the volume, the next its wonderful cheapness, and the third its genuine worth. This is the third series of these "Talks," and it is both the fullest and finest yet issued, the sermons especially being chaster in language and richer in thought. Besides the sermons proper there are "Talks" with children about the *Pilgrim's Progress*, which ought to be republished when complete; and "Talks" with teachers over the International Lessons.

THE BEAUTIFUL LIFE OF CHRIST, AND OTHER STUDIES. BY G. B. JOHNSON. (*Alexander & Shepherd*. Crown 8vo, pp. 338. 5s.) "There is no doubt," says a certain learned professor, "that the language which 'wives and wabsters' speak is capable of expressing everything

which any reasonable man can desire to say to his fellows." It takes some men the discipline of a long ministry to find out that it is an art worth learning. Mr. Johnson has learned it long ago. And it is a gain to his people, and to all of us who read these sermons, and there is no sorrow added to it. Provided a man is content *not* to leave all the commentators; provided he seeks to establish no fame for "sermonic fancy-work," the greatest and most wholesome Christian thought can be put, as here, into a language so natural as to be self-effacing.

MEMORIALS OF A MINISTRY: A SELECTION FROM THE DISCOURSES OF EDWARD A. THOMSON, FREE ST. STEPHEN'S CHURCH, EDINBURGH. (*T. & T. Clark*. Crown 8vo, pp. 341. 5s.) Good, plain gospel sermons with an intense reality and earnest desire for the salvation of those who hear them. Professor Laidlaw writes an introductory biographical sketch, and you learn that the man was good, plain, evangelical, like the sermons.

LINCOLN'S INN SERMONS. BY F. D. MAURICE. Vols. III. and IV. (*Macmillan*. Crown 8vo, pp. 278. 3s. 6d. each.) But two volumes now remain of this most attractive edition of the Lincoln's Inn Sermons.

THE PREACHERS' MAGAZINE FOR 1891. EDITORS: MARK GUY PEARSE, ARTHUR E. GREGORY. (*C. H. Kelly*. 8vo, pp. 572. 5s.) *The Preachers' Magazine* has a distinct place, and fills it. Its purpose is to meet the needs of the working preacher, and the editors spare no pains in providing stimulating material, while avoiding everything that would stifle thought. But *The Preachers' Magazine* contains more than mere homiletics. One series of articles particularly worthy of notice are "The Epistles of the Apostle Paul," a sketch of their origin and contents by Prof. G. G. Findlay, B.A.

THE GUIDE: A HELP TO PERSONAL PROGRESS. Volume for 1891. (*Glasgow*. 4to, pp. 220. 2s.) Our young men will soon be

the best catered-for class among us. *The Guide* is one of the many young men's magazines. But it is no novelty; it has held its place for years. It gives every sign of holding it for years to come. There may be fewer *fin de siècle* paragraphs, but there is more solid interest and instruction than we are getting accustomed to. Mr. Gordon Clark's articles on "Epoch-making Books" are admirably done. Among other contributors to this volume are George Matheson, John Smith, Fergus Ferguson, and Andrew Thomson, and others of Scotland's most honoured preachers.

THE FIRM FOUNDATION OF THE CHRISTIAN FAITH. BY JOSEPH AGAR BEET, D.D. (*Wesleyan Methodist Sunday School Union*. Small 4to, pp. 127.) In this little handbook of Christian Evidences, Professor Beet writes directly for Sunday-school teachers. If Sunday-school teachers are willing to do anything beyond their immediate lessons, the reading of this little book will not occupy much time, and it will be as profitable as anything they can do. It is more elementary than Professor Stewart's Handbook; it is as free from sectarian narrowness. Moreover, it is written by a thoroughly competent scholar, well-trained in the knowledge of what the Sunday-school teacher requires. There are two editions, one at 1s., the other at 9d., the one more firmly bound than the other, both beautifully printed.

THE SCOTTISH CHURCH AND UNIVERSITY ALMANAC, 1892. (*Macniven & Wallace*. Crown 8vo, pp. 200. 1s.) This is the indispensable *vade mecum* of all present and prospective ministers of the gospel in Scotland, and the most trustworthy guide to all others who wish to know the "facts."

PAMPHLETS. *Wordsworth*: an Essay, by EDWARD HENRY BLAKENEY, B.A. (well written by one who is well read); *Phineas*: a Sermon, by H. H. ALMOND, M.A., LL.D., headmaster, Loretto School (forcible, outspoken, stimulating. Dr. Almond is preparing a new volume; it will be welcome); *The Bible in our Associations*, by DUNCAN M. WEST, Glasgow (a temperate yet earnest plea for the most pressing need of our day).

AMONG THE MAGAZINES.

NEW MAGAZINES.—There is a distinct advance made with every issue of the *Review of the Churches* (Clarke, 6d.). Dr. Lunn is evidently working hard to make it what it ought to be, and his idea of what it ought to be is a high one. He and his co-editors are going more and more into the practical work of the Churches, where there is a magnificent field to occupy.

A most promising beginning is made with the *Young Herald* (Edinburgh, 4d.), the Children's Magazine of the Congregational Churches of Scotland. It is shaped apparently after the model of the *Children's Record* of the Free Church. It is distinctly and delightfully addressed to children.

Here is the first number of *Youth* (Nelson, 1d.). Its cover—no small matter—is quite striking. And as for its contents—with Mr. Patrick editing, and the whole Free Church of Scotland contributing, we expect much; and we shall have it. In this number the writers are Dr. W. C. Smith, Dr. A. A. Bonar, Dr. Rainy, Dr. Salmond, Dr. Bremner, and certain of the Alpha-Beta Club: who would wish for more or better? There is one thing, nevertheless, we still must plead for—"more light! more light!" We would have Mr. Patrick open windows here and there. Let it be by pictures of the right kind, if possible; but, in any case, let him with his own hand give us lightness and brightness. *Youth* will certainly be a success. Soon we shall see all the youth of the Free Church eagerly looking for its monthly arrival.

The editor of the *Thinker* (Nisbet, 1s.) has some fear for the future, as he frankly says in his opening paragraph. But why? Partly because of the price, and partly because of "the scholarly ideal at which we aim." Surely, on the latter ground at least, his fear is needless. Never yet did true scholarship (and there are true scholars in this number) hinder literary success. It is all the other way. Dulness we dread, perhaps to an exaggerated degree in these days. But, as Mr. Exell well knows, dulness and scholarship

"Far from being one,

Have oftentimes no connexion."

How often has he found that a contribution which would not read was worth the reading? He who takes pains to be accurate with his facts and ideas will take pains to make the statement of them readable. Our best scholars to-day are our most delightful men of letters.

The Methodist Monthly (3d.), the *Brooklet* (1d.), and the *Home Messenger* (1d.) are bright, cheerful magazines all. The first takes the place of the old sixpenny *Methodist Free Churches Magazine*. In this new issue it will renew its youth, and have, we are sure, a great increase of readers. It is excellent in every respect. The *Brooklet* is its companion, being the organ of the Free Methodist Temperance League.

The *Home Messenger* is Mr. F. A. Atkins' new monthly. It is meant for localisation. Mr. Atkins throws his great energy into his literary work, and never fails. He has lately written an autobiography of the *Young Man*.

The Presbyterian Churchman (Dublin, 2d.), which always read with profit, begins a new series—January number in a new shape and new editorship of the Rev. Professor Heron.

its new voyage with great spirit. Among the rest, the Rev. J. B. Armour, M.A., writes a most interesting sketch of Dr. Murphy's accomplished son, the late Rev. A. C. Murphy, D.Lit. The sketch appropriately concludes with a short poem written by Dr. A. C. Murphy in 1870—

Dead.

O'er those clear eyes has come eclipse,
And numbness o'er the busy brain;
A smile still lingers on the lips
That death has sealed till death be slain.
A smile still lingers on the lips,
Like the cold moonlight on the cold snow sleeping.
But let earth's shadows overpass,
And light eclipsed will shine again,
And the wan moon is but the glass
Where the warm sunbeam's seen again;
And where the snow's white cerement was
You'll see the summer green again.
Cease weeping, ye then sorrowful, cease weeping.

A. C. MURPHY.

THE JEWISH QUARTERLY REVIEW.

(Nutt, 3s.)

The most sympathetic and most luminous account yet given of Canon Cheyne's Bampton Lectures will be found in the October issue of the *Jewish Quarterly*. It is written by Mr. C. G. Montefiore, M.A. Other articles and contributors are:—

Isaiah xxxiv. and xxxv., . . . H. GRAETZ.
Non-Hebrew Languages, . . . A. NEUBAUER.
The Prayer-Book, . . . D. KAUFMANN.
Immanuel di Romi, . . . J. CHOTZNER.
Hebrew MSS. in Cambridge, . . . S. SCHECHTER.
Second Isaiah, . . . T. K. CHEYNE.
Critical Notices.—Notes and Discussions.

THE QUIVER.

(Cassell, 6d.)

JANUARY.

Frontispiece—Singing the Psalms
of David.

The Gospel in the Open Air, . G. HOLDEN PIKE.
Solomon: A Spiritual Failure, . W. M. JOHNSTON, M.A.
Sundays with the Young, . A. FINLAYSON.
The Same Sweet Tune.
Tools and Workmen among the
Woods, . . . B. G. JOHNS.
"I am Come," . . . P. B. POWER, M.A.
Picotée. A Sketch.
Two Ways of Spending Time.
On Knowing the Scriptures from
a Child, . . . H. ALLON, D.D.
Three Conversions, . . . J. TELFORD, B.A.

Stranded.—Don't you judge just by appearances, my friend: nor, if you judge at all, without taking in all the surroundings. Many a one settles about things right off, and the settling is often all wrong. If you had seen the *Frisky Sally* almost high and dry, and were merely passing

quickly by, and had no time to take in all the surroundings, I daresay you might have said, "Why, she's stranded; there's an end of her now." Well, the *Frisky Sally* was no doubt stranded—though I prefer to use the word "beached," as usually more suitable to the circumstances in which she was. And at that particular time the *Frisky Sally* was doing her duty much more by being ashore than being afloat; for the folks at Cold Harbour had no quay, and they must have been left without coals if the *Frisky Sally* had not discharged her cargo upon the sands. This is not the stranding of carelessness, but of design. And often, if only we look near enough, we can see that with God there is such a thing as *stranded by design*.

THE SUNDAY AT HOME.

(Religious Tract Society, 6d.)

JANUARY.

Tom Heron of Sax, . . . E. E. GREEN.
Thoughts and By-thoughts.
Judas Iscariot, . . . S. G. GREEN, D.D.
Among the Black-Spur Splitters.
The Apology of Aristides, . . . G. T. STOKES, D.D.
Wanderings in the Holy Land, . A. GATES.
The Religions of India, . . . C. MERK, Ph.D.
A Day-Star for Dark Hearts, . . R. GLOVER, D.D.
The Spiritual Experience of St. Paul, J.T.L. MAGGS, M.A.
Religious Life and Thought in
Belgium.
"To Live is Christ," . . . L. B. WHITE, D.D.
Talks about Texts—Poetry—Pages for the Young.

Judas Iscariot.—Jesus Himself knew Judas from the beginning, and yet selected him. The choice was in mercy. There was yet time to check the disciple's evil tendencies; and his character might have developed into strength and nobleness. Never was there such an opportunity as was now given to him! Not only was he placed beneath the influence of Christ's own character and teaching, but there were, all through that Divine ministry, special appeals, directed against his besetting sin, which might well have sunk into his heart. "A man's life consisteth not in the abundance of the things which he possesseth." "Take heed and beware of covetousness." "It is easier for a camel to go through a needle's eye." Such words as these become most significant and solemn when we think of Judas as listening to them. Jesus uttered them, knowing what was in the heart of His disciple. They were the last appeals of love to a heart where the world and self were becoming supreme. S. G. GREEN.

IGDRASIL AND WORLD-LITERATURE.

Igdrasil and *World-Literature* are two (the two) Ruskin journals. *Igdrasil* is a quarterly (Elkin Mathews, 1s. net); *World-Literature* (Elkin Mathews, 2d.) is a monthly. They go well together, but they are not bound to go together, as is evident. In outward appearance they are both attractive, *Igdrasil* as much as any magazine we know—quite worth its price simply to lie upon your table! The contents are Ruskinian; but not entirely Ruskinian, for Mr. William Marwick, who edits both, has an open and sympathetic eye

for what is cultured and kindly anywhere. Let us quote from *Igdrasil* this Unpublished Letter on Interest, a subject which demands another candid examination even on the part of expositors :—

Interest.—I got your obliging note all right. I should have acknowledged it before, but wanted to say a word about interest, for which I only to-day found time. Your position and knowledge give you so great an advantage in thinking of these things, that if you will observe my two great *final* primal facts, you are sure to come to a just conclusion. Interest is always either usury on loan or a tax on industry (of course, often both and much more), but always one of these !

I get interest either by lending or investing. If I take interest on investment, I tax industry. A railroad dividend is a tax on its servants, ultimately a tax on the traveller, or on the safety of his life (I mean you get your dividend by leaving him in danger). You will find there is absolutely no reason why a railroad should pay a dividend more than the pavement of Fleet Street. (The profit of a contractor—as of a turnpike man, or pavior—is

not a dividend, but the average of a chance business profit). Of course I may tax Theft as one of the forms of industry—gambling, etc.—that is a further point. Keep to the simple one—to make money, either by lending or taxing, is a sin. If people really *ought* to have money lent to them, do it gratis ; and if not, it is a *double* sin to lend it to them for pay. The commercial result of taking no interest would be—first, that rogues and fools could not borrow, therefore could not waste or make away with money ; the second, that the money which was accumulated in the chests of the rich would be fructifying in the hands of the active and honest poor.

Of course the wealth of the country on these conditions would be treble what it is. Interest of money is, in a word, a tax by the idle on the busy, and by the rogue on the honest. NOT ONE FARTHING OF MONEY IS EVER MADE BY INTEREST.

Get that well into your head. It is *all* taken by the idle rich out of the pockets of the poor or of the really active persons in commerce.

JOHN RUSKIN.

Entre Nous.

THE EXPOSITORY TIMES GUILD, AND OTHER MATTERS.

ALMOST daily evidence in the shape of expository papers and notes, though but a very small portion of them can at present find space, proves that the Members of the Guild are making steady progress with their studies. And still the post brings frequent names of new members. Since our January issue, eleven names have come from South Australia alone. We now know that in all the colonies of Australia, and in every other considerable part of the Protestant world, there are men and women who are studying diligently along with us the portions of Scripture chosen.

Here and there, also, Local Guilds are being formed.

Let the conditions of membership be once more stated here. Those who promise to study with the help of some commentary either the first twelve chapters of Isaiah or the Epistle to the Hebrews, or both, before June next, may send their names to the Editor, Kinneff, Bervie, N.B., when they are enrolled as regular members. Those who are studying any other portion of Scripture, and find it inconvenient to study the portions chosen, may also send their names, when they are enrolled as honorary members. There is no fee, and no other condition. Members may send the result of their studies from time to time in the shape of notes or articles, and the best of these will be printed in THE EXPOSITORY TIMES. Those who see their contributions there may send to the publishers for any volume of the Foreign Theological Library. Any good commentary may be used ; but Orelli's *Isaiah* (6s. direct from the publishers, T. & T. Clark) and Davidson's *Hebrews* (2s. 6d.) are specially recommended.

In THE EXPOSITORY TIMES for June examination papers will be set, and modern books of value will be given to those who send the best papers in answer. The result will not be

stated till August or September that members abroad may have time to answer the questions, and send their papers in reply.

The Rev. P. H. Ditchfield, M.A., F.R. Hist. S., a member of the Guild, is editing a series of volumes on the National Churches. They may well be looked for.

Mr. J. P. Lilley's translation of Luther's Psalm in THE EXPOSITORY TIMES for December has obtained a good welcome, not without surprise from those who knew not that he had the gift in such measure. Meantime the *Theologische Literatur-Zeitung* is to hand with an able and sympathetic review of his recent book *Biblical Exposition of the Lord's Supper*. "The book is written with helpful warmth and conspicuous clearness. It is at once a biblical-theological investigation and a practical-religious exposition, which the writer conducts without importing references to the historical development of the dogma of the Supper and the Confessional controversies this has called forth. The origin, nature, and use are explained by means of the biblical records." Of the chapter on the institution of the Supper, it is said : "With great exactitude the author elucidates the thoughts of Jesus on the institution of the Sacrament, while at the same time he gives a comprehensive view of the Paschal meal and the sacrifice of the Old Covenant, adopting the historic method, which is the only fitting and fruitful one in the case." And the notice ends in this way : "The book is distinguished by intrinsic features which one would often look for in vain even in celebrated theologians of our Fatherland, and from which the German times looks upon foreign theologians as superior and self-satisfied might."

The Wesleyan Methodist Magazine for January contains an article by the Dean of Canterbury, under the title of "Jesus Christ the Great Subject of Prophecy." At the very outset Dr. Payne-Smith draws attention to the circumstance that the parts of the Prophets which are most difficult to us were most intelligible to the ancient Jews; while those parts which are most full of light and easiest of meaning to us, are the very portions which were most dark and insoluble to them. "Passages," he says, "such as that over which the eunuch mused, and asked: 'Of whom speaketh the prophet this?' are to us so plain and clear that he who runs may read." For "the testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10).

Few texts are more frequently referred to at present than that just quoted. What does it mean? Dr. Payne-Smith says very plainly it does not mean "so much the testimony which our Lord bears to prophecy, as that the very purpose and living breath and reality of prophecy consists in the testimony which it bears to Jesus." Not the denunciation of sin, nor the encouragement of holiness was the prophet's mission, but to prepare for Christ's coming, and then throughout all ages to bear witness to His divinity and His work for the restoration of a fallen world.

"That he who runs may read." The Dean of Canterbury's use of the phrase reminds us that, be it right or wrong as a translation, as a serviceable English phrase it has made for itself a fixed abode among us. It is so serviceable that it can be freely handled in new combinations without losing its identity,—a sure sign of domesticity,—as in "In Memoriam"—

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

Since the discussion in our January issue, we have received notes on the phrase from the Rev. J. C. Anderson, B.D., Kinneff, and Mr. William Macintosh, M.A., Ph.D., Kelso. Mr. Anderson holds that the meaning of the expression can only be that the writing should be so distinct that the danger indicated in the vision might be apprehended at once, and recourse be had to instant flight,—“that he who reads may run”: and he sees in the word for “write” literally *dig out*, that is, cut out or engrave, a sufficient declaration that it was to be easily read.

Mr. Macintosh recalls Luther's rendering: *dass es lesen könne, wer verüber läuft*, “that whoever is running past may read it.” “Professor Hunt may, therefore,” he says, “translate with Luther, and was not necessarily misquoting (as far as the sense is concerned) when he wrote, that ‘he who runs may read.’”

Some of the subjects discussed in recent issues have called forth notes and criticisms to such an extent that it is impossible even to refer to them all here and now. But there are amongst them papers so candid and scholarly that we must find space for them speedily. Among the rest may be mentioned the text in St. John's Gospel (iii. 5), “Born of water and the Spirit,” to which we must return next month if possible. We shall be able to offer a new and

most interesting interpretation of the passage by the Rev. John Reid, M.A., Dundee, along with other notes.

We observe that the *Preacher's Magazine* has also entered upon the subject of the “Unpardonable Sin.” The issue for January contains an exposition of the text in St. Matthew (xii. 31, 32), by the Rev. J. H. Goodman, to which the Editor adds pertinent quotations from Dr. Samuel Cox, Dr. James Morison, and the late Professor Smeaton, and ends with the following note: “This difficult and important question has been discussed by many writers. Useful expositions will be found in Müller's *Christian Doctrine of Sin*, Morison's *Sheaves of Ministry*, Pusey's *Occasional Sermons*, Lyman Abbott's *St. Matthew's Gospel*. We may also refer to Professor Gloag's thoughtful paper in the *Homiletic Quarterly*, vol. iii., and to Dr. Cox's in the *Expositor*, series ii. vol. iii. THE EXPOSITORY TIMES for last November has some good notes, and promises more this month.”

What a host of magazines, and what a delightful host, Messrs. Partridge publish! They are enough of themselves to make a publisher famous. The *British Workman*, the *Band of Hope Review*, the *Mother's Companion*, and the *Family Friend*, the *Children's Friend*, and the *Infant's Magazine*—those are their names. Every well-regulated family over all the land should have them.

But the magazines have been looked at already, and we cannot return to them again, except to notice that *Life and Work*, the always readable organ of the Church of Scotland is enlarged; and the *United Presbyterian Magazine* opens the new year with a really powerful number; and Mr. James Smith's *Pray and Trust* (Dundee, 1d.), has a fine homiletical paper by Dr. Andrew Bonar on Achsah's Petition; and the epoch-making book in the *Guide* (Glasgow, 1d.) is Pascal's “Thoughts;” and the *Original Secession Magazine* (Edinburgh, 6d.), looks as ancient and sombre in its blue cover as ever, but has a very good present-day paper on the Higher Criticism, based on Professor Sayce's article in THE EXPOSITORY TIMES for December; and the *Primitive Methodist Magazine* in a new and æsthetic cover, contains the following

NEW YEAR'S ANSWER.

I asked the New Year for some motto sweet—

Some rule of life by which to guide my feet;

I asked and paused. It answered soft and low:

“God's will to know.”

“Will knowledge, then, suffice, New Year?” I cried,

But ere the question into silence died

The answer came: “Nay, this remember too—

God's will to do.”

Once more I asked: “Is there still more to tell?”

And once again the answer softly fell:

“Yes, this one thing, all things above—

God's will to love.”

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IT will be seen from another page in this issue of THE EXPOSITORY TIMES that an effort is to be made to test the question of the alleged failure of the Revised Version. On the page referred to will be found the experience of the headmasters of the great public schools. Now it will be a favour if all our readers who are interested in the matter will communicate with the Editor, giving their experience of the use of the Revised Version in public worship, from the Professor's chair, in the conduct of Bible classes, and also in private reading.

In the article by Professor Massie, entitled "Professor Alexander Roberts on Galatians v. 17," in our issue for February, one correction is required. The words—"Each [*i.e.* the flesh or the Spirit, as the case may be] desires to prevent the *one* from obeying the other," should read: "Each desires to prevent the *man* from obeying the other." And the succeeding sentence should read: "If *he* would do something fleshly, the Spirit seeks to assert itself; and if he would do something spiritual, then the flesh seeks to assert itself."

There is some prospect that the curiosity of students of ecclesiastical history respecting that remarkable work the *Law of Kings* will at last be gratified. It is a collection of ecclesiastical rules, compiled by Ibn al-Assal, the "father of virtue" in the former part of the thirteenth century

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is said to be used at the coronation of the Kings of Abyssinia. Its interest and value, however, depend less on itself than on the fact that it is based upon a number of earlier works, an exact list of which is given in the Introduction, and which include Canons of the Apostles, Apostolic Constitutions, and a letter of St. Peter to Clement. Copies of the Ethiopic translation, as well as a few copies of the Arabic original, are to be found in several European libraries, but only in manuscript. No attempt has hitherto been made to carry either through the press. Now, however, the Italian Government has entrusted the task of publication to the well-known Orientalist of Rome, Signor Guidi, so that this almost unexplored field will soon be open to research. Professor Bachmann, to whose article in the *Studien und Kritiken* we owe the facts, believes that this *Jus Scriptum* of the Ethiopic Church contains new and important materials for the ecclesiastical historian.

The Rev. J. J. Halcombe, M.A., of Cambridge, is the author of a theory of the relation which the Gospels bear to one another. It is a theory so strongly supported by internal evidence, and (if you can for the moment forget all other theories) so persuasive in all respects, that it cannot well be passed by. Yet it works so radical a revolution in all existing criticism of the Gospels, that the temptation is to let it drop, rather than face the
unwieldy by it.

Mr. Halcombe's theory has not been ignored. That were impossible. But as yet it has found little acceptance. And that is not surprising. To name but one of its characteristic positions. Mr. Halcombe holds (see the *Guardian*, Dec. 23, 1891), that what Tertullian calls his first axiom, viz. that the two Gospels by apostles (St. John and St. Matthew) preceded those by disciples of apostles (St. Mark and St. Luke), refers to priority of time and not merely of authority. It is not surprising that it should take time for such a view as that to find admittance. The surprise really is that the signs of its possible acceptance in the future are visible already. To have secured the sympathy and interest of so trained and competent a scholar as the Rev. G. H. Gwilliam, B.D., Fellow of Merton College, Oxford, and well-known from his articles in *Studia Biblica*, proves the power and persuasiveness with which Mr. Halcombe has argued his unwelcome case. No one will deny that such a revolution in our criticism of the Gospels is possible. We shall hear from Mr. Gwilliam, in our next issue, what may fairly be said for its probability.

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If the resurrection of Christ is the central historical fact of Christianity, if "every hypothesis which denies the resurrection of Christ reduces the history of Christianity and of the world to a tissue of impossibilities," as Professor Agar Beet asserts in his newly-published little book, *The Firm Foundation of the Christian Faith*, it certainly is a circumstance worth noticing—the editor of the *Christian Commonwealth* draws attention to it—that the Rev. H. Herbert Snell, B.A., in giving a declaration of the faith upon which he feels constrained to leave Unitarianism, does not say whether he does now or ever did believe in the resurrection of Jesus of Nazareth. The sermon which Mr. Snell preached on this occasion is at once able and intensely interesting. (It will be found fully reported in the *Christian World Pulpit* of December 30, 1891.) But the impression it makes upon one is that between Unitarianism and Trinitarianism it is in his judgment a simple question of less or more feeling for the loveliness

of Christ's character. He points out with clearness and force the difficulty which is felt, and has always been felt, by the more candid Unitarian thinkers. "The trouble in Unitarianism is to avoid giving Christ a place of honour which shall in any way compete with God's supremacy;" that is to say, they lift Him up so high, their admiration of His unique personality compels them to lift Him up so high, that it becomes difficult to find a place for Him below the very Highest. And Mr. Snell changes his pulpit simply because he can find no lower place becoming to One whose beauty of character lifts Him so immeasurably above the human that we know. "It is not so much my ideas that have changed as I myself; once I believed in Christ, now I love Him; once I was drawn to Him, now I am under His spell; once I thought Him the unspeakable gift of God, now I want to give my heart and life to Him."

It is good; but is it so that we must travel the long road of more and more appreciation of the beauty of Jesus of Nazareth before we shall reach the Son of God? Has it not been a somewhat long and uncertain way for Mr. Snell himself? "From that time"—from the time of His acceptance of Peter's declaration, 'Thou art the Christ, the Son of the living God'—"from that time began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, *and the third day be raised up.*" Raised up the third day! Waive the prophecy—it was no prophecy if not true—Was it true? *Was* He raised up? If He was, did not that fix the truth of Peter's confession? Are not the two bound together inextricably? And does not all the rest stand or all the rest fall with them? He was not raised up—then He was not the Son of God—then He was . . . not even a unique personality, not even lovable by Him who loves the truth supremely. Paul knew the beautiful life of Jesus, and remained a Unitarian. Paul accepted the fact of the resurrection of Jesus, and became a Trinitarian.

In the third volume of *Studia Biblica*, Dr. Neubauer gives an account of the earliest MSS. of the Old Testament. The conclusion he comes to there is that the oldest Hebrew MS. in existence is the Codex Babylonicus at St. Petersburg, which is dated 916 A.D. But now in a survey of the year's Bibliography in the *Jewish Quarterly* for January, Dr. Neubauer tells us that within the last few months the British Museum has acquired a MS. containing the Pentateuch with vowel points, accents, and both massorahs. Unfortunately the beginning and the end are supplied by a later hand, and thus the date of the copy and the place where it was copied are missing, if they ever were in. But, to judge from paleographical indications, this MS. seems to be much older than the Codex Babylonicus (the two MSS. seem to be of the same school of copyists), perhaps a century older. Indeed, Dr. Ginsburg thinks that it may be two hundred years older, and Dr. Neubauer suggests that we had better wait till that scholar has given his promised description of this precious MS. before we reach a final decision.

For the new number of the *Critical Review*, the first number of the second year's issue, the Editor deserves the thanks of every person who is interested in biblical study. For it is not only instructive, it is full of present interest and life. Dr. Salmond is resolved that, however scholarly, it shall not stand useless upon our shelves. The first three articles are on Pfeleiderer, by Principal Fairbairn; on Cheyne, by Professor Whitehouse; and on Driver, by Professor Ryle—quite sufficient of themselves to make a magazine.

Passing down, we come upon this estimate of the Book of Lamentations by Professor A. B. Davidson, in a review of a recent commentary by Dr. Löhr: "Though too greatly neglected, the Book of Lamentations is one of the most instructive in the Old Testament. The details which it gives of the terrible sufferings endured in the siege of the city, the hopes of the people of help from Egypt, and their disappointments, and of the scenes of blood enacted within the walls by rival

factions, are fresher and more full than anything supplied by history; while the glimpses offered by it into the religious feelings and condition of the mind of the generation surviving the fall of the city,—the profound sense of humiliation among the nations, the prostration under the calamity, and the weight of the unparalleled sin which had drawn down so unexampled a chastisement, more terrible in its prolonged miseries than that of Sodom which perished in a moment; and the flickerings of a faith in the future, which looks almost as if it would expire, but which dies down only to leap up again higher than before—have a value second to nothing in the prophetic Scriptures. With the exception of perhaps a few psalms, and some chapters in Ezekiel, this book alone casts any light on the state of the national mind during all the dark period stretching from Jeremiah to the second part of Isaiah."

"The labour of dictionary-making," says Professor Robertson Smith, in the *Jewish Quarterly*, "is so heavy that those who undertake it ought to receive every help that those who benefit by their toil can give." This is his "justification for putting together a few isolated remarks upon Hebrew words." The justification is scarcely needed. In the issue for January his notes deal with the single word *zōr* (זֹר). The dictionaries give two meanings. Mühlau and Volck's tenth edition of Gesenius has (1) girdle, (2) fetter. Siegfried and Stade, who have just issued the first part of their new Lexicon, have (1) girdle, (2) warrior's girdle, (3) bond, fetter. The meaning "bond" or "fetter" rests only on Job xii. 18. But Dr. Robertson Smith shows not only that there is no necessity for giving the word a new meaning in that place, but that the garment in question was neither a "girdle" nor a "fetter," and all the meanings are wrong.

He connects the word etymologically with the Arabic *isār*. Now, in the present day, the *isār* is a large outer wrapper used by women; but in ancient times it was a waist-cloth or wrapper,

covering only the lower part of the body, wound round the loins, and tied with a knot. "The *isār* round the loins, and the *ridā* thrown over the shoulder, are still the sacred vestments of pilgrims, who, in their visit to the Caaba at Mecca, retain the antique dress of their ancestors." "The oldest Semitic dress consisted not of a shirt and a mantle or plaid (כתנת and בגד), but of a waist-cloth and a plaid. The former is the *isār*, or *ēsōr*, which, therefore, is not a belt worn above the robes, but an under-garment, or even, at a pinch, the only garment. All the passages of the Old Testament agree with this. It cleaves to a man's loins; that is, is next his skin (Jer. xiii. 11), where it supplies a figure for the closeness of the attachment between Israel and Jehovah. The same figure occurs in Isa. xi. 5: righteousness and loyalty are the *ēsōr* of the ideal king, *i.e.* the things nearest his heart." Professor Robertson Smith concludes: "The general impression produced by a survey of the usage of the word is that among the Hebrews the *ēsōr* ceased to be part of ordinary dress pretty early, being superseded by the tunic (כתנת); but that it was used by warriors, by the meanest classes, by prophets and mourners, and that the word (or the cognate verb) was also retained in proverbial phrases or similes, just as was the case with the Arabs after they ceased to wear the *isār* in daily life."

It has often been pointed out that the popular application of the word "talent" is a misapplication. We speak of "a man of talent," and even (*horribile dictu*) "a talented man," where the talent is the natural ability or capacity of the man. But in the Parable of the Talents, from which the expression comes, the talents are not the man's abilities, but his opportunities. The talents are given "to each according to his several ability." The ability is already there, and according to that ability the talent or opportunity to use it is granted.

That has often been pointed out. But, according to Mr. Ruskin, there is another misconception of a much more serious nature in our popular

interpretation of this parable. The president of the Glasgow Ruskin Society recently delivered an address, in the course of which he summarised Mr. Ruskin's teaching on Usury. The summary is published in *World-Literature* for February. Mr. Ruskin's first argument against usury is that "it is absolutely forbidden by the Word of God. All the Levitical law is against it, the prophets repeatedly denounce it; and the 15th Psalm, 'Lord, who shall abide in Thy tabernacle? . . . the man that putteth not his coin to usury,' is quite sufficient proof for any one who wishes it." He then adds: "The strongest passage against it in the New Testament, in the Parable of the Talents, has, by a curious misreading, been repeatedly quoted in its favour, whereas the very conception of God as 'an hard man,' shows the text clearly to mean 'You call me an hard man; if I had been so I would not have scrupled to take usury, that simplest way of gathering where I had not strawed; so you are without excuse.' We might as well imagine that our Lord, in the similar parable, meant to represent Himself as the Unjust Judge, who feared not God, nor regarded man, as imagine that He meant to represent Himself as a hard man who commended usury."

Every generation has its theological controversy, and surely we have ours. The stress of this, our controversy, may be hard upon us. But it is touching to witness the extremity of its pressure upon the Jews. And it has come upon the modern Jews with a vehemence which Christians hardly know. There is a cleavage in their community between the orthodox and the heterodox, the advocate and the antagonist of the Higher Criticism, to which ours is yet but the merest rift. Read the current issue of the *Jewish Quarterly Review*. Almost any of the articles will reveal it. But read especially Mr. Abraham's account of the life and work of the late Professor Graetz, Mr. Montefiore's review of Friedländer's new book on the Jewish Religion, or the same writer's Notes on the Effect of Biblical Criticism upon the Jewish Religion.

In modern Judaism there are three great parties. There is first the orthodox party, which abides by the old, abides with a great tenacity, because the "traitor" is now again, as in the days of Saul of Tarsus, within their own community. To this party, to which of course the vast bulk of modern Jews belong, all that has hitherto been held sacred regarding the laws and institutions of Moses is sacred and binding still.

Then there is the party that holds by what is called the "Breslau Judaism." It is indeed, as Mr. Abrahams says, "a curious product of compromise." "It would examine Jewish tradition, piece it out into its component parts, show how it developed, date it, but still go on loyally observing all that it enjoined as though Jewish science had never applied the crucible." In other words, it is a party (called into being and led by the late Professor H. Graetz), which accepts the results of the most advanced criticism *in theory*, but in practice ignores it altogether; denies the Mosaic authorship of the Pentateuch, yet continues to hold the Passover and the Day of Atonement, and to observe the Sabbath, as if it were never questioned that all had come from the hand of God by Moses.

Lastly, there is the radical party, chiefly represented in England and America, not many in

number, but full of ability and enthusiasm. To them the "Breslau Judaism" is a miserable compromise. They accept the results of criticism with a sweep which takes a Christian's breath away, and they accept them in the sphere of ritual, of present religious life, no less than of literature and history. "In religious matters," says one of its ablest representatives in England, "Graetz was fond of talking of the *juste milieu*, and for the Judaism of to-day extremes are no doubt dangerous. But to some of us it seemed as though Graetz, while equally condemning unbending conservatism and extravagant liberalism, found his *juste milieu* forsooth in *both extremes*, binding his conduct to the one and abandoning his thought to the other. There was originality, no doubt, in this species of compromise, but it need hardly be added that it had no elements of permanency. It served its purpose of reconciling the old with the new for nearly half a century. But new phases of spiritual vacillation need ever new varieties of compromise, and these saving waters will be drawn by future generations of Jews from the deep unfailing well of truth that Graetz dug out, *though it may be necessary to first remove the stone with which he himself covered its mouth.*" Whereunto will all this tend? It is a question of deep interest to us.

Canon Cheyne's Hampton Lectures.¹

BY THE REV. PROFESSOR A. R. S. KENNEDY, M.A., B.D., ABERDEEN.

THE general position of the newer school of critics with regard to the literary history of the Old Testament has never been more happily expressed than by the ultimate founder of the school, the late Eduard Reuss. As far back as the summer of 1834, so he assures us in the preface to his *History of the Sacred Scriptures of the Old Testament* (1881), he taught that "the Prophets are to be regarded as older than the Law, and the Psalms

as younger than either." In this country we are now tolerably familiar with the former part of the Professor's thesis, the mutual relation of the Law and the Prophets; we are not so familiar with the latter part, the relation to both occupied by the Psalter. It will not be the fault of Professor Cheyne, if, in the future, the attention of British scholars is not drawn in an increasing measure to the many and complex problems, literary, historical and theological, presented by the "book of the praises of Israel."

Canon Cheyne's book consists of eight lectures, with a most ample array of notes, references, and

¹ *The Origin and Religious Contents of the Psalter in the Light of Old Testament Criticism and the History of Religions*, with an Introduction and Appendices, by Thomas K. Cheyne, M.A., D.D. 1891.

other learned matter, arranged in two practically independent courses, as indicated by the full title given below. The first course of five lectures is devoted to the problem of "the origin," the second course of three, to the "religious contents of the Psalter," and some older readers, the author suggests, "would do well to read the second part (beginning at Lecture VI.) before the first." Taking the lectures, however, in the order of their delivery, we find that the distinguished lecturer fixes on the colophon or subscription of Psalm 72 (v. 20), as the starting-point of his inquiry into the origin of the Psalter. Here we learn that our present Psalter "was preceded by one or more minor Psalters." One of these originally consisted of our present Books IV.-V. (Ps. 90-150), now bisected at the end of Psalm 102, and from certain general features of the collection, it is inferred that it must be a product of that period of Jewish history which begins with the foundation of Alexandria in B.C. 331 and ends with the death of Simon Maccabæus in 135 B.C. The latter, according to Cheyne's hypothesis, "devoted himself to the reconstitution of the temple psalmody," which embraced the editing of the psalms in question, and their incorporation in the now completed Psalter. The second part of Lecture I. is devoted to an analysis of "these two books, with a view to determining the date of the groups of psalms which they contain." At the threshold of his inquiry, the lecturer has to face the well-known *crux* of psalm-criticism, are there Maccabean psalms in our present psalm-book? Canon Cheyne has no difficulty in answering the question in the affirmative, and twenty-seven psalms in all are, with more or less confidence, assigned to the period of the Maccabean struggle. These—if we may anticipate the results of succeeding lectures—are distributed among the various books as follows: in Bk. I., Ps. 20, 21, 38; Bk. II. 44, 60, 61, 63; Bk. III. 74, 79, 83; Bk. IV. 101; Bk. V. 108, 110, 115-118, 135-138, 145-147 (?), 148-150. The Psalms in the last two books not belonging to this age have their appropriate historical background assigned to them either in the pre-Maccabean Greek period, or in the second (*i.e.* after Ezra and Nehemiah) and first centuries of the Persian dominion. The investigation thus far is contained in the first two lectures; the next two are devoted to a similar analysis of Books II. and III. (Ps. 42-89), which are composed of a number of

originally distinct psalters distinguished by their preference for the divine name Elohim. The contents of these two books are distributed over the same three periods as those in the books we have just discussed, with the important reservation that "it is not unnatural" to suppose that Psalm 60 may contain pre-Exilic or even Davidic elements. The psalms in the first book, finally, are similarly disposed of, no psalm, even here, showing unequivocal proof of being of pre-Exilic date, with the possible exception of Psalm 18, which, though more probably of the early Persian period, *may* be as old as the reign of Josiah. The thesis of the larger half of Canon Cheyne's book, therefore, may be thus formulated: the Hebrew Psalter was not edited merely, or edited and in part composed, but (with one doubtful exception) wholly composed and edited in the post-Exilic period of Jewish history.

Now it is quite unnecessary to inform readers of THE EXPOSITORY TIMES what to expect in these five lectures, with the relative notes and appendices. All that the finest scholarship, long familiarity with the methods and results of modern criticism, a rich endowment of the faculty of "historical divination,"¹ and true spiritual sympathy with the sacred poets can do has been done to establish this thesis of the post-Exilic origin of the Psalter. Yet I, for one, do not hesitate to return our Scotch verdict of "*Not proven*." It is quite impossible in a magazine article to enter fully into the reasons which have led to such a verdict. Even at the risk of seeming to do Canon Cheyne and his book an injustice in passing by its more positive and permanent results, I feel compelled, however, to set down here, in the briefest possible outline, a few of the considerations which, on historical and literary grounds, seem to block the way to a general acceptance of the Professor's thesis.

(1) While hypothesis has a recognised place in scientific investigation, and "the torch of conjecture" may legitimately, nay, must be employed on occasion by Old Testament critics, higher and lower, still we are entitled to reject an hypothesis which seems opposed to the facts of history. Now, neither of our two authorities for the history of the Asmonean dynasty, the author of I. Maccabees and Josephus, says a single word regarding an

¹ "Without exercising this faculty to some extent, it is impossible fully to enjoy the Psalms." Cheyne's article, "Psalms," in *Chambers's Encyclopedia*, vol. viii.

incident of such national interest as the final editing of the temple hymn-book by Simon Maccabæus. The argument *e silentio* is, of course, not conclusive in itself, but it gains in positive value as evidence the more difficult it is to account for the historian's silence. Now we find the first-named author expressly stating that Simon "made glorious the sanctuary and multiplied the vessels of the temple" (1 Macc. 14, 15). Why, then, is no mention made of his assumed "reconstitution of the temple psalmody?"

(2) Another difficulty which confronts the historical student in these lectures is the very important part in Jewish history and psalm-composition which Canon Cheyne is obliged to assign to an oppression and captivity of the Jews at the hands of Artaxerxes III., surnamed Ochus.¹ If my calculation is correct a third of the Psalter, more or less, is assigned by Canon Cheyne to the last half-century of the Persian rule. But on how slender grounds this attribution rests. Let us hear the latest and most "critical" historian of Israel, Professor Stade: "Only two completely isolated events are recorded from the century between Nehemiah and Alexander, and even these are no longer quite intelligible as regards either their occurrence or their significance."² Of these one is the defilement of the temple by Bagoses, the Persian governor under Artaxerxes II. *circa* 383 (Josephus, *Antiq.* xi. 7, 1), a story which Graetz, the historian of the Jews, characterises as "extraordinarily suspicious," but which is confidently used in these lectures as the historical background for a number of psalms. The other incident referred to by Stade is what he calls a "supposed" participation of the Jews in a rebellion against Artaxerxes Ochus (258-338 B.C.), which resulted in the deportation of a portion of the community "to Hyrcania, by the Caspian Sea." Now, here again I must appeal to the *argumentum e silentio*. I admit that no stress is to be laid on the absence of all mention of such a calamity by the compiler of our Books of Chronicles, but it is quite otherwise with the silence of Josephus. I do not think with Professor Cheyne³ that "the

¹ See Index I. under Artaxerxes, and compare the fuller statement in Cheyne's article on "Critical Problems of the Second Part of Isaiah" in the *Jewish Quarterly Review*, Oct. 1891.

² Stade, *Geschichte Israels*, vol. ii. p. 194.

³ *Jewish Quarterly Review*, Oct. 1891. The reference is Professor Graetz in the same magazine (Jan.

omission of any reference in Josephus is satisfactorily explained by Professor Graetz in the article" to which our English scholar refers us. If it was, as the latter maintains, "the third of Israel's great captivities," the silence of the Jewish historian is surely inexplicable. What, then, are the authorities for this third captivity? Chiefly the late Byzantine chronicler, George Syncellus⁴ (*c.* 800 A.D., hardly, therefore, "an *early* chronologist," p. 53), who gives the incident⁵ on the authority of certain unnamed Greek historians. There is no ground for Graetz's suggestion that "the chief of these was probably Diodorus Siculus;" little more may be intended than a reference to his usual authorities,⁶ Panodorus and Annianus, the Alexandrian chroniclers, the latter of whom borrowed from the former. He in his turn was dependent on Eusebius, in whose chronicle the notice in question, though in a somewhat shorter form, must have stood, since it is found in both the Hieronymian and Armenian translations. But it is well known that Eusebius' authorities for the extra-canonical Jewish history were Josephus, who on this occasion is silent, and the lost chronography of Julius Africanus. Regarding the last-named, Gelzer has shown in his monograph⁷ that his authority in matters of Jewish history, regarding which Josephus is silent, was Justus of Tiberias,⁸ the latter's contemporary. We are thus thrown back for our *probable* ultimate source on a man whose reliability is not above suspicion and whose chronicle was described by one who used it as being "very meagre and brief," and as "passing over much that was important and even necessary."⁹ It is now evident, I trust, that the authority of even Graetz and Cheyne is not sufficient to remove one's legitimate scruples with regard to this "third great captivity," and that one cannot be blamed for hesitating to accept the large results in psalm-

1891) on the "Zechariah, chap. xiv.," which he would refer to the same period.

⁴ For whom see Karl Krumbacher's *Geschichte der byzantinischen Litteratur*, 1891, pp. 118-120, with Bibliography.

⁵ Syncellus, ed. 'Dindorf, vol. i. p. 486, 10. Extracts from the various writers are given by Graetz, *Geschichte*, ii. pp. 209, 210.

⁶ Krumbacher, *loc. cit.*

⁷ H. Gelzer, *Sextus Julius Africanus und die Byzantinische Chronographie*, Leipzig, 1885.

⁸ For whom see Schürer, *The Jewish People*, etc., Div. I. vol. i. pp. 65-69.

⁹ Photius, cod. 33.

criticism which, in the work before us, are made to depend upon its historical reality.

(3) Mounting the stream of history, I come to a much more serious difficulty, one, in fact, which goes to the very root of Cheyne's position. I refer to his low estimate of the religious development of the faithful Israelites before and during the Exile. In his article on the Psalms, above referred to (which may be recommended as an excellent introduction to the study of his Bampton Lectures), he says: "Though it would be absurd to say that there were no psalms before the Exile, the writings of Isaiah and Jeremiah prove that the *nation as a whole*¹ was as yet far from having assimilated the pure and spiritual prophetic religion, and that the priests in particular were unprogressive. How, then, should there have been *temple-songs*, like those of our Psalter, before that spiritual regeneration of which the *second Isaiah* was presumably the chief instrument?" Now in these two sentences there are three points to which exception may fairly be taken by a moderate critic. The first is the tendency among extreme critics to overestimate the isolation and influence of the second Isaiah, while reducing to an alarming extent the literary monuments of his activity.² Then there is the tacit assumption, that *all* our psalms were from the outset "temple-songs," which again depends on the theory that it is "the nation as a whole," or, at least, "the typical or representative Israelite," that speaks to us in them. Canon Cheyne has already, in the pages of THE EXPOSITORY TIMES (vol. ii. p. 251), admitted that it is "difficult to take in the nationalistic interpretation of the psalms," and yet he has come so completely under the spell of this theory—without, however, going to the same extreme as Professor Smend,³ see his Lectures, pp. 319, 320, and elsewhere—that he finds himself compelled by it to throw the whole Psalter into the post-Exilic period, in which the Church-nation came into existence. Now Canon Cheyne never ceases to advocate "a psychological exegesis," but I confess my inability to rightly grasp the psychological phenomenon of a poet who, in a single poem, writes by turns as an individual, as a typical Israelite, and in the name of the Church-nation.

Such a theory fails to account for the characteristic spontaneity of all but the latest psalms. I grant willingly that before the Exile "the nation as a whole" could not have sung so tender a lyric as "The Lord's my Shepherd," or appropriated the penitent's cry in Psalm 51; but it is surely an inadequate view of pre-Exilic prophecy and its results that refuses to see in the earlier psalms, at least, the devotion of individual souls. For, as a learned and liberal-minded Jewish scholar⁴ has said, "a large proportion of the Psalms are the fresh and free expression of the writer's own feelings at the moment of composition. There are no lyrical poems more instinct with spontaneity than the majority of the psalms. They were not written to instruct others, but because the soul was full and overflowed in words."

(4) From these remarks on Cheyne's attitude to the hymns of our Psalter generally, I pass now to an examination of his treatment of certain well-marked groups of psalms, beginning with the so-called "Elyōn Psalms," those, that is, in which the divine name Elyōn (Most High) occurs.⁵ Now on p. 84 Canon Cheyne mentions the undoubted fact that the pre-Exilic prophets and narratives avoid this name, adding, "Num. 24, 16, and Deut. 32, 8, are the only undoubtedly pre-Exilic passages in which Elyōn occurs (Gen. 14, 18-24, being post-Exilic), and these are poetical." But the words I have put in italics contain the whole point of the argument. Granting that before the Exile Elyōn is poetical, and only came to be used by prose writers after the Exile (although Gen. 14 will perhaps ultimately prove to be not late Babylonian but early Canaanite), surely the presence of Elyōn in a *psalm* ought not in fairness to be adduced as a presumption, and more than a presumption, in favour of a post-Exilic date, as is done throughout these lectures (pp. 196, 206, *et passim*).

Take, again, the group of "Royal Psalms," more particularly Psalms 20, 21, 61, 63.⁶ How many of his readers, I wonder, will Professor Cheyne convince that the epithet "king" in these psalms is applied to the early Maccabean princes, contrary to the express testimony of history and numismatics. Fewer still, probably, will agree with

¹ The italics are mine.

² See Cheyne, "Critical Problems of the Second Part of Isaiah," *Jewish Quarterly Review*, July, Oct. 1891.

³ *Zeitschrift f. alttest. Wissenschaft*, 1888.

⁴ Mr. C. Montefiore, in the *Jewish Quarterly Review*, 1889, p. 145.

⁵ See list in Appendix I., note on Ps. 7, with which compare the special note on this group, pp. 83, 84.

⁶ Cf. Driver's *Introduction*, p. 347.

him that the "king" of Psalms 45 and 72 is Ptolemy Philadelphus. I have already given my reasons for regarding such an attribution as untenable.¹ No, unless more imperative reasons can be adduced to the contrary, the Royal Psalms must, I do not say exclusively but chiefly, be assigned a home before the fall of the Hebrew monarchy.

A last group of psalms, which should be carefully studied in the light of Cheyne's post-Exilic theory, is composed of those which assume an attitude to sacrifice and sacrificial worship directly at variance with all that authoritative history tells us of the tone of post-Exilic Judaism (see list, p. 274). Take, for instance, the three which he names "Puritan Psalms," viz. 40, 2-12, 50, 51, 3-19. Would any one not in bondage to a preconceived theory dream of assigning these to a post-Exilic date, and not rather to the period of the pre-Exilic prophets? If these psalms were written "by the true sons of Jeremiah" (p. 366), why should we not ascribe them to the circle of his disciples? Enough has now been said, I trust, to justify one "uncommitted to definite critical views"² in returning the verdict of "not proven" to the main contention of these Bampton Lectures that the Psalter is the product of post-Exilic Judaism.

We have still before us the second course or group of lectures (vi.-viii.) dealing with the religious contents of the Psalter, but I have space on this occasion for only a brief reference to a topic of the first importance which is discussed in the second part of the closing lecture. I mean the rise and development among the Jews of the doctrines of the higher personal immortality and a resurrection to judgment. Readers of this magazine are already familiar with the lecturer's position with respect to these doctrines. In opposition to the generally accepted views of historical students of the Jewish religion, who hold that the only trace of these doctrines in the canonical Scriptures is in the late Book of Daniel, he finds more or less explicit reference to them in a considerable number of passages, the majority of which are found in the Psalter.³ The idea of immortality there expressed, he further argues, "is no mere evolution out of the old Semitic belief in Sheol; the fostering influence

of a more advanced system of thought was needed for its development" (p. 362). This fostering influence, I need hardly add, is supplied by the religion of Zoroaster. We have thus two distinct questions to answer here: (1) Is the higher immortality to be found in the Psalter, and (2) if so, whence is it?

Now, a repeated and unprejudiced study of the passages in question,—more particularly the four marked (d)-(g) in this magazine (ii. pp. 248-251),—in the light of all that Canon Cheyne has written recently on the subject, has failed to convince me of the truth of his, in itself, by no means improbable contention. The close of a short article like the present is not the place for detailed argument on either side. I would merely note down the following three simple matters of fact, which seem in my opinion to militate against the Professor's position.

(1) The first of these facts is the admitted obscurity of the supposed references. Of the nine psalm-passages discussed in THE EXPOSITORY TIMES, Canon Cheyne himself admits that the majority "are so vague and poetical, and so little defined by the context, that it is only in the light of the [other] passages, and of the contemporary [?] Zoroastrian belief, that they acquire a subsidiary importance." Only less "vague and poetical" are the other four psalm-passages above referred to. Now, why should this be? The teaching of the Gathas on the future life is explicit enough; whence, then, such fatal obscurity in their Jewish admirers? Is it not a more likely supposition that we have here the cry of a few of God's children for the light which they were not yet able to bear? (John xvi. 12). Or it may be that the light they sighed for was indeed vouchsafed to some by the "adorable Spirit," but, in its passage through those imperfect media, it has been so broken and obscured as to be no longer recognisable to us.

(2) But even if we grant that these passages do show fore-gleams of the "beatific vision," it does not by any means follow that, even on the hypothesis that they all date from the period of Persian ascendancy in Palestine, this result is due to "Zoroastrian influences." For I question if these influences were then as strong as Professor Cheyne would have us believe. One very material fact is carefully kept in the background in these discussions, namely, that during the period in question, the Zoroastrianism of the Avesta was not the religion of the Achæmenian kings nor

¹ *The Thinker*, February 1892.

² See Cheyne's appeal, EXPOSITORY TIMES, vol. ii. p. 253.

³ See list in "Bampton Lectures," p. 362, and cf. EXPOSITORY TIMES, vol. ii. pp. 225, 226.

presumably of the mass of their Persian subjects. "The ideas and customs," writes M. James Darmesteter, "which are found in the Avesta were already in existence under the Achæmenian kings, but, taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste [the Magi]. There were, therefore, practically two religions in Iran, the one for laymen and the other for priests."¹ It is thus far from being proved that "the truths enunciated or implied in the Gathic hymns" (which *ex hypothesi* the Jews did not read) were "in the air," and were almost unconsciously imbibed by the Babylonian Diaspora to be by them transmitted to their western brethren.

(3) Finally, let us grant again that certain choice spirits in Judaism, during the second century of the Persian supremacy (say, from 430 B.C.), attained to the assured hope of immortality; does it not then become extremely difficult, nay, impossible, to explain the slowness with which such a blessed hope gained acceptance among the mass of the Jewish people? The silence of Ecclesiastes we may explain, but not that of the author of Ecclesiasticus. Jesus ben Sira declares unhesitatingly that "man is not immortal" (17, 30), and he

¹ *Sacred Books of the East*, vol. iv., The Vendidad Introd. pp. xliii. ff.

was no sceptic like Qoheleth. Neither, though Cheyne finds "a strong element of Sadduceanism" (p. 411) in his book, dare we reckon him as a Sadducee in the face of chap. 17, 17 (if his best commentator, Fritzsche, is to be trusted). Yet here is a religious-minded Jew, living in the capital of Judaism, three centuries and a half (c. 180 B.C.) after the commencement of the supposed "Zoroastrian influences," who knows nothing of the higher "life of immortality." Does not this fact also tell strongly against Canon Cheyne's favourite theory?

I would again, in concluding this article, express my sense of the injustice which is done to a great book, for such is the work before us, by the line of treatment here adopted. There is in it very much in the handling of individual psalms to which no exception can be taken, and I have elsewhere expressed my conviction that it is "the most exhaustive and thought-compelling study of the Hebrew Psalter that has ever been given to the Church." In the present case I have been compelled to state frankly a few of the most formidable difficulties in the way of accepting of its results, experienced by one of those younger students, to whom Canon Cheyne appeals, "who are either uncommitted or but half-committed to definite critical views."

St. Paul and the Objective.

BY THE REV. A. B. GROSART, D.D., LL.D.

It seems to be accepted by many who write of St. Paul that his was so peculiarly and absolutely a subjective nature that he took little or no notice of the objective. Incidental remarks of the Rev. George Jackson, B.A., Edinburgh, in his otherwise fine paper in THE EXPOSITORY TIMES (October 1891) on Myers' imperishable poem of "St. Paul," may be taken as representative of the ease with which this assumption is made. He thus writes:—"It has been more than once remarked that in all the addresses and writings of the apostle that have come down to us, there is manifested a curious insensibility to the sights and sounds of nature. Probably not a single physical fact with regard to the many countries through which, in his busy life, he passed could be gleaned from his writings."

This is enforced, if not originated, by a quotation from Archdeacon Farrar's *St. Paul*. As I wish to confute the strongest and most dexterously put statement of the case, I willingly give the passage in full about the apostle's birthplace. "With these scenes of beauty and majesty we are less concerned, because they seem to have had no influence over the mind of the youthful Saul. We can well imagine how, in a nature differently constituted, they would have been like a continued inspiration; how they would have melted into the very imagery of his thoughts; how again and again, in crowded cities and foul prisons, they would have

'Flashed upon that inward eye,
Which is the bliss of solitude.'

The scenes in which the whole life of David had been spent were far less majestic, as well as far less

varied, than many of those in which the lot of St. Paul was cast; yet the Psalms of David are a very handbook of poetic description, while in the Epistles of St. Paul we only breathe the air of cities and synagogues. He alludes indeed to the temple not made with hands, but never to its mountain pillars, and but once to its nightly stars (Acts xvii. 24; 1 Cor. xv. 41). To David the whole universe is but one vast House of God, in which, like angelic ministrants, the fire and hail, snow and vapour, wind and storm, fulfil His word. With St. Paul—though he, too, is well aware that ‘the invisible things of Him from the creation of the world are clearly visible, being apprehended by the things that He hath made, even His eternal power and divinity,’—yet to him this was an indisputable axiom, not a conviction constantly renewed with admiration and delight. There are few writers who, to judge solely from their writings, seemed to have been less moved by the beauties of the external world. Though he had sailed again and again across the blue Mediterranean, and must have been familiar with the beauty of those isles of Greece—

‘Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung;’

though he had again and again traversed the pine-clad gorges of the Asian hills, and seen Ida and Olympus and Parnassus in all their majesty; though his life had been endangered in mountain torrents and stormy waves, and he must have often wandered as a child along the banks of his native stream to see the place where it roars in cataracts over its rocky course, his soul was so entirely absorbed in the mighty moral and spiritual truths which it was his great mission to proclaim, that not by one verse, scarcely even by a single expression, in all his letters, does he indicate the faintest gleam of delight or wonder in the glories of nature” (vol. i. pp. 17-19).

To myself, in reading the letters of St. Paul, his sensibility and susceptibility to outward impressions, his abounding allusions to aspects of day and night, his vivid observations of the processes of culture and growth in cornfield and vineyard, fertile plain and mountain side, his notation of the ebb and flow of the seasons, his open ear to the winds and glittering rain, his ascents to the very top of the visible creation of God, his intense and frequently intensely sad scrutiny of the mystery of this “unintelligible

world,” as seen in nature and human nature, his lofty measurement of man from face to soul, his ecstatic flights beyond these bounding skies, so run through all of them—like the veining of marble, not mere surface—that my difficulty is not collective but selective proofs. On this I will first let another speak (Chase, in his *Chrysostom*):—“Metaphors play an important part in St. Paul’s teaching. Few writers venture in reference to the greatest subjects to depend so largely on images drawn from every quarter; few blend metaphors as does St. Paul; few, as he, allow a metaphor to drift on and tide over the barrier which separates one thought from another. A commentator’s treatment of Pauline metaphors is a test of his exegetical tact” (p. 180).

I have specified St. Paul’s allusions to, or rather his use of, light. I pause on this first thing. Were not these representative outbursts the utterances of a man who was at home among the grandeurs and glories of the universe—of a man who delighted, adoringly and penetratively, to sweep the starry heavens? “There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory” (1 Cor. xv. 40, 41). Again, “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give *the light of the knowledge of the glory of God in the face of Jesus Christ*” (2 Cor. iv. 6)—a poem in one line. When we examine more minutely his references to light, the result is equally striking, e.g. let it be noted how his successive descriptions of the “wonder” of the circumstances of his conversion deepen and brighten (Acts xxii. 11), “for the glory of that light,” compared with the emphatic yet simple “at noonday,” there flashed from heaven encompassingly (*φῶς ἰκανόν*) “a great light”; and again (xxvi. 13), “a light from heaven, above the brightness of the sun, shining round about me.” The progress in vividness is most noticeable. In accord with this is the entire group of Pauline metaphors from darkness and light. His earliest letter (1 Thess. v. 4) has this, “Ye, brethren, are not in darkness,” and it is broadened in Romans (xiii. 12), “The night is far spent, the day is at hand;” and it recurs with new emphasis, “Let us walk honestly, as in the day” (Rom. xiii. 13). Once more, in Ephesians v. 11, “And have no fellowship with the unfruitful works of darkness,

but rather reprove them ;” on which Chrysostom, with penetrative insight, observes that “the words, ‘but rather even reprove them’ are a carrying on of the metaphor of light in the context. The apostle has just said, ‘Ye are light :’ the light itself reproves the works done in the dark. When the lamp is set, all men are revealed, and the thief will not enter” (*in loco*). Finally, here, there is the magnificent metaphor of the lighthouse (Phil. ii. 15, 16). Turning elsewhere, that marvellous deepening and widening of Isaiah, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him” (1 Cor. ii. 9), could not have been written by a man to whom eye and ear were not inlets of glorious things ; yet again, “I planted, Apollos watered” (1 Cor. iii. 6), wherein a garden lying in sunshine speaks. Returning for a moment upon our second quotation (2 Cor. iv. 6), how vividly he has conceived Genesis i. 3 ! These are mere first sheaves of a harvest of nature-allusions to be gathered from St. Paul’s letters almost *ad aperturam libri* to whoever has seeing eyes, and which no man could have written except one who was “free” of God’s world and its wonders. He had no “wonder,” says Archdeacon Farrar. Is not each one of these few selected texts proof to the contrary ? He was simply filled to “running over” with “wonder” and awe and joy.

But I would now enter into details ; and I shall take the recorded sayings and letters of St. Paul just as they succeed each other in our English Bible, albeit the capable reader will do well to read all of the above examples, and all to follow in the original Greek. We necessarily turn in the outset to the Acts of the Apostles. Instantly we have an exquisite and yet wide and magnificent outlook on the entire visible universe, when at Lystra the wondering people of the place sought to worship Paul as Mercury, and Barnabas as Jupiter. I italicise *bits* that hold in them my contention as to the great apostle’s objectivity—“Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things ? We also are men of like passions [= nature] with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein : who in times past suffered all nations to walk in their own ways. Nevertheless he left not

Himself without witness, in that He did good, and gave us rains from heaven, and fruitful seasons, filling our hearts with food and gladness” (xiv. 14-17).

The very incidental, almost accidental, circumstances that evoked these words testify that it was the expression of a habitual and potential thought and attitude ; and a thought based on worshipful and delighted contemplation of God and of the glorious “heavens” that He had “made,” and this “earth” of ours, appointed for our “dwelling-place.” And then the spontaneity of the introduction of “the sea,” after sweeping from heaven to earth, and back again from earth to heaven. “And the sea, and all that in them is !” Nor must the added touch, “filling our hearts with food and gladness,” fail to be put over against Archdeacon Farrar’s “no delight.” Then, specifically, we must note the plural (ver. 17) *ἔροος* = the earlier (autumn) and latter (spring) rains (Jas. v. 7 and Deut. xi. 14), and beyond that, the keen swift observation of the suitableness of the allusion in his recollection of a fact recorded by Strabo (xii. 6) that the pastures of Lycaonia, where the streams do not enlarge to rivers, are liable to suffer severely from drought (Canon Cook).

We have within the small compass of this instant-born speech such a concentrative description of nature in height and depth as had it occurred in a Greek play it should have been perpetually quoted. Characteristically, nature is bound up by the apostle with Providence ; but none the less noticeable is the proof in his naming of the “fruitful seasons” that he was used to mark blading grain, the purpling vine, the rounding fig and pomegranate, the plenty for man and beast. Archdeacon Farrar’s criticism that Barnabas had some share in the address, and that Humphrey conjectures that it may have been a fragment of some choral song, and that, besides, it is in tone and substance directly analogous to passages of the Old Testament, I have no hesitation in pronouncing to be, as to the former, mere deft special pleading, while by the latter you will rob the most original of our Lord’s sayings of their originality if you pay heed to pale parallels. Not to say that if Barnabas had some share in the address, Paul had also some share. But the entire address is inestimably Pauline ; and this address alone calcines the argued-for “insensibility.”

We have not to read very far in the Acts of the Apostles before coming upon an equally memor-

able declaration of the same observing character in the great address on Mars Hill, in Athens, with the altar to the Unknown God for text, "Whom therefore ye worship in ignorance, this set I forth unto you. The God that *made the world and all things therein*, He, being Lord of *heaven and earth*, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself *giveth to all life, and breath, and all things*" (xvii. 23-25). Does not the very sameness of the presentation in the Lystra and the Athens speech not only traverse Archdeacon Farrar's claim for Barnabas in the former, but go to attest that this was a mould into which the illustrious speaker's thoughts instinctively ran—that to him the book of the visible creation was an open one, and that he was constantly reading in it? He quotes as pat to his audience a saying from one of their own poets; but he leads them past and away from it to the vaster handwriting of God in sky and earth. In the mouth of St. Paul, "He Himself giveth to all life, and breath, and all things," may convince that any manifestation of "life," any breathing thing, nay, "all things" (his own words), met his eye, and took captive his adoring and joyous heart.

We have now to "search" the letters of the apostle; and we have just entered on, perhaps, the greatest of them all—to the Romans—when we come upon another of his absolutely spontaneous, objective observations—i. 20, "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His existing power and divinity." I put it to an impartial reader and adequate thinker, if this account of practically the same supreme thought does not witness to a historic-biographic fact that the problem of the visible universe, as testifying to the being and attributes of God, was unceasingly before the apostle? He strikes no new note there. It is the essence of a thousand musings and rapturous studies of "the things that are made"; and, to my judgment, it is sheer perversity and stone-blindness not to perceive, through these three recorded references to the visible universe, that, so far from being neglectful of the beauties and glories of nature, St. Paul had an abiding apprehension and an abiding "delight" in them all. The truth is, that if I were called on to gather

into great poetic form my impression of the apostle's attitude toward nature, I should turn to Wordsworth. The key to these references thus far I find here—

"I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

There is a *differentia* doubtless as between St. Paul and Wordsworth, inasmuch as far more definitely and really the apostle had the sense of "God *over* all," the stupendous PERSON, who "made heaven and earth, and the sea, and all things therein," from "great whales" to the lace-work of sea-weed and the stone-flowering of coral. Yet the mode of observation, and the feel of the wording, renders the alleged "insensibility" fantastically false, and the non-delight simply absurd. The recurring references to the "invisible things" reminds me to accentuate here, in passing, that the sublime delineation of Christ, as "far above all principalities and power and might and dominion," shows how grandly and picturesquely he thought out and could represent Christ's glorious position.

Advancing, we come to something still deeper and more passionate. And again Wordsworth is inevitably recalled. I refer to that infinitely pathetic and burdened cry as the apostle listens to the perpetual utterance of creation's pain (viii. 22): "We know that the whole creation groaneth and travaileth in pain with us until now." I place alongside of this, immortal words from the same immortal poem already quoted, and the more readily because I have an almost certain conviction that Wordsworth wrote to me in the same letter wherein he acknowledged his obligation to Henry Vaughan in his *Intimations of Immortality*, that he had St. Paul in recollection when he was composing this part of the poem—

"I have learn'd

To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity;
Not harsh, nor grating, though of ample power
To chasten and subdue."

And again—

“That blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight,
Of all this unintelligible world
Is lightened; . . .
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.”

That eye I believe St. Paul to have had in his noble head; and, consequently, while he was no singer, like David or Asaph, and much less of a fluent and declamatory tongue, he did show and delight in showing, and was responsive as Æolian harp to the wind, to all finer, subtler, objective influences and “sights and sounds.” How inept is the critic’s assertion that the apostle “manifested a curious insensibility to the sights AND SOUNDS of nature,” in the presence of 1 Corinthians xiv. 10, “There are, it may be, so many kinds of voices in the world, and no kind is without signification” (*ποσαῦτα, εἰ τύχοι, γένη φωνῶν ἔστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἀφώνον*)—where the “voices” are of nature, not of languages. Cognate is the earlier allusion to musical instruments (vers. 7, 8), and before that (1 Cor. xiii. 1), to the “sounding brass and clanging cymbal.” The man who wrote these words—and there are many besides—was a listener and observer of the “sounds of nature.”

Searching the letters of St. Paul still further, I am arrested again and again by his observation of man as man in body and soul—an observation that is demonstrative to us of the profound joy with which he contemplated the workmanship of God in our body, and the wonder with which he watched, on the one hand, the manifestation of the soul’s faculties, and, on the other, the restoration of beauty and “glory” beneath the touch of the Holy Ghost. Of the body, it is only needful to refer to Rom. xii. 4, 5; 1 Cor. xii. 14–27. Eye, ear, foot, hand—all had excited his admiration and rewarded his study, so that he inevitably employs the human body as a supreme symbol of the Church of Christ. Nor must it be overlooked how Hegel-like deep is his philosophy of the dependence and interdependence of part and part, and how awful were the chaos if eye lied to ear, or ear to eye, or hand to foot. But the apostle’s musings on the soul are to me still more convincing of his objectivity of observation. I take 2 Cor. vi. 16 . . . “even as God said, I will dwell

in them, and walk in them.” Very thin and meagre are the Old Testament words that are usually supposed to have been the source whence St. Paul fetched this sublime description of the Church of God as a vast temple. This is not the place or occasion for exegesis or even explanation. The one point I wish to accentuate is that the apostle, inspired by the Spirit of God, widens and lengthens and deepens the conception of a human soul, until it rises before him as so spacious and capacious that Almighty God can not only enter and dwell, but “walk” up and down in it. For God “dwells” and “walks” in His Church only as He “dwells” and “walks” in individual souls. Hence the magnificence of the apostle’s conception. All this points to St. Paul’s deep and “delighted” and adoring contemplation of the human soul. These temple references also demand that accent be put on his self-evidencing admiration and wonder over the temple at Ephesus, and its helpfulness to him and to us “to comprehend the breadth, and length, and depth, and height” of the love of Christ (Eph. iii. 19). A vision of that august temple seems to have haunted him, so far was he from not observing either the works of God or of man. Some of his most wonderful appeals start from recollections of the temple of Ephesus and other shrines of paganism. Yes; he did study “the gods many and lords many” (1 Cor. viii. 5). He was not blind to either their beauty or their marvel, though neither could he conceal the tragedy of folly of human worship of them. Besides the supreme temples of Ephesus and Athens, we have a large group of Pauline metaphors drawn from building. I can only note here the blended metaphors of 1 Corinthians iii. 9, “Ye are God’s husbandry, God’s building,” and for comparison and contrast, Ephesians ii. 20 sq. Once more how egregious is it to conceive of such a writer as this as inobservant of the things before and around him in his classical journeyings. What a noticing pair of eyes he had, too, of the superabundance in a “great house”! (2 Tim. ii. 20). Another group of Pauline metaphors is still larger and richer, viz. from husbandry (as already seen incidentally). I must compress on this, but take these summarily—(1 Cor. iii. 9) “Ye are God’s tilled land”—a suggestive instance; (2 Cor. x. 13) “according to the measure of the province which God apportioned to us as a measure” (= the portion of God’s vineyard assigned). So Romans

vi. 5 (τῆς φανερίας). Finally on this—In this same epistle it is delightful to find him choosing the (in Palestine and Asia) ever-present olive, with its twinkling and twittering silver-grey leaves and abundant graftings and broken stems and boughs in the windy heights, whereby to picture forth his mighty argument of the oneness of Gentile and Jew in Christ Jesus. It is too long to give in our paper; but let any one thoughtfully read chap. xi. 13–24, and say whether St. Paul does not herein reveal keen observation and delight in the observation of the olive-tree. Coequal proof that St. Paul saw everything and shunned nothing are his many references to games, etc. Who can read these and not see how open his eyes were to what went on among the Greeks? This cannot be over-passed. Let it be observed, therefore, that whether he refers to racing or wrestling it lies on the surface that the metaphors were drawn from the inside and not the outside (1 Cor. ix. 24; Gal. ii. 2, v. 7; Phil. ii. 16, iii. 14). Of the same in kind with these, and more frequent, are the apostle's metaphors fetched from war and weapons. This is an extremely tempting line of illustration of our contention. I limit myself to a single one, viz. 2 Corinthians ii. 14, where he most strikingly compares himself to a captive led in triumph by a conqueror. I cannot dwell on this; but the reader will be rewarded if he read Chase (as before, pp. 183, 184). It is only necessary to name Ephesians vi. 11 *sq.*, which, written from the Prætorian camp (Olshausen), has an unmistakable martial ring throughout. Both sets of metaphors reveal St. Paul's objectivity of observation. The specious rhetoric of Archdeacon Farrar is transmitted into pure nonsense in the light of his open-eyed and informed noting of everything, *e.g.* Dean Stanley finds a picturesque allusion to "the hill forts of Cilician pirates" in

the apostle's use of ὀχυρώματα = πύργωματα, typifying the intellectual pride of the Greeks.

Time would fail me to enter into minuter details on the apostle's many uses of the ever-changing aspects of nature. Neither may I dwell on his Christ-like use of the shepherd (1 Cor. ix. 7), the soldier (*ibid. et seq.*), the sower (*ibid.* ver. 11), the ploughman (*ibid.* ver. 10), and so really all round of the very "sights and sounds" and scenes and things that surrounded him as they did the Master. I should have liked also to have dwelt—but I can't—on his lifelike word-portraits of character—bitten in as sharply as our Lord's own—of the feast-giver, the hypocrite, the busy-body, the prater, the diner-out (1 Cor. x. 27), eye-service (Eph. vi. 6), the bringer of evil report, the "open sepulchre" (Rom. iii. 13), the evil liver (Gal. vi. 8), feminine vanities, but also the "glory" of their hair, etc. etc. I have, I hope, said sufficient to have made good my contention and conviction that, albeit the apostle's whole soul was so mastered by one supreme purpose, that it gives character to his whole style, he nevertheless reveals by a thousand incidental touches that his was a nature to which God's handiwork and man's handiwork in the world made strenuous appeal. I venture to affirm that, brief as this paper is, I have gone far to demonstrate that if St. Paul had set himself to write an ode to Mont Blanc at sunrise, he had the genius and the knowledge to outdo even Coleridge on his own lines. Indeed, the brain that inspired παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου (1 Cor. vii. 31) could have written "the cloud-capp'd towers," etc., of the *Tempest* itself (IV. 1). A first attempt at reversal of a misconception is necessarily tentative and inadequate; but I commend my correction of hasty and unfurnished critics to readers of THE EXPOSITORY TIMES.

A Commentary on Jeremiah.

DR. LIDDON is reported to have said that he never had time to renew his acquaintance with his own published works. This excuse I cannot offer for myself, for I often have to turn aside to correct or expand what I have long ago said. Circumstances lately led me to take up a commentary on Jeremiah which bears my name, and I remembered what an unkind stroke had been unconsciously dealt to me by the editor of THE EXPOSITORY

TIMES. I will not presume to question what he says (EXPOSITORY TIMES, November 1891, p. 82) of a smaller book on the evangelical prophet; but will he permit me to ask, why he assumed that no Hebrew scholar in this country had commented on Jeremiah between Mr. Streane in 1881 and Mr. Ball in 1890?¹ It seems a pity that theological

¹ The omission is only apparent. The serial commentaries (*Speaker, Ellicott, Pulpit*) were kept outside the scope.

students who, as the editor says, value my poor¹ opinions on Isaiah, should be left unaware that there are many things to which I at least attach some value in my "Pulpit" Commentary on Jeremiah, published in 1883-1885 (Kegan Paul & Co.). Only the other day Professor Robertson Smith, in the *Jewish Quarterly Review* (January 1892, pp. 289-292), propounded a view of the meaning of 'ēšōr² (usually treated as a synonym of ḥēgōr, "girdle") which is (so far as I know) not to be found in any of our recent commentaries, but is recognised for Jer. xiii. 1-11 in my Pulpit Commentary. I venture very strongly to recommend Professor R. Smith's article on the word 'ēšōr to all who have any knowledge of Hebrew; it is shown therein that the sense "waist-wrapper," which belongs to the corresponding Arabic word *isār*, suits all the thirteen passages in which it occurs. But with regard to Jer. xiii. (which presents eight of those thirteen occurrences) it had already been shown with reference to Lane's *Lexicon* and Freytag's *Studium der arabischen Sprache* that the sense of "waist-wrapper" was as suitable as that of "girdle" was the reverse. And so, too, in my *Life and Times of Jeremiah*

survey.—See EXPOSITORY TIMES, November 1891, p. 81 (a).
—EDITOR.

¹ This is Dr. Cheyne's own word.—EDITOR.

² Gesenius in his *Thesaurus* gives only one meaning of 'ēšōr, "cingulum, subligaculum;" he mentions the Arabic *isār* without drawing any inference from it.

(1888), I have stated (p. 161) that "I cannot help thinking that the choice of this symbol (a rotting linen *apron*) was dictated by a proverb like the Arabic, 'It is unto me in place of a waist-wrapper.'" ³ It is true, the main point had been already seized by Jerome, who explains "cinctorium sive lumbare, quod Dei renibus jungitur populus Israel est"—*lumbare* is "an apron for the loins" (cf. *περίωμα*, LXX.). Even Orelli, though a good scholar, tacitly rejects this (as an acute reader of his commentary will see). Yet it is correct. It was, however, reserved for Professor Robertson Smith to give a wider application to this sense. The other passages in which 'ēšōr occurs are Isa. v. 27, xi. 5; Ezek. xxiii. 15; 2 Kings i. 8; Job xii. 18 (this passage is rightly explained by Schultens). Other points on which I should think it a privilege if my commentary could help students are the meaning of that knotty passage, Jer. viii. 22, the criticism of Jer. l. and li., the Babylonian allusion in Jer. li. 34, and the question of the fulfilment of the prophecy in Jer. xvi. 13, etc. (on which it should also be noted that Maspero, in the *Égyptische Zeitschrift*, 1884, pp. 87-90, denies the correctness of Wiedemann's view, while Pinches, in *Transactions of Soc. of Bible Archaeology*, vii. 216, accepts it).

T. K. CHEYNE.

³ This proverb gives a beautiful illustration of Jer. xiii. 11, where the point of comparison is not the ornamentalness of the 'ēšōr (as Mr. Ball thinks, following Hitzig), but its nearness to the person of the wearer.

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

THE TWO THEORIES.

WE now enter definitely into a full consideration of those statements as to the Old Testament which are regarded by foreign writers of eminence and learning as fully established by modern criticism; and which, further, are said to be very generally admitted by writers and scholars who have made the nature and composition of the Old Testament their especial study.

We may ourselves admit, at the very outset, that there is an amount of accordance between foreign

scholars and critics as to the general structure of the earlier Books of Holy Scripture, and even to some of the more important details, considerably beyond what we might have expected, when the differences of the points of view of the writers are properly taken into account. It is startling, for instance, to find a venerated writer like the late Dr. Delitzsch in accordance with Professor Wellhausen in many essential matters connected with the Book of Genesis, and to find coincidences of opinion in regard of some of the characteristics of the Pentateuch between writers as divergent from

one another in theological principles as Dr. Dillmann of Berlin and Professor Kuenen of Leyden.

But we must not be unduly led away by these accordances. In the first place, we have to deal with men who have many psychological characteristics in common—great industry, unexampled patience in sorting entangled facts, singular insight into the true adjustment of complicated details; but, with all this, a rashness and precipitancy in conclusion, and, not unfrequently, a very discernible want of proportion in their setting forth of results and ultimate principles. If it be not insular prejudice to say so, we can hardly fail to recognise the absence of that cool common-sense which, in subjects such as those we are now considering, is a gift, a veritable *charisma*, which can never be dispensed with; and without which no amount of industry, no accumulations of learning, will ever ensure trustworthiness, or even verisimilitude, in the results ultimately arrived at.

In the next place, this must not be forgotten,—that there is a fascination in these investigations, in these excursions into the unknown, which exercises a very powerful influence over those who, from any reason, enter into them. It may seem to be due to the simple desire of arriving at truth; but only too often, if an honest analysis of mental motive be made, it will be found that the attractiveness of theory-making, and of forming some consistent view of perplexing phenomena, will account for much of the sort of contagious interest that is felt in Old Testament analysis, and will explain the confidence that is felt in the development of this speculative criticism. It certainly was so, some three-quarters of a century ago, when the origination of the Four Gospels was a subject of the theological activity of the time. Sober writers were led into the most elaborate schemes of Gospel construction. Coincidences of opinion were found among scholars of very different theological views; agreement was almost arrived at as to what was to be deemed the aboriginal Gospel, just as now we are assured, in regard of the Pentateuch, that the primal document—the “Source” as it is termed by Wellhausen—is a discovery of modern biblical analysis about which no reasonable doubt can be entertained.

We must then certainly not place too much reliance on the alleged agreement of leading critics and scholars as to the composition of the early Books of the Old Testament; and most certainly

we may pay little heed to the assurance of a recent writer¹ on this subject, that the modern development of historical criticism is reaching results as sure, where it is fairly used, as scientific inquiry.

But it will be well now to enter into details, and to proceed to place these alleged certitudes in contrast with that Traditional view of the characteristics and composition of the Old Testament which, with some modifications, has existed for two-and-twenty centuries; and which, we may very confidently say, will substantially remain to the end. Modifications there may be. Each age as it passes suggests, it may be, some rectifications. Each period of controversy like the present necessitates a closer study, both of matter and of language, and consequently a clearer perception of those details in which surer knowledge enables us to introduce rectifications and corrections. These modifications we may expect, but subversive changes in the estimate of the true nature of Holy Scripture, such as those which we are now invited to accept, will never enter into the *credenda* of the Catholic Church.

We begin, then, by defining what we mean by the term that we are using,—the Traditional view of the Old Testament. We mean that view of the contents, their authorship, and their trustworthiness, that prevailed in the Jewish Church after the final formation of the Canon of the Old Testament,—that is clearly to be recognised in the New Testament,—and has continued in the Christian Church, with but little substantial modification, to this nineteenth century of salvation. Now, however, in the closing years of this century, we are told that this view must, to a great extent, be given up. We are, in fact, called upon to set aside the greater part of the beliefs of the past, and to see in the Old Testament a collection of ancient documents, many of highly composite structure, which came consecutively into existence centuries later than when they have been supposed to have been written; and which, after various re-editings and redactions, only received the form in which now we possess them, in the later, if not the latest, period of the Exile.

What general answer have we to make to these startling demands? Well, to begin with, certainly this,—that the view that we are thus somewhat summarily called upon to dismiss may in substance be recognised as dating from the time of the Apo-

¹ *Lux Mundi*, p. 357.

crypha. We find in the writings of that period not only the same recognised divisions that were current in the days of our Lord, but a deliberate ascription of sacredness to the ancient books, and especially to the Mosaic Law and to its author, into whose soul Wisdom herself vouchsafed to enter. The Books of the Old Testament were apparently ascribed, as we now ascribe them, to prophets,—the term prophets in the *Apocrypha* being applied not only to men who “showed what should come to pass,” and who spake “from the mouth of the Lord,” but who were guided by His Spirit, and ranked with the “friends of God.”

We may recognise substantially the same views in Philo, though in a more exaggerated form. With him the Old Testament is ever regarded as one divine whole, breathed through by the Spirit of God, one inseparably connected holy Word, of which the *Pentateuch* is to be accounted the crown and the glory. The same views are expressed by Josephus, though in more restrained and moderate terms. He too regards the sacred Scriptures as a divine whole. They were written by a succession of prophets, the greatest of whom was the inspired writer of the *Pentateuch*,—true prophets, yet with separate gifts,—some writing under immediate inspiration from God, others only truthfully and faithfully recording the events of their own times, though never without some measures of divine guidance and direction.

Such generally were the views entertained in the Jewish Church after the formation of the canon of the Old Testament; such the views in the time of our Lord; and such, though not without various modifications in detail, the views entertained by the early writers in the Christian Church, the Eastern Church involving more of the speculative element, the Western more of the formulated and traditional. The broad principles that were maintained were the harmony of the teaching of the writers of the Old Testament, the organic unity of the two Testaments, the self-sufficiency of Scripture for the setting forth of truth, and its blessed and plenary perfection. It is only in heretical writings, and particularly in the *Clementine Homilies*, that we find any traces of that kind of criticism of the Old Testament with which this nineteenth century has made us so painfully familiar. Even from early days controversy has prevailed in regard of the nature of the inspiration and the infallibility of Holy Scripture, but it is

only in the last hundred and forty years, and particularly in the last quarter of a century, that the broad principles of the Traditional view have been deliberately and even contemptuously flung aside, and the genuineness, integrity, and trustworthiness of the Old Testament impugned and traversed by the industrious ingenuity and really limitless assumptions of modern analysis.

This destructive criticism has, however, not been without its uses. It has at last compelled us to study more diligently and systematically the Old Testament. For a very long period the critical study of the Old Testament has been comparatively neglected by biblical scholars. The Hebrew language has to a great extent dropped out of the curriculum of modern theology; the critical questions that have been now brought to the front by men of singular acumen, as well as of untiring industry, come upon us with a kind of startling novelty; and we find ourselves, as it were, taken by surprise, and brought suddenly face to face with questions pressed upon us by experts, to which we are uneasily conscious that we can give no answers that can stand five minutes of steady criticism.

This state of things is, however, passing away. We are at length beginning to realise the gravity of the present state of the Old Testament controversy. The Traditional views are being re-examined under the light of modern discoveries; and efforts are beginning to be made fairly to put in contrast that inspired and trustworthy record of the past bearing the name of the Old Testament, and sealed with a belief of more than two thousand years in its genuineness and integrity, with that strange conglomerate of myth, legend, fabrication, idealised narrative, falsified history, dramatised fable, and after-event prophecy to which modern critical analysis has sought to reduce that which our Church, day by day, calls the “most Holy Word” of Almighty God.

Such a contrast we are now endeavouring to make,—a contrast which it is believed will in itself go far to reassure the perplexed and the doubtful, and will show what we must term the dangerous credulity of those who are advising us, for the sake of the shaken faith of young men at our Universities, to accept the leading conclusions of this revolutionary analysis. To strive to help failing faith is a noble endeavour, but there are limits to the extent to which that help is to be carried. Are

we to have no thought for the countless numbers of those simple trustful believers who, in the language of a modern poet, are leading "lives of melodious days," because clinging to the old faith, and accepting what Apostles and Evangelists, yea, and the dear Lord Himself, have expressly guaranteed to them? Are these babes in Christ to be forgotten? Are good and earnest men to be so over-eager for the comparatively few, as to lose sight of those whose very salvation may be endangered by this precipitancy of literary credulity?

At any rate, let us make our contrast. Let us state succinctly on the one side what we have termed the rectified Traditional view of the composition and authorship of the Old Testament, and, on the other side, the modern Analytical view; and then, further, those modifications of it which English Churchmen of earnestness and piety

advise us to accept as helpful to weakened faith, and as that which, to use the words of one of these writers, may "legitimately and without real loss be conceded."¹ Conceded, and to whom? To Edward Reuss and to Graf, to Kuenen and to Wellhausen, and to their followers in this country who adopt, in a greater or less degree, their conclusions. When the contrast has been completed, we will, without entering into any technicalities, let common sense be brought to bear upon the contrast, and endeavour to make a rough but equitable estimate of the preponderance of the probability which the Traditional view may claim over the Analytical view, and the real insufficiency of the arguments on which this latter view appears principally to rely. This done, we will then make our appeal to far higher and more conclusive authority.

¹ *Lux Mundi*, p. 362.

Some Minor Gains of the Revised Version of the New Testament, and some the Reverse.

BY THE REV. PRINCIPAL BROWN, D.D., ABERDEEN.

I.

THE A.V. abounds in italics where the verb, though not required in Greek, is needed to make a complete sentence in English; it ought not to have been printed in italics. Also, where the idiom of the English language requires more words than the Greek, the indispensable words should not have been printed in italics, as in Matt. ii. 18, "Rachel weeping *for* her children"—where the R.V. prints "*for*" properly in Roman.

Such superfluities, however, are harmless, but not where they give the wrong sense. Thus in John viii. 6, the A.V. has a long exposition of the sense of an action of our Lord's, which, even if the correct one, translators have no right to do. The case was that of the woman taken in adultery, whom the hypocritical scribes and Pharisees brought to Jesus, wanting to ensnare Him by asking what He would do in such a case. Instead of answering them, Jesus stooped down, and "with his finger wrote on the ground, *as though He heard*

them not" (adds the A.V.). On their persisting in demanding an answer, "Jesus lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her." Now observe what follows: "And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, . . . and Jesus was left alone." Beyond doubt, then, His stooping down and writing on the ground was to allow those *holy hypocrites* to slink away, unobserved by Him, and so not be put to shame in His presence. Anyhow, the explanation given in the A.V. should have been left to the expositor.

In Acts vii. 59, "They stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit." It is a pity that King James' translators or revisers inserted or left (for I have not the previous versions at hand) the italic word "*God*." For though it expresses what is true, it does not

convey the sense of the original, which reads thus : "Calling upon, and saying, Lord Jesus;" that is to say, addressing his prayer *to Christ*, his words were, "Lord Jesus, receive my spirit." Our own revisers have inserted the right supplement, "calling upon *the Lord*, and saying," etc. They might have put it, "calling upon *Jesus*, and saying," etc. But they have done better, I think, to use the first word of the two. Such clear testimonies to the Divinity of Christ as that prayer addressed to Him by a man full of the Holy Ghost, and with his dying breath, ought not to be clouded so in our A.V.

A similar insertion of a wrong supplement the A.V. makes in John iii. 16, "Herein perceive we the love *of God*, because He laid down His life for us." The statement, read without the italics, is a beautiful one: "Hereby know we love, because He laid down His life for us," as if for the first time was revealed to men what love is, when *He* laid down His life for us; till then it was unknown. Indeed, another apostle expresses the same thing when he prays that the Ephesians might be made able to comprehend the depth, and height, and length, and breadth, and *know* the love of Christ, which *passeth knowledge*." This, by the way, is one of the cases where to leave the principal word in a verse unexpressed in words is only the more emphatically to express it to the heart. Thus, 2 Tim. i. 12, "For I know whom I have believed;" but who is that? He doesn't say,—he supposes you to know that without his telling you, "and I am persuaded that He is able to keep that which I have committed unto him." But what is that? He doesn't say; for that also he supposes you to know well enough. And once more: "able to keep it against that day." But what day? He thinks he doesn't need to tell you that. These, he presumes, are household words among Christians, and it is beautiful to think of them in this light.

Highland Christians have a beautiful way of marking the places where (as in this, John iii. 16) the Lord Jesus is spoken of simply as HE." They say, "That's the great HE."

One other case of italics, not only not required, but giving the wrong sense, in the A.V., and unfortunately retained by our own revisers. I refer to Heb. xii. 2, "the author and finisher of *our* faith" (A.V.)—"the author and perfecter of *our* faith." One may see at a glance that it is Christ's own faith that is here held forth for us to follow. The preceding chapter had given us a glowing catalogue of ancient worthies who through faith had proved invincible. But from them the great author of this Epistle bids his readers "look away (*ἀπορῶντες*) to Jesus, who for the joy that was set before Him (the prize for which He ran the race of the work given Him to do, of 'opening the kingdom of heaven to all believers') endured the Cross, despising the shame, and hath sat down at the right hand of the throne of God." Clearly, then, it is not *our* faith which Christ is here said to originate and complete (however true that is in itself), but that faith of His own which so transcends that of all other believers, that it is like "looking away" from a candle to the sun, when we turn from them to Him. The only difficulty is to express this in English, which ears familiar with the words as we hear them will relish. Instead of "Author," which does not give the true sense, "Captain" (as in chap. ii. 10) is better. And instead of "Finisher," which also fails to express the true sense, the word adopted by our own revisers, "Perfecter," seems best. So if thus rendered, "Looking (away) to Jesus, the Captain and Perfecter of faith," would express the very idea of the original. Old Abraham Booth wrote a book, which I read when a student, entitled *The Life, Walk, and Triumph of Faith*. Christ, I understand, is here said to be at once the Instaurator and, in His example, the Perfecter of "the Life, Walk, and Triumph of Faith"—the Leader of the van and the Bringer-up of the rear of the army of faith.

In another paper I will give one or two cases in which, by the insertion of a single word or two words, our revisers have made clear what without them is in English not clear at all.

The Revised Version in the Great Public Schools.

HAS the Revised Version failed? In a recent article in THE EXPOSITORY TIMES, a member of the Revision Committee openly admitted its failure. His conclusion has, however, been challenged in letters which we have received since the article appeared, and to which we shall come by and by. It is clear that only by a wide induction of experience and opinion can any approach be made to a decision. It may prove somewhat difficult to collect sufficient evidence, but it is a matter of considerable interest and importance, and the time seems come to make the endeavour. One of our first correspondents being the late headmaster of Mill Hill School, whose letter we published in January, we have sought, first of all, to ascertain the practice in the other Great Public Schools. To our inquiries the headmasters have almost all promptly replied, to whom we desire now to express our thanks. The few sentences quoted below bear directly on the subject, and are a fair representation of the whole.

THE EDITOR.

Christ's Hospital, London.

At Christ's Hospital, in public services and as "text," we continue to use Authorised Version.

But in my class-room, at Bible Lessons and Lectures, I encourage my boys to have and use constantly the Revised Version, thus trying to teach them and myself something of the merits and value of this latter.

To take definite instances, which at once recur to me from recent lessons :

Compare the two versions of the following instances in St. Mark's Gospel, viz. chap. i. 27, vii. 19 (this especially), ix. 23 and 29.

RICHARD LEE, M.A., *Headmaster.*

Dulwich College.

As to the Revised Version, I am very thankful for it, and cannot imagine any one being anything else. I feel that it is impossible to read with pleasure a book unless you feel that you have before you the words of the author.

A. H. GILKES, M.A., *Headmaster.*

Bath College.

The Revised Version only is read in our chapel and used in Divinity lessons. To the Revisers, who apply the results of some three centuries of laborious scholarship, every reader owes a great debt of gratitude—how great only the scholarly and open-minded know. On the appearance of the Authorised Version, ignorant or prejudiced people raised a storm of objections. Now, forsooth, the Authorised Version cannot be altered but for the worse ! Verily the sons build the tombs of the prophets whom their fathers slew.

T. W. DUNN, *Headmaster.*

Modern School, Bedford.

I am of opinion that the use of the New Version in Schools would be very desirable, as calculated to remove many misunderstandings, and I hope some day to be able to introduce it for Scripture lessons.

R. B. POOLE, D.D., *Headmaster.*

King Edward's School, Birmingham.

Our Scripture lessons here are given from the Authorised Version, a copy of which is sure to be in the hands of every boy ; but I always recommend our pupils to get a copy of the Revised Version also, and to compare the one carefully with the other. Most boys come into class with the differences of rendering noted down, and these often furnish pegs on which to hang useful lessons. For example, in the fifth chapter of St. Matthew's Gospel, "the mountain" (ver. 1), "a lamp," "the stand," (ver. 15), "to them of old time" (ver. 21), "the hell of fire" (ver. 22), "causeth thee to stumble" (ver. 29), etc., are all, in different ways, suggestive ; and if a boy has already directed his attention to them, it is not difficult to draw out from him the very thoughts which one desires to impress on his mind and memory.

Of course, if boys are able to use the Greek Testament—and this I encourage them to do as soon as they have even an elementary knowledge of Greek—the process becomes still more instructive.

A. R. VARDY, M.A., *Headmaster.*

Edinburgh Academy.

With regard to the question of the Revised Version, I rather wish that I had received your letter last session, when I was providing the school with Bibles, as I might have very seriously considered the advisability of providing them with the Revised Version. My own practice is to give to the whole school a Bible lesson of ten minutes' duration every morning; and it is frequently my practice to read a modified version of the chapter, which version is much beholden to the revised rendering. I think the translators should have considered the claim of the old words to be retained, except where a tangible benefit to the sense was gained by altering them. On the other hand, I think the utter unintelligibility of many passages in the Authorised Version probably renders the Revised Version preferable for school teaching. If one was doing such a book as Job, for instance, I imagine it would be absolutely necessary to adopt it.

R. J. MACKENZIE, M.A., *Rector.*

The School House, Felsted, Essex.

Here we always use the Authorised Version in Chapel—as legally bound—and at Prayers in school. Nor do I want to change. The Revised Version of the New Testament, though not of the Old, is so vastly inferior in English to the Authorised.

But we use the Revised Version a good deal for preaching, and in teaching. I make the sixth form at least possess copies.

HERBERT A. DALTON, M.A., *Headmaster.*

Haileybury College.

As to the Revised Version for schools, I have no hesitation in saying that it would be an improvement if it could be read in chapel whenever the lessons are from the Book of Job, the Prophets, or St. Paul's Epistles. It is indispensable for a study of the Psalms.

E. LYTTTELTON, M.A., *Master.*

Loretto School, Musselburgh.

So far as I have considered the matter, I do not think that the slight advantages in the direction of accuracy which the Revised Version possesses at

all compensate, except for scholars, for disturbing the deeply-seated associations of the Authorised Version. And it may be merely the force of association, but the rhythm of the Authorised Version does seem to me, as a rule, enormously superior—nearly as much, where they differ, as the rhythm of John Bright differs from that of Professor Cheyne, to take extreme cases.

H. H. ALMOND, M.A., LL.D., *Headmaster.*

Marlborough College.

The Revised Version is, of course, indispensable to scholars, and it is used in all Bible lessons with my fifth form.

G. C. BELL, M.A., *Headmaster.*

Shrewsbury School.

I feel no doubt of the superiority of the Revised over the Authorised Version of the New Testament for teaching purposes as well as for private use. In the vast majority of instances it represents the original Greek more faithfully, and that not only to the scholar, but to the ordinary reader. The language and rhythm of the Authorised Version—beautiful, unquestionably, in themselves—are rendered yet more attractive by our long familiarity with them, and by the multitude of sacred associations which have gathered round them. But no charm of language or rhythm can justify us in preferring a wrong or misleading rendering to a right one; and it is possible that the Revised Version may be deemed not inferior even in these respects, when the adventitious advantages of "use and wont" have accrued to it.

H. W. MOSS, M.A., *Headmaster.*

Wellington College.

We find the Revised Version of very great use in *teaching* the New Testament, especially in the large part of the school in which Greek is not learnt. A comparison of the two versions fixes a boy's attention on the exact language used in relation to the thought in a way which he can appreciate and remember. This was attempted before in two ways, neither satisfactory. It was the practice in some schools to read (with non-classical boys) a French or German Testament.

This was too apt to degenerate into a modern language lesson, and, besides this, the most important points of variation were often not raised at all. Other masters corrected the Authorised Version by translations of their own, or those of good commentaries; but such corrections were apt not to be remembered, or to be remembered wrongly, and to leave on the boy's mind only a general and vague impression that the true sense of the writer was always something different from that which he found in his Bible.

Though not so essential to those who can read the Greek, it is useful also to them as emphasising definite points of question.

I have spoken only of *teaching*. For public *reading* I hope we may some day have a third version—the Authorised Version corrected from the Revised Version in places where the correction is absolutely necessary to the sense.

E. C. WICKHAM, M.A., *Headmaster*.

*United Services College,
Westward Ho!*

We do not use the Revised Version, except for reference.

C. PRICE, M.A., *Headmaster*.

Darwinism and Revelation as now Related.

BY THE REV. CHARLES CHAPMAN, M.A., LL.D., PRINCIPAL OF WESTERN COLLEGE, PLYMOUTH.

It is now thirty-two years since Dr. Darwin issued his principal work, *The Origin of Species*; and twenty-nine since Mr. Herbert Spencer issued his prospectus of the *Synthetic Philosophy*, of which the "First Principles" was the introduction. Early in the summer of 1858 Mr. Wallace had also written an essay, while in the Malay Archipelago, on "The Tendency of Varieties to depart indefinitely from the Original Type,"—thus sharing with Dr. Darwin the distinction of originating, independently and contemporaneously, the doctrine of Natural Selection as the method by which organic forms have been evolved. It is thus interesting to see that the conception of organic evolution took formal shape, in a scientific work, about the time that the wider conception of Cosmic Evolution was being elaborated by the most prominent thinker of the age on those questions. It is now a matter of history how the publication of these works produced a profound impression on the educated world. The impartial historian will assuredly note the appearance of these works as an epoch-making event. Outside strictly scientific circles, concerned as they were exclusively with the scientific aspect of the subject, the depth and breadth of the impression produced was owing almost entirely to the supposed bearing of the conclusions arrived at on certain views entertained within the realm of religion

theology. The most favourable interpretation of the Spencerian philosophy was held to be inconsistent with any belief in a personal God; and, as a consequence, involving an utter denial of the truth of the Christian religion. "Force" usurped the place of a Supreme Intelligence, and Christianity was merely one of the many forms of superstition evolved in the ascent of the race from barbarism to a future civilisation to be characterised by a clear intelligence. A defence of Revelation was useless, apart from the settlement of the prior question, as to whether there was a God to reveal Himself, and a moral nature capable of knowing Him. The Darwinian position, however, did not touch the question of Theism and the possibility of a revelation to man. Indeed, the closing sentence of the first edition of the *Origin of Species* reverently recognises the Creator, and claims that the view of the order of nature, presented in this book, gives a loftier conception of His wisdom and power than does the ordinary doctrine which ascribes the appearance of different species of organic forms to special, separate acts of the Almighty. As distinguished from the Spencerian wider theory of the universe, the first and immediate bearing of the Darwinian position was

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nature and authority of Scripture seemed to require that the account of the origin of organic forms, and especially of man, should be taken as strictly literal; and, consequently, there arose a storm of indignation when it was affirmed, on the one hand, that the views of Dr. Darwin were justified by a full consideration of the facts bearing on the case; and, on the other, that the Book of Genesis was either wrong, or our conception of its place and purpose in Revelation must be modified. The subsequent publication of the *Descent of Man* only emphasised the impression, that, if evolution be true, the Bible is either wrong or misunderstood by its professional interpreters. Here and there men of calm spirit and far-seeing gaze were to be found who thought they could see a way out of the confusion, without any rejection of the legitimate authority of science or disparagement to the supreme authority of Scripture. This clue lay along the lines of a true conception of the nature and method of Divine Revelation, and a treatment of Dr. Darwin's view as a tentative hypothesis only.

But this fresh form of the conflict between Science and Revelation soon widened out into more serious and perplexing issues. Dr. Darwin's work was strictly scientific: it dealt with bare facts in connection with organic life, and sought to find the law of their occurrence. Continuity was affirmable of the organic succession. But here it was that the philosophic spirit came in, and pushed the principle thus recognised in the organic sphere to what seemed to be its legitimate issue. If the natural was found alone to prevail through the entire organic series, from the lowest speck of protoplasm up to man, notwithstanding anything in Scripture, really or apparently, to the contrary, was not this suggestive that the natural alone would, in the same sense, prevail through the entire course of human development, physical, intellectual, moral, social? And as religion is, in one aspect, the most remarkable form assumed by the development of the race, may not even this be interpreted along natural lines alone? If the Divine Wisdom and Power were conspicuous in the natural order of organic forms, why not equally conspicuous in the natural order of the whole of human development? Continuity of natural causes and effects in one department of the world pointed to a like continuity in another; for God is the source of order and not of confusion.

This application of the principle of continuity involved in the theory of natural selection was, of course, *ultra*-Darwinian. At that time, and indeed even now, Darwinism is a purely scientific view of a definite part of the Cosmos—the organic, and that too on this globe. But this extension of the principle of continuity, as seen in Darwinism, was an expression of the philosophic spirit as distinguished from the purely scientific. A justification of this procedure was found in the belief of many that the Darwinian position was necessarily included in the wider Spencerian system which found place in the universe only for an anti-Theistic naturalism. Those who took this view, as a consequence, ruled out from the course of human affairs the supernatural in any sense recognised by theologians and ordinary believers in Scripture. Accordingly, Christianity, as well as Buddhism, Zoroastrianism, and the Fetichism of Africa, was ascribed to the action on human nature only of strictly natural causes; in fact, Christianity is an evolution in the same sense as are the organic forms known as Ascidian or as Human. Later on, Dr. Darwin did not hesitate to express himself in accordance with this view. "For myself," he says, "I do not believe that there ever has been any revelation."¹

To sum up the position as it stood thirty years ago, Cosmic Evolution, as interpreted by Mr. Spencer, involved a rejection of Christianity as a divinely-instituted religion, and also a negation of Theism; Organic Evolution, as expounded by Dr. Darwin, was at variance with what had been held to be the teaching of Revelation concerning the origin of species and pre-eminently of man; and in so far as it seemed to imply the universal action only of natural causes, it discredited any supposed supernatural element in Christianity.

The question has naturally arisen, What is the position of Evolutionists at the present time, and have there been any modifications of the doctrine which render the conflict between its teaching and religion less acute?

Unquestionably there has been a vast amount of research and corresponding discussion both of principles and of detail. The weak points in the system have been exposed to the most unsparing criticism. Christianity has been variously expounded by its defenders, and a *modus vivendi* with science and philosophy has been sought by

¹ *Life and Letters*, i. p. 309.

the ingenious. But has Evolution itself changed either in its principles or its main conclusions? The answer to this question must undoubtedly be in the negative. The ground on which Mr. Spencer stood when he wrote his "First Principles" remains unchanged. The strong assertion of Dr. Darwin that he believed that the main conclusion he had arrived at would not be shaken by subsequent investigations, is held by his followers to be warranted by more recent inquiries. It still remains for us to insist and to endeavour to show, as some of us have done, that Mr. Spencer's agnostic position is not warranted even by the data from which he himself reasons in the elaboration of his system. Elsewhere,¹ I have pointed out that one cannot be a Cosmic Evolutionist, in any reasonable sense, without believing in the ordered universe as the outcome, by a process of change from the most simple to the complex and harmonious, of a Supreme Intelligence or Personal Being. If one may venture an opinion on so great a question, I believe that the course of philosophical discussions during the past thirty years has tended to place Theism on a far sounder basis than ever. Men, once somewhat positive in their denials, are now more hesitating; while others have come to recognise the existence of a Supreme Intelligence as the most rational hypothesis for the solution of the facts embraced in the ordered universe. This may be a long way from that strong faith and adoring love which are characteristic of the Christian Theist, but we may well count it as no mean spoil of victory. The logic of the concession, to say nothing of the spiritual craving of the heart, cannot but lead on to something more decided, and more influential on the whole tenor of life.

With reference to Organic Evolution, it cannot be denied that belief in it is more widely spread than ever. The difficulties felt by many scientific men, as indicated in his *Life and Letters*, to the acceptance of Dr. Darwin's main position, one by one passed away; and it is averred that, although demonstration is not admissible, from the nature of the case, yet every step taken of late years by science is in the direction of a gradual verification of the hypothesis assumed. One section of the scientific world has become more Darwinian than was Dr. Darwin himself, and has merited the rebuke administered by Professor Huxley in an

address delivered a few years since before the Royal Society.

At the same time, certain modifications of Darwinism have been strongly insisted on by good authorities, while a few hold judgment in suspense. It has been asserted by Mr. Spencer, in an article in the *Nineteenth Century*, October 1886, that Dr. Darwin did not give due prominence to the action of environment. This, however, only touches the degree in which environment is recognised, and not the fact. Dr. Darwin did not deny what Lamarck had insisted on; he only made it subordinate to, and not co-ordinate with, natural selection. A more important modification is found in the modern insistence, by a powerful school, on the inheritance of functionally produced modifications. Mr. Spencer joins the party who think that Dr. Darwin was wrong in claiming that only useful variations were determinative. Dr. Romanes has even gone so far as to say that in order to account for all the facts, and especially those connected with the sterility of allied species, it is necessary to supplement natural selection and sexual selection by what is called physiological selection. But it may well be doubted whether in substance Dr. Darwin did not, in his later editions, distinctly recognise the functional peculiarity of the generative organs insisted on, and consider its action as being embraced in the action of natural selection.

A more effective objection has been raised against Dr. Darwin's early ascription of the useful determinative variations to "chance." The term was unfortunate, and, as Professor Huxley has pointed out, is incorrect. Dr. Darwin's expression was popular, and not philosophical. What he really meant, as indicated by his *Letters*, was, that he did not know, or trouble himself about, the real cause. Eimer has endeavoured to supply what Darwin left uncertain, for he says, in his *Organic Evolution as the Result of the Inheritance of Acquired Characters according to the Laws of Organic Growth*, that the causes which led to the formation of new characters in organisms, and, in the last result, to their evolution, consist essentially in the chemico-physiological interaction between the material composition of the body and external influences; and he also adds, that the Darwinian principle of utility does not explain the origin of new characters. Substantially Weissmann, also, ascribes variations to the and Mr. Spencer pushes the inquiry

¹ *Pre-Organic Evolution*, published by T. & T.

further back, as is his wont, and thinks he finds the origin of the very first variations of the first organisms,—“they conformed to the same general law as do the changes of the inorganic mass.”

Now it is obvious, looking on the nature and scope of these suggested modifications of Darwinism, that no alteration is made in its relation to religion. The most conspicuous break from pure Darwinism is that of Mr. Wallace, who places the origin of man as a responsible moral being outside or above the line of organic continuity; but even this is no reversal of anything Dr. Darwin taught concerning Organic Evolution in general. The present scientific position is fairly expressed in Professor Huxley's words, when taking a review of the question before the Royal Society, “The origin of species lies in variation, while the origin of any particular species lies, firstly, in the occurrence, and, secondly, in the selection and preservation of particular variations.”

How far the believer in Divine Revelation can acquiesce in the conclusions thus arrived at, and, at the same time, be loyal to truth, is a question for each one to solve. That it is possible to hold to the certainty of a Divine Revelation for the guidance of man in spiritual matters, and, at the same time, fearlessly and cheerfully accept the *well-attested conclusions* of science, I most firmly believe. It is of no avail to simply affirm that the conclusions are not valid: they must be shown not to be so, or else reasons must be adduced to show that there is a considerable element of uncertainty with reference to them. How far does Evolution extend? Does it cover all that is in man? Then, this being settled, what is the true relation of Revelation to the scientific position? These are the problems to be solved; and that they can be solved with due regard to *real* scientific authority and the real claims of Revelation, I most firmly believe.

Biblical Archaeology and the Higher Criticism.

BY THE REV. HERBERT SYMONDS, D.D., PROFESSOR OF DIVINITY, TRINITY COLLEGE, TORONTO.

In connexion with Professor Sayce's paper on “Biblical Archaeology and the Higher Criticism,” which appeared in the December number of THE EXPOSITORY TIMES, it may be interesting to some readers to note the views of that great Old Testament scholar Ewald.

1. Ewald decides against the use of writing in the patriarchal age. “We must admit,” says he, “that that primitive time . . . did not possess the art of writing” (*History of Israel*, Eng. trans. i. p. 48).

Nevertheless, as a possession of the Semitic peoples, he regards writing as of the most extreme antiquity, its origin being lost “in a distant mist which all our present means are inadequate to explore,” whilst as regards the Israelites “we need not scruple to assume that Israel knew and used it (*i.e.* writing) in Egypt before Moses” (*ut sup.* p. 51). One can hardly help questioning whether, seeing that “Israel did not adopt the Egyptian character” (p. 52), Ewald is quite consistent in denying the possession of this art to patriarchal times, since it would seem to follow that the Israelites must have

taken the Semitic character down to Egypt with them.

2. In regard to Gen. xiv., Ewald says: “All indications tend to show that this whole piece was written prior to Moses” (p. 52, *n.* 2). But it is more important to note that he considers it a document written, not by Hebrew historians, but inserted in Genesis by a later author who derived it from the records of some cognate nation, those of the Canaanites, for example. “When we consider the ancient narrative contained in Gen. xiv., so strikingly different from all other accounts, in which Abraham is described as an almost alien ‘Hebrew,’ much as a Canaanite historian might have spoken of him; . . . then it cannot but appear very probable, or rather certain, that the earliest historians of Israel found many historical works (cf. Gen. xxxvi. and Num. xiii. 22) already existing in the cognate nations” (p. 52).

One would be glad to know what Professor Sayce's opinion may be on this account of Gen. xiv.

The Old Testament in the light of the Literature of Assyria and Babylon.

By THEO. G. PINCHES, BRITISH MUSEUM.

GENESIS i. 6-8.

AND God said, *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven.*

We have already seen (p. 167) that the Assyrian *gipara* or *giparra* corresponds in meaning to the Heb. רָקִיעַ, "firmament," or, better, "expansion," and that this is the most probable rendering of the word.¹ The passage where the word occurs merely states that this *gipara* had not yet been compacted together. Jensen, however, has pointed out (*Kosmologie*, p. 305) that the Babylonian creation story gives a parallel to the dividing of "the waters which were under the firmament from the waters which were above the firmament" in the fourth tablet or chapter of the legend. After Merodach has fought with and overcome the dragon *Kirbiš-tiāmtu*,—"she who is) in the middle of the sea,"²—when he rested from the fight, he looked upon her corpse (*šalamtuš ibarri*):—

137. "He divided her also, like an ill-made shield, into two parts;
138. He set up half of her and covered (there-with) the heavens;
139. He pushed the barrier (into its place); set a watchman;
140. (And) ordained, 'Her waters are not to be allowed to come forth.'

¹ As an additional illustration may be quoted the similarly-formed *sapara*, from the Akk. *sa*, "line" or "net," and *para* "to extend," translated by the Assy. *šutu šuparurtu*, "outspread net." Merodach uses a *saparu*, in the creation legend, to catch the dragon *Kirbiš-tiāmtu*.

² This meaning of *Kirbiš-tiāmtu* is indicated by the glossary to a portion of the creation legend published in *W. A. I.* v. pl. 21, lines 40-43 *gh*, where the Sumerian words *ra*, *ra*, *ir*, and *erim* are translated by *šil*, *ina*, *kirbu*, and *tāmtim* (for *tiāmtim*) respectively, meaning "(she) who (is) in the midst of the sea." Cf. Jensen, *Kosmologie*, p. 300 ff.

Apparently one portion of the dragon (typifying the abyss of waters) remained below, whilst the other was placed above, forming "the waters which were above the firmament," which last is here represented, perhaps, by "the barrier" (*parku*) which Merodach pushed into its place (*išdud*).

It is to be noted that in the biblical account, though the waters which were above and below the firmament were originally one, yet no change of place seems to have happened such as that implied by the Babylonian legend, in which Merodach sets half of the dragon as a covering for the heavens (*mišlušša iškunamma šamama ušallil*), unless, indeed, it be supposed that *Kirbiš-tiāmtu* filled the space that the Babylonians regarded as being occupied by both.

GENESIS i. 9, 10.

AND God said, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas.*

As a parallel to this passage, Jensen quotes the immediately succeeding lines of the Babylonian creation legend, referring to Merodach measuring the abyss:—

141. "The heavens with (?) the (lower) regions he joined, and
142. Caused him (the watchman³) to stand before the abyss, the seat of Nudimmud (= the god Ea, lord of the sea).
143. Then the lord measured the extent of the abyss;
144. He set a great edifice, the likeness of Ê-šara—
145. The great edifice Ê-šara which he had made, the heavens—
146. He caused Anu, Bel, and Êa to be set in their places."

Jensen supposes that the Babylonian story shows at first the coming forth of the heavens, and then

³ See the translation of line 139.

the erection of the earth, over the ocean, from the other part (?) of Tiāmat (= the sea), thus agreeing with the Bible account, which shows the coming forth of the heavens, and then the water under the firmament dividing into water and dry ground; the only difference being that the Bible, instead of the ocean, in and under the earth, has substituted the geographical idea of "sea" (*Kosmologie*, p. 305). To support the comparison, he identifies Ê-šara with the earth, and translates lines 144, 145 as follows:—

"And erected a great building (*Grossbau*) like unto that one (*gleichwie jenen*) (i.e. heaven) [namely] Ê-šara,

The great building Ê-šara, which he built as¹ a vault of heaven."

Though Ê-šara may mean, in some places, "the earth," yet it seems to be doubtful here. Jensen points out (*Kosmologie*, p. 198) that Anšar (the god emblematic of the host of heaven, and, perhaps, the original of the Assyrian Aššur) who says, in another tablet of the same series, that he has made Ê-šara (*Ê-šara ša abnū anaku*, "Ê-šara, which I have made, (even) I"), is also represented as having made the earth (*ēli kaḫḫaru ša ibnā kâtā [-ka]*, "over the earth which [thy] hands have made"), thus implying that Ê-šara and *kaḫḫaru*² are here practically synonyms. The Ê-šara of the above passages from the fourth tablet of the Babylonian creation story, however, seems to have been made by Merodach.³ In any case, the likeness between this section and verses 9, 10 is not by any means great, and we may safely say that we require more material before accepting or rejecting it as a parallel.

REMARKS UPON THE MORE NOTEWORTHY WORDS.

Line 137. The words I have translated as "an ill-made shield" are *nunu mašdē*. *Nunu* generally means "a fish," but as it is here used indeclinably, it is probably a foreign word. Jensen suggests some kind of weapon, but I have preferred "shield" on account of the shape, and because

¹ The word "as" ought to be in brackets, as it has no representative in the original.

² The proper word for earth is *fršitu*,—*kaḫḫaru* probably really means "ground."

³ Merodach occurs (as subject of the verbs used) in line 126, where he is mentioned by name (*Marduk*). He is mentioned again in lines 135 and 143 as *bēlu*, "the lord" (cf. "*Bel* and the Dragon").

an object of copper (or covered with copper or bronze) is implied. *Mašdē* seems to be the same word as *mašdē* in line 130, where I take *ina midī-šu (miṭi-šu) lā mašdē* to mean "with his weapon not ill-made" = "with his powerful weapon." (Jensen has "mit seiner grausamen (?) Waffe (?)".)

Line 142. *Nudimmud* is one of the many names of Êa, god of the sea and of deep wisdom (see p. 166). As *Nudimmud* he is called god of making or forming (*nabnītu*⁴), referring, probably, to the teeming life of the element over which he ruled. His name is probably to be explained as formed of *nu*, "image," "form," *dim*, "to make," "create," and *mud*, "to make," "beget" (*W. A. I.* iv. pl. 62 [69], l. 51 ff.)—"maker of created forms." He also bears the similar name of *Nadimmud* as god of everything (*kalama*), but this form seems to refer to him more especially in connection with man, *na* having that meaning, though rarely used in that sense.

Lines 144 and 145. *Êšgalla*, "great edifice," is composed of *ēš*, "house" (see p. 166), and *gal*, "great." *Ê-šara* means, literally, "the house of the multitude," from *ē*, "house" (see p. 166), and *šara*, "many." It might be just as well applied to the heavens (the abode of the heavenly host) as to the earth (the dwelling-place of multitudes of men), or a great temple (the place where many people assemble). The word "heavens" in line 145 is expressed by the usual poetic plural *šamamu* (see p. 166).

GENESIS i. 11, 12.

And God said, Let the earth bring forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good.

The creation of trees and plants is mentioned in the non-Semitic story of the creation (see *J. R. A. S.* for 1891, pp. 393-408), in which Merodach, after making mankind, the beasts of the field, the Tigris and the Euphrates, produces the various kinds of vegetation. Of this portion the following is a free translation:—

25. "Grass, the marsh-plant, the reed, and the forest he made,

⁴ See *W. A. I.* ii. pl. 58, l. 54.

26. He made the verdure of the plain,
27. The lands, the marsh, the thicket also,
28. Oxen, the young of the steer, the humped cow and her calf, the sheep of the fold,
29. Meadows and forests also."

NOTES UPON THE NAMES OF THE PLANTS.

Line 25. The word I have translated as "grass," *uša*, is, in the Akkadian version, *gi-uš*, the same group, evidently, as occurs in the Akk. *gi-uš-gi*¹ = Assy. *ušaštu* = *kinnu ša iššuri*, "birds' nest." *Uša*² (from the same root as *ušaštu*) was therefore, probably, a plant used by birds in building their nests. The "marsh-plant" is called, in Assyrian, *ditta appari*, in Akk. *gi-ḡenbur suga*. The Akk. characters with which it is written mean "the reed-seed-producing of the marsh," and correspond fairly with the Heb. עֵשֶׂב מִן הָעֵדֶן. Gen. i. 11. The "reed," *kanu* in Assy., is the Heb. קנה. The Akk. is *giš-gi*, "tree-cane," perhaps equivalent to the "fruit-tree producing fruit," among which should, most likely, be included also the next, *kiša*, probably the collective of the Assy. *kištu*, "forest," with which rendering the Akk. group, *giš-tir-sir-ga*, agrees. The plural of *kištu*, namely, *kišatu*, "forests," occurs in line 29.

Line 26. "The verdure of the plain" is, in Assy., *urkit šēri*, and in Akk. *urig edina*.³ Compare the Heb. יָרֵק, "green," "verdure," יִרְקָה, "greenness," יִרְקָה שֶׁל עֵשֶׂב, "greenness of grass." For *urkit šēri*, "the verdure of the plain," compare verse 12, "and the earth brought forth grass."

Line 27. The word for "thicket," *abu*, is probably connected with the Heb. אֵב (root אָבָב). The Akk. is *giš-gi* (or *giš-gina*), "tree-cane."

Line 29. "Meadows and forests also." This phrase, in Assy., is *kiratu u kišatu-ma*, in Akk. [*giš*]-*tir giš-tir-bi-na-nam*. As *kiratu* and *kišatu* are represented, in Akk., by almost the same group, it is probable that the translation really is "woods and forests also." For *kišatu*, see above (note to *kiša* in line 25).

The agreement of the above passage from the Akkadian account of the creation with the corre-

sponding portion of the biblical account is very close indeed. It is worthy of note, on the other hand, that the words and roots used to relate this portion of the story, as well as the form in which it is expressed, differ entirely in the two versions.⁴

GENESIS i. 14-18.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights . . . to give light upon the earth, etc.

The fifth tablet of the Babylonian account of the creation describes, on the obverse, the formation of the heavenly bodies as follows:—

1. "He⁵ built the stations of the great gods—
2. Stars their likeness—he caused the constellations to be placed,
3. He designated the year, he outlined the (heavenly) forms⁶—
4. Twelve months, three stars each, he caused to be placed,
5. From the time when the year began, for constellations.
6. He founded the station of Nibiri, to make known their limit,
7. That none might err, nor wander.
8. He placed with him the station of Bêl and Êa,
9. He opened then the great gates on both sides,
10. He strengthened the lock left and right,
11. Between it he placed the zenith.
12. Nannaru he caused to shine,—he ruled the night;
13. He then indicated him as a thing of the night. To make known the days (time),
14. Monthly, without failing, he surrounded (him) with a ring,
15. At the beginning of the month to shine in the evenings,
16. The horns were to shine to make known the division⁷ (of time)—
17. On the seventh day with a half-ring.

⁴ The Assy. translation which accompanies the Akk. original is, of course, referred to in this comparison.

⁵ Merodach.

⁶ I here read *mišrata umaššir* (*uāššir*), with Fried. Delitzsch.

⁷ Here I read *zu[ma?]mi* (not *šamami*), the first character being certainly *za* (*ša*).

¹ The prefix *gi* indicates a plant of the cane-kind—grass or reed.

² The Akk. *uš* in *gi-uš* is probably connected with this.

³ This word is explained by Prof. Fried. Delitzsch as the original of the biblical Eden.

Expository Papers.

John iii. 3.

ἀνωθεν.

THE two rival translations of ἀνωθεν here, are (1) "again" or "anew," and (2) "from above." Weighty names can be marshalled in support of both. We cannot say we would be content with either, for the difference between them is so great that one of them must be wrong. Which is it? The Revisers (possibly a majority of them), show their approval of the translation "from above," by placing it on the margin. The weight of inference from etymology also inclines to it. But the question can only be settled by clearly establishing the right interpretation of ver. 3 in relation to its immediate context. The record in John iii. 1-21 only gives us "notes" of the conversation between our Lord and Nicodemus. The unrecorded points which led to the seemingly abrupt beginning, "Except a man be born ἀνωθεν, he cannot see the kingdom of God," can easily be supplied.

The teaching of Jesus was summed up in the phrase, "the kingdom of God." So also were the pious and patriotic hopes of the Jews. "The common people heard Him gladly," because He spoke of it. The ruling and teaching classes held aloof, or opposed Him, because they recognised from the beginning, the radical difference between the conception of the kingdom which they passionately held, and that which was presented in the teaching of Jesus. By and by the people saw it too, and cried, "Away with Him." The "works" of Jesus so impressed Nicodemus that he could not dismiss the teaching of Jesus, however much it opposed the hopes he cherished as a Jew. He came to make inquiry about "the kingdom," and the first recorded words of the Lord strike at the heart of the popular conception. The kingdom of God was not in the future; it had already come. It was not political, but spiritual. It was not the peculiar heritage of the Jews, but was a blessing for man as man. For before *any one* could see it, *i.e.* enjoy or possess it, he must pass through an experience likened to a birth—"Except a man be born ἀνωθεν, he cannot see the kingdom of God." Nicodemus, as a Jew, had never imagined that any requirement was needful. Had he not Abraham for father?

The idea is so strange that he cannot, for the moment, grasp it. In his bewilderment he lays hold of the striking words γεννήθη and ἀνωθεν, and interprets the first as referring to physical birth, and the other as equivalent to δεύτερον, "a second time." It is plain that Nicodemus, at this stage, translates ἀνωθεν as "again" or "anew," but it is equally plain that he erred in doing so. For ver. 5, "Except a man be born of water and Spirit, he cannot enter into the kingdom of God," is evidently nothing but an explanation of ver. 3, and specially of ἀνωθεν. Nothing is added except the words ἐξ ὕδατος καὶ πνεύματος, for there is little or no difference between "seeing" the kingdom and "entering" into it. This new phrase, ἐξ ὕδατος καὶ πνεύματος, can only be an interpretation or explanation of ἀνωθεν, and plainly indicates that its translation by "again" is wrong.

Further, Jesus was insisting not merely upon the necessity of a new beginning of life, but upon the *beginning of a new life*. Hence the addition of the distinctive word ἀνωθεν, which describes its source or character. We might say that the need for a new beginning of life is expressed in the words, "Except a MAN be born." To translate ἀνωθεν by "again" adds nothing to the meaning, and tends to perpetuate the difficulty of the interpretation. The words γεννήθη ἀνωθεν, "born from above," express the source and kind of life which is to be begun. The kingdom is God's, and only life descending from above, from Him, not life descending from Abraham, makes a man its subject. Cf. ἐκ Θεοῦ ἐγεννήθησαν, "born of God," John i. 13. It is a spiritual state; and the right to enter is not conferred or inherited by man, but is a gift from above, a work of God.

Lastly, the translation "from above" agrees with the use of the word ἀνωθεν in every other part of this Gospel.

JOHN REID, M.A.

Dundee.

Note on Hebrews iii. 1.

THIS chapter introduces us to a comparison between Moses and Christ. The pre-eminence of Christ is the necessary result of that a pre-eminence as great as that of

the servant, though the service of that servant be free. The "wherefore" carries us back to the two preceding chapters, in which the writer has brought forward the claim of Christ to an apostleship and priesthood, the exercise of which had made it absolutely necessary that He should be called "The" Apostle and "The" High Priest of our confession. (The force of the definite article before ἀπόστολον is carried forward to ἀρχιερέα.)

The author suggests to the "holy brethren" who should read his letter, "brethren" who were Jews that had responded to the heavenly calling, but who could not forget their Jewish training, that they should direct a strong look towards Jesus Christ, bearing well in mind two particular aspects of His character. That strong look of deeper apprehension would make their confession fuller and truer, and help them to see what kind of apostolic and priestly office *they* ought to fill.

1. Christ was "*The Apostle*" of their confession; The One sent with a clear, authoritative message. God had, at sundry times and in divers manners, spoken unto the fathers by the prophets; shedding as much light as they could bear on His relations with the world through Israel. But the fulness of the time having come, God had sent forth His own Son, the brightness of His glory and the express image of His person, as the Messenger of His love. If they would know the Father, they must know Jesus Christ. Considering Him, they would grow out of their somewhat superstitious reverence for Moses and the prophets, though apostles all of them, and would give pre-eminence to "The" Apostle. The living message also, which His life was, would correct their errors, and make them more and more desirous to be faithful to their heavenly calling.

2. Christ was likewise "*The High Priest*" of their confession. This phrase refers them back to the argument of the second chapter, in which Christ is spoken of as High Priest in the sense that He is living and working for the reconciliation of sinful humanity to God. The High Priest under the Old Covenant, going in *every year* to the Holy of Holies, seemed to perpetuate the state of alienation between God and His people; but the High Priest of our confession has once and for all rent the vail of the temple, and has gained His right to the title "The" High Priest, because He has made the way clear for man to go to the Father with the burden of his own sin and the

sacrifice of his own broken heart, and in that way to become his own priest.

GEO. M. RICE.

Lineholme, Yorkshire.

Isaiah ii. 2-4.

WHAT is the relationship between Isaiah ii. 2-4 and Micah iv. 1-3? Three alternatives present themselves—(1) that Isaiah is quoting Micah; (2) that Micah is quoting Isaiah; (3) that both are quoting from some earlier source. The third alternative finds very general acceptance; but we think the first is the most satisfactory one, and that Isaiah is deliberately quoting Micah.

(1) The passage in Micah raises no suspicion of being a quotation, for—(a) it is imbedded in the context; (b) the language and style are, without any reasonable doubt, Micah's own; (c) the ideas of the passage (iv. 1-5) are such as we find held in common by Micah and Isaiah, and probably were current in the contemporary prophetic schools.

(2) The passage in Isaiah is almost certainly a quotation; for Ewald's fine conception of chap. ii. is the one which most commends itself. It is given as follows by Canon Driver:—"The prophet appears before an assembly of the people, perhaps on a Sabbath, and recites this passage, depicting in beautiful and effective imagery the spiritual pre-eminence to be accorded in the future to the religion of Zion. He would dwell upon the subject further; but scarcely has he begun to speak when the disheartening spectacle meets his eye of a crowd of soothsayers, of gold and silver ornaments and finery, of horses and idols; his tone immediately changes, and he bursts into a diatribe," etc. Compare Jer. xxxvi.

(3) Isaiah was likely to use Micah, for Micah was his senior contemporary, and the effect of the recital would be enhanced by being drawn from that source. There is no real chronological difficulty, for Jer. xxvi. 18 probably refers to a recital before Hezekiah of what had been long previously published. 2 Chron. xxix. ff. shows this recital to have been in the first year of Hezekiah.

(4) The variations from Micah are rhetorical. They are seven in number, three in ver. 2, two in ver. 3, two in ver. 4 (= vers. 1, 2, 3 of Micah iv.). They may be classified as follows:—i. a difference of order—יְהוָה נִבֶּן (Isa.), נִבֶּן . . . יְהוָה (Micah);

ii. a change of preposition—אֶלֶי (Isa.), עָלָיו (Micah). The change of אֶל for עָל, and *vice versa*, is not uncommon in Isaiah; iii. omission by Isaiah of the conjunction ו; iv. a twice-repeated transposition of phrases (making four changes in all).

(a) עָשִׂים רַבִּים . . . כָּל־הַנְּוִיִּם, Isa.

נְוִיִּם רַבִּים . . . עָשִׂים, Micah.

(b) לְעָשִׂים רַבִּים . . . הַנְּוִיִּם, Isa.

עָשִׂים רַבִּים . . . לְנְוִיִּם עֹשִׂים עַד־רַחֵק, Micah.

The changes Isaiah makes are such as would add to the dignity of the rhythm in declamation.

We think, therefore, that Isaiah is deliberately quoting Micah, treating the language rhetorically to enhance the effect, and stopping abruptly because he is compelled to do so by the spectacle which meets his gaze, and perhaps for the sake of effect as well.

ALFRED HUDDLE.

Leytonstone, Essex.

Genesis xlvii. 31 and Hebrews xi. 21.

THE question of "Adolescens" is only partially answered. The further question still remains, "Towards *whose* staff-head did Jacob bow himself?" Do we see in this action the old man leaning upon the top of the staff which he had carried with him through so many years of his life (Gen. xxxiv. 10), or do we see him bowing in reverent respect *towards* the "head of the staff," or wand of rank and authority carried by his son Joseph as one of Pharaoh's ministers of state? An interesting law-case of a trial at Thebes throws clear light upon the subject. This case was found and translated by M. Chabas in his *Mélanges Égyptologiques*, iii. 1. 80. It is the trial of the witness, in a former case, for perjury. It is stated of this witness that "he made a life of the royal lord (cf. Joseph's oath, 'By the life of Pharaoh'), striking his nose and ears, and leaning himself on the head of the staff"; in other words, he leaned on, or bowed himself towards the head of the staff,—the staff carried by the judge as his wand of office—the head of the staff extended towards him by the judge. It would seem, therefore, that Jacob, the stranger and sojourner in the land, recognised the Egyptian rank of his son, "and bowed himself towards

the head of the staff" which Joseph carried in his hand. In so doing he unconsciously, it may be, fulfilled his own comment on Joseph's dream: "Shall I and thy mother and thy brethren indeed come and bow down ourselves to thee to the earth?"

JOHN NEWENHAM HOARE, F. R. Hist. S.

Hebrews ii. 9.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσῃται θανάτου.

IN THE EXPOSITORY TIMES for January Mr. Wratislaw argues against Bishop Westcott's translation of this verse, "But we behold Him, who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour, that by the grace of God He should taste of death for every man," on the ground that it involves a *hysteron-proteron*, and proposes instead to connect διὰ τὸ πάθημα with παρ' ἀγγέλους ἡλαττωμένον, giving to διὰ the prospective meaning of "for the purpose of." But the order of the words is decidedly against this view; and even though διὰ may have this meaning, it does not seem the natural one in the circumstances, nor is it borne out by the passages to which Mr. Wratislaw refers. For in Rom. iv. 25 (not v. 25 as he erroneously quotes), true exegesis surely requires διὰ to have the same meaning in both clauses which are so evidently intended to be parallel; and that meaning, as we see from the first clause, can only be *because of*—"who was delivered up *because of* our transgressions, and was raised up *because of* our justification." Our transgressions, on the one hand, were the ground of Christ's death; as our justification, on the other, was the ground of His resurrection. And so, too, in Rom. xi. 28, διὰ has again its retrospective use in both clauses.

If, however, we retain διὰ in the sense of *because of* in the passage before us, what of Mr. Wratislaw's *hysteron-proteron*? The answer seems to lie in the fact that we have here, as in other passages of Scripture, "the suffering of death" regarded as only a stage in the course of Christ's full redemption work. That work was first completed by the

resurrection, and it was not until He had passed through death to life, and been "crowned with glory and honour," that Christ was in a position to make the benefits of His death *universally* applicable. If we keep this in view, the progress of thought in the verse is clear. "But we behold Him who hath been made a little lower than the angels, even Jesus, not stopping short of even the lowest humiliation, the humiliation of death, but on account of that very humiliation crowned with glory, in order that He might thus, in His risen and glorified state, apply the benefits of His death to every man." The emphasis in the last clause is evidently upon *ἐπὶ πάντος*.

The verse thus becomes closely parallel with John xii. 32—"And I, if I be lifted up on high (*ὑψωθῶ*) out of (*ἐκ*) the earth, will draw all men unto Myself"—where our Lord evidently points not to His Crucifixion only, but to His Glorification reached through Crucifixion, as the condition of His drawing "all" men.

GEORGE MILLIGAN.

Edinburgh.

"Wherewith shall I come before the Lord?"

HEB. ix. 7, xi. 6, xii. 14.

I.

"*Not without blood*:" none other way I see,
If sin still threatens us with death and woe;
The blood's the life, the soul must offered be,
To meet the wrath and let the sinner go.
How shall I praise Thee, Lord, that this is done
In Thine own blood, the blood of Thy dear Son!

Be this the shelter under which I rest,
That when Thou seest me there, the sword
pass by;
Through all my consciousness, at Thy behest,
Let the stream flow to purge the darken'd eye.
Try as I may, myself I cannot clear:
Sprinkled and cleansed by Thee, I'm ever near.

II.

"*Not without faith*:" this is the saving gift
The Prince of Life requires from all His own,
The willing spirit that will surely lift
Our souls from earth to rest on Christ alone,
The eager trust that clasps His unseen hand,
The ardent gaze that sees the better land.

Would that the chronicle of men of old—
The hallowed memory of their deeds of fame,
Wrought in this fearless faith—might make us bold
To throw the love-lit heart and tongue of flame
Into the Master's cause! O sovereign Lord,
Help us to hope in Thee, and trust Thy word!

III.

"*Not without holiness*:" the heavenly glow
That burns in fadeless purity and love,
And whitens with a lustre fair as snow
The robes of Him who sits as King above,
In our hearts too must be the altar fire,
That, fed by faith, shall our whole life inspire.

Lord, sanctify us wholly here below,
Cheer on the strong, keep all from sinking down:
Show Thou Thyself the path we ought to go,
To win the spotless name, and wear the crown.
O let no wavering one fail of the grace,
To serve Thee evermore, and see Thy face.

Arbroath.

J. P. LILLEY.

Recent Literature in Biography.

THERE is no department of literature that demands sifting more imperatively than biography. So enormous is its production now that it is impossible that more than a fraction of it can be fit to live. At all times the easiest way of "becoming an author" has been to write a biography; but only the few, the very few, have made a lasting name in that way. Now, however, men and women seem to undertake the writing of biography without

even the ambition to be an author, or the thought of a literary reputation, simply because some lifetime's accumulation of letters has been thrust into their hands. However much we may deplore the yearly increase of aimless and ephemeral biography there is no remedy. *Nihil humanum a me alienum puto*: Your latest "Life" may be bad art and worse morality, but it is human, and therefore interesting. So, for our children's sake,

for the sake of our libraries, and our own sake also, we must needs sift and sift carefully, and nowhere more than among so-called religious biographies. The list that follows is a selection, chosen out of many, as likely to last. There are others besides these that may last, but these, at least, are placed here from the belief that they do really possess some permanent value.

VICTORIA R. I.

The life of Her Majesty, since a life of Her Majesty is found worthy of a place in this survey, must come first. Of all that appeared in the year of the Jubilee, and it is appalling to think of all that appeared in the way of biography that year, this volume by Dr. Macaulay, the editor of the *Leisure Hour*, and published by the Religious Tract Society (8vo, pp. 292. 10s. 6d.) is likely to live longest. It is not the most ambitious work that the Jubilee called forth, but it is very serviceable. It is carefully, even skilfully written, and fully illustrated. An excellent gift-book, which did not owe its value to the immediate occasion of Her Majesty's Jubilee, and did not lose it when that was past.

ADAM SEDGWICK.

For many reasons the *Life and Letters of Sedgwick* will come next. (By J. W. Clark and T. M. Hughes. Cambridge. Two vols. 8vo, pp. 539, 640. 1890. 36s.) The two most essential things for a biography which shall endure, that the subject be great enough, and that pains enough be spent upon it, are both fulfilled. He who made so many friendships in his lifetime and kept them, drawing them ever closer as the years went on, will make many more by the means of these volumes since he has passed away. Being appointed Woodwardian Professor of Geology at Cambridge, when, as he said, he had never turned a stone, Sedgwick determined that thereafter he would leave no stone unturned. And he was as good as his word. And not in geology alone, but he gave himself to the pursuit of truth and the love of the God of truth with a whole-heartedness which proved him worthy of even such a memorial as this. The authors have done well, and the publishers have done well. By these two volumes, *cere perennius*, Cambridge has honoured one of her manliest sons.

SIR WALTER RALEGH.

It is remarkable that we have had no biography of our most picturesque Englishman to which we can turn with satisfaction. Truly biographies of Sir Walter Raleigh are plentiful enough. But bulk, or dulness, or some deeper fault, has hindered their taking hold. It cannot be said that either brevity or sprightliness is an immediate and unmistakable characteristic of Mr. William Stebbing's book (Oxford. 8vo, pp. 413. 1891. 10s. 6d.), yet it is likely to be widely recognised, and to remain the most satisfactory work on the subject. The author has striven to give a complete as well as an unbiassed picture of the man. He has not been carried away by one aspect of him, nor, so far as can be seen, by any prejudice regarding him. There is the secret of his success. It is true that others have laboured, and he has entered into their labours. But being mounted upon his predecessors' shoulders, he sees with his own eyes, and reaches his own conclusions.

WILLIAM DENNY.

William Denny, Shipbuilder, Dumbarton. By Alexander Balmain Bruce, D.D. (Hodder & Stoughton. 8vo, pp. 479. 1889. 12s.) Opposite the title-page you have the portrait, and at once you apply his own words about another: "a fine, manly, sensible face." Singularly strong, he was earnest in work and in religion—shall we not say simply "diligent in business, fervent in spirit, serving the Lord?" The end? It deepens the pathos, perhaps, but it takes no jot away from the manliness. We would most gladly have had it otherwise; but should that have made Dr. Bruce shrink from recording the life, or us from giving it an abiding place in our esteem? No dabbler or *dilettante*; though his sympathies were broad, his convictions were intense. "Possessed by the great idea, service of others the great law of life, henceforth he will be found proclaiming it with the fervour of a Hebrew prophet in every possible connexion."

PRINCIPAL TULLOCH.

Messrs. Blackwood have published a new edition of Mrs. Oliphant's *Memoir of Principal Tulloch*, scarcely a whit inferior to the other, and at a most reasonable price (8vo, pp. 502. 7s. 6d.). Not every memoir reaches a new edition, or deserves to reach it. Mrs. Oliphant has certainly done

better work than this, even in biography. Her *Edward Irving* has attained unto the rank of the very noblest, and this has fallen short of that. But it is a well-written and most sympathetic story of a life that was worth the writing.

EDWARD THRING.

"Who's that?" "Teddy, you little fool." It was Mr. Skrine's first introduction to the headmaster of Uppingham School in the Fives Court. "Yes, it was Teddy, just Teddy with his coat off. But braces or no braces, what play! Short of reach, a bit stiff and jerky in movement, but dancing about the court as if he were the shadow of the ball, always behind it at the true moment, ducking to evade, jumping to reach it, fetching it out of impossible corners, stopping smart volleys into the buttress, and returning them as hot as they came; then, when the loose ball came, clapping it into the pepper-box dead; or (oh, rare!) pinning a helpless opponent with it against the wall." For Edward Thring was master everywhere, out of doors as well as in. A personality without doubt, interesting as a true man is always, the story of his life as seen by one of his pupils is told in this volume (*A Memory of Edward Thring*. By John Huntley Skrine. Macmillan. Crown 8vo, pp. 280. 1890. 7s. 6d.) with a rush of enthusiasm which sweeps you irresistibly into the circle of Thring's devoted admirers. It is a healthy book. It may seem audacious to place it alongside *Tom Brown's Schooldays*. But the only advantage *Tom Brown* had was the novelty of the situations. It was the lifting to most readers of a thick curtain, and behold what a life it revealed! This is less exciting than *Tom Brown*, but it is healthier. "To be a *life* has long been my prayer," he said: Mr. Skrine has written a commentary on that text of "the Master," and has not departed from it.

GEORGE ELWES CORRIE.

Dean Burgon wrote of "Twelve Good Men," but there seem to have been thirteen. The thirteenth has a noble memorial in this fine volume (*Memorials of the Life of George Elwes Corrie, D.D.* Edited by M. Holroyd. Cambridge. 8vo, pp. 365. 12s.). He certainly deserved it. To a young man who airily said he intended going in for "Holy Orders," the late Cardinal Manning replied: "Then see, my son, that you get them." Dr. Corrie was not less fond of horses than of

theology all his life, and yet, having gone in for "Holy Orders," every sentence of this biography shows that he got them. Though he was Norrisian Professor of Divinity at Cambridge, and Master of Jesus College, it is religion not theology you find in his letters, an always present, always practical, and exceedingly winning religious life.

SIR WILLIAM M'ARTHUR.

A Christian, a Wesleyan, a merchant, a patriot—these and in that order. It would have been more natural to have said "politician" for "patriot"; but the word has got defiled in these days, there is the touch of intrigue upon it, whereby you even find it solemnly argued that for a politician the lie serves better at certain seasons than the truth. Thus it will not fit Sir William M'Arthur. "He was especially strong in moral qualities, in guilelessness, in purity, in unselfishness, in benevolence, in magnanimity"—in other words, "his patriotism was Christian patriotism." So instead of placing "Christian" first as a separate substantive, let us make an adjective of it to accompany the others (if it is not redundancy to say "Christian Wesleyan"), and we shall have most suitably described him. His history is told by Mr. M'Cullagh in a straightforward solid style, which sometimes becomes a trifle heavy, but is always true to its mark. (Hodder & Stoughton. Post 8vo, pp. 398. 1891. 7s. 6d.)

SIR GEORGE BURNS.

Mr. Edwin Hodder, the author of *The Life of Sir George Burns* (Hodder & Stoughton. Crown 8vo, pp. 394. 1892. 5s.), is an old hand at biography. His greatest subject has perhaps been the Earl of Shaftesbury. Sir George Burns is not so copious or so exalted as that. But he is a good subject, for he lived a manifold life, was energetic, enterprising, and abundantly successful; and, beyond all these things, never failed to carry a genuine religious principle into all his plans and all his progresses. The book abounds in anecdote, some of which is so good that it has gone the rounds and got its surfaces nearly worn flat already. It is a *readable* work. And the things that are so easily read are for the most part well worth reading.

LADY HYMN-WRITERS.

Less strictly a biography than the others in the present survey, this beautiful book (Nelson. Crown

8vo, pp. 369. 5s.) deserves a place because of the conscientious care with which Mrs. Pitman has selected and grouped her facts for the different lives she touches. Its title is the only part of it which the most fastidious taste can criticise. When shall we find the word which neither praises nor blames, but simply names, as the word "man" does? "Woman, behold thy son;" and we repeat immediately, "Woman"? Yet "Lady" would never do. Perhaps our nobler women will yet make "woman" noble, and we wish that Mrs. Pitman had lent her aid by boldly using it.

ROBERTSON OF IRVINE.

1. *Life of William B. Robertson, D.D., Irvine.* By James Brown, D.D. (Maclehose. Crown 8vo, pp. 479. 1889. 7s. 6d.)

2. *Robertson of Irvine: Poet-Preacher.* By Arthur Guthrie. (Ardrossan: Arthur Guthrie. Crown 8vo, pp. 384. 1889. 5s.)

"Poet-Preacher" they call him: for the Greek in him was more than the Hebrew; Sophocles stronger than Jeremiah; he felt the beauty more than the burden. Says Dr. Ker: "His heart was always young within him, and his choice delight was to surround himself with a company of the young; to seek to form their taste in art and music and literature, and to solve the difficulties that press on the present generation in the field of religious truth." "Not oratory but poetry," is the verdict of a competent hearer of one of his characteristic discourses from the text, "And the four living creatures said, Amen," or such like. "Not oratory but poetry," yet it was preaching. And from the outskirts of the Christian province, even from its half-sceptical highways and hedges, men and women were drawn to listen to the gospel clothed in language that was always imaginative and sometimes elaborately artistic.

Though Robertson of Irvine owed much to his "setting,"—though there are innumerable bearers of that name now,—yet he was more, much more, than his surroundings; and no one will grudge him the honour of even two biographies by different authors. It is almost fitting that he who found the Gospels in their variety and unity so congenial, should be himself, in a lower degree, like the Master, in that two distinct, yet uncontradictory, Memoirs have been written of him. They are both needed, for the one fills up what was lacking in the other.

WILLIAM FLEMING STEVENSON.

They have called Robertson of Irvine the "poet-preacher." Here is another preacher, and ought we not to give him the title of the "pastor-preacher"? He was a preacher beyond doubt, but Dr. Stevenson will be blessed most abundantly by those who rise up and bless him for his pastoral work among them. The pastor does not, however, attain to the dignity of a biography always, and it may be that the charm of this book, which is written by Mrs. Stevenson (Nelson. Crown 8vo, pp. 284. 3s. 6d.), is due to other things that are added to that. It is due partly to Dr. Stevenson's skill in letter-writing, but also to his hearty evangelical Christianity, and finally to the loving care of the biographer.

ION KEITH-FALCONER.

This book has passed through many editions. This, which is the sixth, is popular and cheap (Deighton, Bell, & Co. Crown 8vo, pp. 248. 1890. 2s. 6d.). It scarcely needs more than to be placed here, its place in our esteem and in our libraries having been found already. As a boy's book, Dr. Sinker deserves thanks for keeping it within moderate dimensions.

MARY LOUISA WHATELY.

Let this be the girl's book on our list. It is the story of a devoted woman, who found her life's work on the banks of the Nile, and gave herself unreservedly to it. It was God's work, and she did not grudge either the isolation or the hardness of it. Her sister tells the story. The volume is prettily bound, and cheaply published by the Religious Tract Society (Crown 8vo, 2s.).

ROBERT BROWNING.

So far as we have been able to judge, this, the briefest of all the lives of Browning, is also the best (*Life of Robert Browning.* By William Sharp. Walter Scott. 1890. 1s.). It is one of Mr. Walter Scott's series of "Great Writers," a series which we are glad of the opportunity of commending heartily. They are nearly all works of permanent value, and only the more so that they are so cheap. This is one of the best, however. And as for the "religion of Browning," so much tossed about within these months, the book was written before that controversy began, and neither unduly presses Browning within the lines of church and creed, nor drives him out beyond their pale.

The International Lessons.

I.

Jeremiah xxxix. 1-10.

THE DOWNFALL OF JUDAH.

1. "The middle gate" is supposed to have been the gate between the upper and lower city.

2. "Nergal-sharezer," etc. (ver. 3). These names are puzzling, and it would waste time to explain them. Let it be noticed simply that Rab-saris and Rab-mag are titles, not names; the one means "chief cupbearer" (probably), and the other "chief magician."

3. "The gate betwixt the two walls" (ver. 4) opened towards the south, the way of the "plain" of Jericho. The Chaldean army had entered at the north.

4. "Those that fell away" (ver. 9), — the deserters. Those who deserted to the Chaldeans before the end of the siege shared the same fate as those who held out to the last.

FIRST of all, let us see if we can follow this somewhat difficult narrative. We already know that Zedekiah, King of Judah, had rebelled against Nebuchadnezzar, King of Babylon, although he had raised him to the throne, and that Nebuchadnezzar had come in person and besieged Jerusalem. The siege lasted eighteen months. It came to an end at last, through sheer starvation on the part of the inhabitants of Jerusalem. A breach was made in the north-east wall, and the Chaldean army entered the city. Then Zedekiah made his escape in the opposite direction, and fled southwards, in the effort to cross the Jordan at the fords near Jericho. But the Chaldeans pursued and overtook him. He was sent to Riblah, where Nebuchadnezzar was then holding his court; for he had not himself remained with the army all the time it was besieging Jerusalem. Riblah was in the land of Babylon, ten days' journey from Jerusalem. It was a weary journey for Zedekiah. When he arrived, Nebuchadnezzar passed sentence on him as a rebel, slew his children in his sight, and then put out his eyes, loaded him with chains, and confined him in a dungeon, where it is almost certain he was left till he died.

Now let us think for a moment about this King Zedekiah. A sadder life than his has rarely been lived. Raised to the throne of Judah when he was twenty-one, he was too weak to control the scheming and determined princes, and consented to deeds of which he did not always approve. One of these was the imprisonment of Jeremiah. But a worse deed than that was the slavery of his poorer subjects. When Nebuchadnezzar first laid siege to the city, Jeremiah induced the king and nobles to release those who had been sold into slavery contrary to the law of Moses. But when

Nebuchadnezzar had to leave Jerusalem for a time in order to go south and meet the King of Egypt, the nobles became quite insolent, and compelled their fellow-countrymen and women who had been released to return into slavery. Either Zedekiah was a party to this treachery, or else he was too weak to prevent it.

When we think of the terrible end of Zedekiah, we must take this weakness into account. What did his weakness, as we call it, mean? It meant simply a want of faith in God. When Zedekiah made up his mind he could do a bold enough action, as when he ordered the release of Jeremiah from the foul hole into which the princes had thrown him. *But he scarcely ever could make up his mind.* He never had more than a half belief in Jeremiah. He leaned nearly as often to the false prophets. He pretended that he was confused between the prophecies of Jeremiah and Ezekiel. The secret of his failure was as simple and commonplace as that of any boy or girl among us—he had not trust enough in God to do the right thing when he saw it was right, because it demanded self-denial.

Zedekiah had a wretched life. More wicked men have often fared better. For he was made the scapegoat for the sins of others. But God, who is the final judge, will hold him guilty for the sins of his own soul. And "it is better to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire."

ILLUSTRATIONS:—1. It is evident that Zedekiah was a man not so much bad at heart as weak in will. He was one of those unfortunate characters, frequent in history, like our own Charles I. and Louis XVI. of France, who find themselves at the head of affairs during a great crisis, without having the strength of character to enable them to do what they know to be right, and whose infirmity becomes moral guilt.—WRIGHT.

2. "The king of Babylon slew all the nobles of the land" (ver. 6). . . . "But left of the poor of the people who had nothing, in the land of Judah, and gave them vineyards" (ver. 10). The nobles were more guilty than the king; and one of their most guilty deeds was the cruel injustice of enslaving their own countrymen because they were poor. Now see how Nebuchadnezzar is in God's hands to put that right. No doubt many of these very slaves got vineyards and fields, for they were to be had in plenty now.

3. "The Chaldeans burned the king's house, and the houses of the people with fire" (ver. 8). In the Assyrian sculptures it is seen that when the battering-ram has effected a breach, and the assault has commenced, the women appear on the walls, and tearing their hair, or stretching forth their arms, implore mercy. The men are not unfrequently represented as joining in this cry for quarter. But when the assailants

become masters of the place an indiscriminate slaughter appears to have succeeded, and the city was generally given over to the flames.

II.

Ezekiel xxxvi. 25-38.

THE PROMISE OF A NEW HEART.

1. "I will yet for this be enquired of by the house of Israel" (ver. 37). God promises to give good things to *them that ask Him*. The desire must be there, and the desire must be expressed in prayer.

2. "As the holy flock, as the flock of Jerusalem in her solemn feasts" (ver. 38). At the Passover and other feasts great flocks of sheep were led to the temple courts for sacrifice. The waste cities shall be filled by men flocking to them, as the sacred flocks of sheep to Jerusalem at the solemn feasts.

EVERY prophet is original. He tells his message in his own way. But no prophet is entirely original. The message he tells is the same message as the prophets told who went before him. This is one of the distinguishing marks of a true prophet: he takes up the same eternal truth of the eternal and unchanging Jehovah, simply applying it to his own time and people. Thus we find Ezekiel here speaking of the day when the people will be obedient in heart to God, just as Isaiah and Jeremiah did in former lessons. It is the same gracious promise, only Ezekiel's way of expressing it is his own.

And the two things that Ezekiel promises to the people of God are cleanliness without and a right heart within.

1. "Then will I sprinkle clean water upon you, and ye shall be clean." That is what we now call justification. He says the day will come when the people will appear in God's sight as if they had no sin, clean, accepted by God as right and good. He does not say how God can accept them as righteous, but Isaiah tells us, when he says: "The Lord hath laid on *Him* the iniquity of us all." All Ezekiel declares is the immediate outward sign, the sprinkling of water, what we now call baptism, the outward sign of our justification.

2. But the people of God must not only be accepted for Another's sake, they must be pure within their own hearts. "A new heart also will I give you, and a new spirit will I put within you." This is what we now call sanctification. And this also is God's doing, and it is as marvellous in our eyes as the other. It is marvellous, surely, that God can change the very heart, can make a heart of stone into a heart of flesh; a heart that is cold and dead to all love for Him, into a heart that leaps at the sound of His voice, and delights to do His will. With men this is impossible; and therefore many

persons will not believe it ever is done. But with God even this is possible.

And it is imperative. That is the thing to know and never forget. "Ye must be born again," said Jesus. Who? One of those whom He Himself spoke of as "righteous," not the open sinners merely. There is no getting over that "must"; even Nicodemus cannot give it the go-by. "Verily, verily I say unto you, except a man be born of water (Ezekiel's 'sprinkling') and the Spirit (Ezekiel's 'new heart put within' us), he cannot see the kingdom of God."

Lastly, it is all got for the asking. "For this will I be enquired of." For it is the doing of the Holy Spirit, and "how much more will your heavenly Father give the Holy Spirit to *them that ask Him*."

ILLUSTRATIONS.—1. "Then will I sprinkle clean water upon you" (ver. 25). Men have fabled fancies of a fountain in which whoever bathed grew young again, his limbs restored to elasticity and his skin to clearness. To the old world it was as good a thing as priests could promise to the good, that when they died, the crossing of that dark and fateful river should be the blotting out for ever from the soul of all memorials of the past. But God gives us a better mercy than the blessing of forgetfulness. The Lethe which obliterates from recollection a sinful past is a poor hope compared to the blood of cleansing, which permits us to remember sin without distress, and confess it without alarm.—DYKES.

2. "A new heart" (ver. 26). The best lesson which the years can teach is, perhaps, this one: that the new thing we need (we all crave for *some* new thing) is, not a new world, but a new self. Not change in any outward surroundings of our lives: not an easier income, not a cheerfuller home, not stronger health, not a higher post, not relief from any thorn in our flesh against which we pray; but a change within—another self.—DYKES.

3. "I will be enquired of" (ver. 37). Prayer is always the preface to blessing. It goes before the blessing as *the blessing's shadow*.—SPURGEON.

III.

Isaiah xl. 1-11.

THE BLESSINGS OF THE GOSPEL.

1. "She hath received of the Lord's hand double for all her sins" (ver. 2). Is it double blessing or double suffering? Almost certainly suffering. The Lord remembers the miseries of the exile; they were very needful to bring Israel to repentance; but now they seem to Him who delights in mercy almost more grievous than the sins that caused them.

2. "The voice of him that crieth" (ver. 3). We are not told whose voice, either here or elsewhere. These mysterious, unknown voices make the scenes more impressive.

3. "O Zion, that bringest good tidings" (ver. 9). The Revised Version has, "O thou that tellest good tidings to

Zion." It is not so natural a translation, but it is better sense. Another "Voice" is addressed, the Voice whose duty and pleasure it is to announce to Jerusalem and the cities of Judah that the Lord has come again to be their God.

4. "His reward is with him, and his work before him" (ver. 10). That is, He will recompense speedily with the power and promptitude of a king. The Revised Version translates: "His reward is with him, and his recompense before him."

"COMFORT"—that is the first word of the lesson, and it is the key-word, not to this lesson only, but to the whole great prophecy which begins with this chapter and runs to the end of the book. What is the key-word to the thirty-nine chapters that precede? You will find it here also, in the second verse. It is "warfare." Thus the Book of Isaiah is divided into two parts here, and the message of the one part is just the opposite of the message of the other, for "warfare" is just the opposite of "comfort."

Thirty-nine chapters of prophesying, and always of "warfare," that is, of conflict and suffering; not merely what we call the battle and the drudgery of life which all must endure, but special affliction. Why was Isaiah sent to prophesy this to the people of Jerusalem and Judah? Because of their iniquities. For God cannot pass sin by; the penalty for it must be paid. And why is the prophet sent to change his prophecy, and speak of comfort now? Because the penalty has been paid, and the iniquity is forgiven. The people have suffered so terribly in the exile from home, the slavery, and the mockery, that it seems as if the penalty had been paid twice over. But now it is all at an end; "Comfort ye, comfort ye my people."

Thus the first two verses. The remainder of the lesson consists of three "calls," three verses being given to each.

1. In the first "call" (vers. 3-5) we have a picture of the march of the exiles back to Jerusalem, led by Jehovah Himself. It is a journey through the wilderness, and a herald is sent out in the fashion of the ancient East when a king was about to make a progress through his lands, with the call to the inhabitants to prepare a road for him: "Make straight in the desert a highway for our God." The mountains must be brought down and the valleys lifted up, that the way may be smooth and level. It is a poetical description.

2. But what is the occasion of this triumphant journey? The next three verses tell us, another

herald is sent along with the great procession to proclaim the meaning of it. And the words of his "call" are these: "The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Men and empires shall rise and fall, even haughty Babylon shall perish as the grass shrivels up at the hot breath of the south wind; but the word of God will abide for ever. He said that Babylon should fall, that the warfare of His people should have an end, that a remnant should return; behold, now it is seen that His word is true and eternal.

3. Now Jerusalem is reached, the march is at an end (vers. 9-11). Again a herald is summoned, that he may go to the top of the high hills and call to Jerusalem and all the cities of Judah, that the Lord has returned to dwell among them. And they need not fear, for henceforth He will be to them a king and a shepherd, a king with strong arm and speedy recompense to protect them, and a shepherd with tender care to feed and guide them.

ILLUSTRATIONS.—1. "Comfort ye" (ver. 1). These words are a blast of the silver trumpet of the gospel. Blessed are the people that know the joyful sound. They are like the words of the angel at Bethlehem: "I bring you good tidings of great joy, which shall be to all people." This is the voice of the Shepherd, which all his flock know and love.—M'CHEYNE.

2. Some say it is a dangerous thing to be happy. They are afraid of too much joy. They say it is better to be in deep exercises—better to have deep wadings; it is not good to be of too joyful a spirit. What says the Word of God? "Comfort ye, comfort ye." If your joy flow from the Cross of Christ, you cannot have too much joy. "Rejoice in the Lord alway; and again I say, Rejoice."—M'CHEYNE.

3. "Every valley shall be exalted" (ver. 4). Now, children, this road-making is hard work, and you are very weak, and you feel as if you could not do much. Well, answer me this question: When they are making a new road or railway, and have a high hill to cut down, or a great hollow to fill up, how much soil can one man take away from the hill or throw into the hollow at one time? Only a spadeful!—W. W. HOW.

4. "The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it" (ver. 7). Only within the last week or so, in my own county of Kent, these very words were made so wonderfully clear. The whole country round was covered with the blossoms of the fruit trees, and though their blossoms remained longer than people thought they could have remained, because the weather happened to be colder than usual, and the sun could not shine upon them sufficiently, when there came a few days of sunshine, the very warmth which enabled them to live caused them to fade away, because "the Spirit of the Lord" had blown upon them.—J. G. WOOD.

Point and Illustration.

"If you're Spared."

Dickson's The Kirk Beadle.

DAYS from home, exchanging pulpits, translations to other parishes, the ordination of new ministers, and other incidents in clerical life were all the sources of much anxiety to the minister's man. When he had got a master whom he loved and honoured, and whom he wished to remain in the parish, it was a sorrowful business when the leave-taking did take place. On the occasion of the Rev. Donald Macleod's settlement at Linlithgow, the beadle took him to the churchyard and pointed out the resting-place of all that was mortal of former ministers of the parish. "There's where Dr. Bell lies, an' there's where ye'll lie if you're spared." It was not to be however, for Dr. Macleod was subsequently translated to Glasgow. Before leaving Linlithgow, the beadle returned to the sore point, and remarked: "Weel, sir, ye are the first man that was ever lifted oot o' Linlithgow except to the grave."

Answering our own Prayers.

The Methodist Times.

THERE is a well-known religious anecdote which is peculiarly pertinent this week. A wealthy Christian was praying most fervently at morning prayer that the shivering and starving poor in the village that surrounded his luxurious mansion might be clothed and fed. When the family rose from their knees, his little daughter said: "Father, if I were you, I would answer that prayer myself."

"God and We."

The Modern Church.

At the close of an address to the Auckland Ministers' Association, New Zealand, the Rev. T. F. Robertson said:—On the keystone of a bridge over a stream in a beautiful

Scottish parish, we have read the words "God and We." The tale is interesting. A humble girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. The inscription on the bridge gives the secret of success. It is not "God" alone, that would mean human idleness; or "We" alone, that would be human presumption. It is not even "We and God," that would be human pride; but "God and We" gives the scriptural way of success. "Fellow-workers with God," yet depending on Him.

If we but Knew.

The Churchman (New York).

If we but knew what dangers lie before,
What wells of bitterness,
What paths of weariness,
That, darkening, go by sorrow's gloomy shore—
Would we not closer hold the Master's hand,
And seek more oft His counsel and command?

If we but knew what dangers we have missed,
Led safely, surely on—
While happy suns have shone
Upon our paths, and peace our lips has kissed—
Would not our hearts go out in thankfulness?
The Master's love our every act confess?

We cannot know; in wisdom He doth hide
The mystic way He leads;
We can but sow the seeds
Of hope, of trust. He is a faithful guide,
And, seeing not, we may believe the more;
He knows all things who sweetly goes before.

The Great Text Commentary.

MATT. V. 14-16.

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (R.V.).

EXPOSITION.

"Ye are the light of the world."—This being the distinctive title which our Lord appropriates to Himself (John viii. 12, ix. 5),—a title expressly said to be unsuitable even to the highest of all the Prophets (John i. 8),—it must be applied here by our Lord to His disciples only as they shine with His light upon the world, in virtue of His Spirit dwelling in them, and the same mind being in

them which was also in Christ Jesus. Nor are Christians anywhere else so called. Nay, as if to avoid the august title which the Master has appropriated to Himself, Christians are said to "shine," not as "lights," as our translators render it, but as "luminaries" (*φωστῆρες*) in the world (Phil. ii. 15); and the Baptist is said to be the "burning and shining" lamp (*λύχνος*), not "light" of his day (John v. 35).—BROWN.

The whole of this division of our Lord's sermon is addressed to *all His followers*, not exclusively to the ministers of His Word.—ALFORD.

"*A city set on a hill.*"—Assuming the Sermon on the Mount to have been preached from one of the hills of Galilee near the "horns of Hattin," our Lord may have looked or pointed at Safed, 2650 feet above the sea, commanding one of the grandest panoramic views in Palestine. It is now one of the four holy cities of the Jews, and probably existed as a fortress in our Lord's time.—PLUMPTRE.

"*Under the bushel.*"—The image was drawn from objects familiar to all the hearers, and the presence of the article in the Greek, "*under the bushel,*" "*on the candlestick or lampstand,*" implies the familiarity. Each cottage had one such article of furniture. The "bushel" was a Latin measure, nearly the same as the English peck.—PLUMPTRE.

"*Even so.*"—That is, like the city on the hill, the candle in the candlestick, not "so that they may see," as the common version might be rendered.—SCHAFF.

"*Let your light shine.*"—It is of importance to observe that it is not said "even so shine," but that we should "*let* (freely without hindrance) *our light* (that which has by grace been given to us, and exists within us) shine before men," according to its own nature and the will of Him who kindled it.—STIER.

"*Your good works.*"—Not you, but your works, *non vos, sed opera vestra.*—BENGEL.

"*Glorify your Father.*"—The Pharisee displays his light (see chapter vi.), the true Christian simply lets his shine. The Pharisee glorifies himself by his works; the true disciple of Christ glorifies only his heavenly Father.—ABBOTT.

"*Your Father which is in heaven.*"—The name was in common use among devout Jews, but its first occurrence in our Lord's teaching deserves to be noted. The thought of God as a Father was that which was to inspire men, not only when

engaged in prayer (Matt. vi. 9), but in the activity of obedience.—PLUMPTRE.

METHODS OF TREATMENT.

I.

THE LAMP AND THE BUSHEL.

By the Rev. Alexander Maclaren, D.D.

1. The first point that I wish to deal with is this. Christian men individually, and the Christian Church as a whole, shine by derived light. There is but One that is light in Himself. He who said, "I am the Light of the world, he that followeth me shall not walk in darkness," was comparing Himself to the sunshine; whereas when He said, "Ye are the light of the world, men do not light a lamp and put it under a bushel," He was comparing it to the kindled light of the lamp which had a beginning and will have an end. He is the one true light, (*a*) as the Eternal Word of God who was from the beginning, and (*b*) as the Incarnate Word, the Historic Christ, the Perfect Pattern of conduct. We shall be light if we are "in the Lord."

2. The next point that I would make is this: following the words before us, the certainty that if we are light we shall shine. Light cannot choose but shine, that is its nature and property. The little village perched upon a hill there, glittering and twinkling in the sunlight, cannot choose but be seen. In like manner, if the life of Christ is within us, it will certainly manifest itself. Take two thoughts: (*a*) All earnest Christian conviction will demand expression. Everything that a man believes has a tendency to convert its believer into an apostle. "Thy word shut up in my bones was like a fire,"—did you ever feel it in your heart? And (*b*) all deep experience of the purifying power of Christ upon character will show itself in conduct. You have received forgiveness of sins and inner sanctification—let us see it, let us see it in the commonest, pettiest things of daily life. A revolution deep down will manifest itself in the outermost part of life and conduct.

3. Christ has lit our lamp for this very purpose, that it may give light—

"Heaven doth with us as we with torches do;
Not light them for themselves."

How do men fail in this? How do they smother and shroud their light? (*a*) Under a whole

mountain of inconsistencies. If one were fanciful one might say that the bushel and meal-chest is material well-being, and the bed is love of ease. (b) Under cowardly and indifferent silence, like blue-ribbon men who button their great-coats over their blue ribbons when they go into company.

4. The last word is the plain duty: If you are light, shine. You fear Pharisaic ostentation? The motive makes the difference. Tend the lighthouse lamp and it *will* be seen far out at sea, simply feed and tend it. Be not content till your own hearts are fully illumined by Christ, having no part dark—and then live as remembering that you have been made light that you may shine: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

II.

CIVILISATION AND RELIGION.

By the Very Rev. R. W. Church, D.D., Dean of St. Paul's.

If ever the Church was the salt of the earth, the light of the world, the leaven of society, there is just as much place for it to be so still. The world still wants it, and it only can supply the want. Civilised society can do many things for itself which it could not do once; but there is much which it is not in the nature of things that it can do. I will venture to notice generally one or two points.

1. We are in danger of dropping out of sight the supreme value of the spiritual part of man, or to obscure the proportion between what is and what we look forward to. To have fought against and triumphed over this tendency is the great achievement of Christianity. Civilisation in its professed aim is content with the present.

2. Purity, and all its consequences. The idea of purity in its essential nature, apart from political necessities, or ceremonial restrictions, or social expediencies or tastes, we owe absolutely to the religion of the Bible. It is the flower of the Christian graces. Civilisation in this matter is in itself but a precarious safeguard for very sacred interests. By itself, it throws itself upon nature, and in some of its leading and most powerful representatives, looks back to paganism. Purity is one of these things which Christian ideas and influences produced; it is a thing which they alone can save.

ILLUSTRATIONS.

ST. PAUL'S CATHEDRAL is "a city set on a hill" in the thoughts of all well-informed Englishmen. It has been the central sacred spot in London since London has been Christian. Upon this very site where, as it would seem, the heathen goddess Diana was once worshipped as patroness of their sports by the officers of the Roman Prætorian camp, who hunted in the neighbouring forest, Christ has been named, Christ has been adored, for at least thirteen centuries.—H. P. LIDDON.

ST. PAUL was himself "a city set on a hill." What a public life was his, made up of such varied forms of activity, a rapid writer, a constant speaker in public and to unfriendly audiences, a keen dialectician in controversy, a vigorous demonstrator, an unwearied philanthropist.—H. P. LIDDON.

ST. PAUL, Martin Luther, John Howard—these were great lights in the world, cities set on a hill. But there is something here that may be nearer to some of us than that. A lighted candle is meant for the house. It would do little good in the wide street or the great hall. We may be little known in the world; our place may be at home.

THE conception is of Christians being lights, not as Source, but as reflectors. Now reflectors are ordinarily either metallic or vitreous. In either case, two preparatory processes are necessary; there must be a melting first and a polishing afterwards.—W. ARNOT.

"STIR up the gift of God which is in thee," said Paul to Timothy. The meaning of the word is "*stir into a flame.*" Every gift of God in us is a latent power to shine. The gift may be but a spark, then stir it up until it bursts into a flame.—D. DAVIES.

AMONG a crowd of placards, varying much in size and subject, which jostled and overlapped each other on a piece of neglected wall at the entrance of a large city, one particularly arrested me. At the distance at which I stood, it exhibited only these words: "Large Type Christians." Doubtless intermediate lines in smaller letters, invisible where I stood, informed the reader that some publisher had prepared a series of tracts in large type for the special use of aged Christians.—W. ARNOT.

"LET your light shine." "But," says some one, "that means great consumption of energy, expenditure of force." Precisely; that is just what Christ asks of us. If we are His disciples, we must be prepared for that. The wick and oil must consume if there is to be a flame. "I will gladly spend, and be spent for you," exclaimed the apostle.—D. DAVIES.

"ON the stand." God has a lampstand for every lamp that He ever kindled. Be it ours to find where that lampstand is.—D. DAVIES.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE PARALLEL BIBLE. Some inquiries have been made regarding editions of the Revised Version and of the Parallel Bible. For new editions of the Revised Version itself we refer to THE EXPOSITORY TIMES for January. We have this month received copies of the Parallel Bible and Parallel New Testament, in cloth, from the Cambridge University warehouse. They are these—(1) The Parallel Bible, in crown 4to, minion type, thin (not India) paper; a fine volume somewhat plainly bound, of which the price is 18s. (2) The Parallel New Testament, in crown 4to, long-primer type, leaded, and easily read, and published at 7s. 6d. (3) The Students' Large Paper Edition, in crown 4to, minion, fine smooth paper, with wide margin for notes. The price is 10s. 6d. (4) The same without the wide margin, and on thinner paper. Crown 8vo, at 4s. 6d., a convenient and comfortable size. (5) A pocket edition in pearl type, 16mo, of which the price is 2s. 6d. The binding of them all is needlessly plain, but in every other respect these editions are excellent, and should serve their purposes well. A Parallel Bible is by far the most useful copy for a working student.

THE LIFE OF OUR LORD UPON THE EARTH. BY SAMUEL J. ANDREWS. New and revised authorised edition. (*T. & T. Clark.* 8vo, pp. xxx, 651. 9s.) The old edition of Andrews' *Life of our Lord upon the Earth*, which has got to be known in this country by the title, "The Bible Student's Life of our Lord," has long been recognised as far ahead of all books written to guide us to a better understanding of the Gospels. Writers of lives of Christ, like Dr. Stalker, unhesitatingly place it first of all their authorities. We know at least one painstaking student who confesses to putting Andrews always beside his Bible when he goes from home: "It gives you so much, it saves you so much, and it is so rarely at fault." But the old Andrews' will not do any more. The new is better. The new is as much better as the old was better than its rivals. Many of us owe most of all we have about the history, chronology, and geography of the Gospels to our studies in the

book as it used to be, and we cannot but envy those who have now to begin upon this fuller, clearer, and more accurate edition. It has been not only revised and brought down to date; the whole book has been worked over slowly, carefully, with every new monogram and magazine article at command, involving a labour greater than the original writing of it, but producing a result far more valuable than if this had been its first production. The identity of the old is preserved, but it is a new book. Many matters both exegetical and archæological are still unsettled, but he who would know what has been done towards their settlement will find it here. One thing is puzzling,—why, in a land where degrees are said to be sown broadcast, the author of a work like this should still be plain Samuel Andrews.

ANTHROPOLOGICAL RELIGION. BY F. MAX MÜLLER, K.M. (*Longmans.* Crown 8vo, pp. xxvi, 464. 10s. 6d.) This is the third series of the Gifford Lectures at Glasgow. One course is yet to come, and then Professor Max Müller shall have completed the most picturesque episode of his long and interesting literary life. His successor is Principal Caird. Max Müller will be Gifford Lecturer no more. Things have not gone altogether right with these lectures. But undoubtedly the lecturer is not to bear the whole of the blame. Have things gone altogether right with any of them yet? And have they not gone farthest wrong when the conditions of Lord Gifford's will were most closely followed?

You may see at once from the preface to this work what has gone wrong at Glasgow. It is one of the strangest prefaces ever written. "To believe in miracles seems to be in the eyes of my opponents the one great test of orthodoxy. But they ought surely to know, if they are acquainted with the recent theological literature on miracles, that the whole controversy about miracles turns on the definition which is given of that term." Thus, you will observe, Professor Max Müller does not disbelieve in miracles. But, then, what *is* a miracle? What is the kind of miracle in which he

believes? He believes in the Resurrection of Christ, and even in the Ascension. For St. Paul has said of the former miracle, "If Christ is not risen, our faith is in vain." "Yes, but what did 'risen' mean to St. Paul? Was it the mere resuscitation of a material body, or was it the eternal life of the Spirit?" So, you have no sooner got your miracle than it is snapped from you. And the Ascension is more completely removed than the Resurrection. For "every miracle is of our own making, and of our own unmaking." It reminds one of a game and a rhyme attached to it, which naughty boys play in the north of Scotland, of which it is hard to say whether the poetry or the morality is the more deplorable—

"Nivvy nivvy nick nack,
Which han will ye tak?
Tak the richt or the wrang:
I'll *try* an cheat ye, if I can."

But *Anthropological Religion* is not all about miracles. Of the greater part of the book the argument is unimpeachable. It is an honest search after truth, a search which runs into many curious nooks and corners, is always attractive, and often profitable.

THE ASCENSION AND HEAVENLY PRIESTHOOD OF OUR LORD. BY WILLIAM MILLIGAN, D.D. (*Macmillan*. Crown 8vo, pp. 374. 7s. 6d.) It was a circumstance worth recording that Dr. Milligan's work arrived on the same day as Professor Max Müller's. The one great lesson of this volume—it is the Baird Lecture for 1891—is this: that a miracle is a miracle whether you think it so or not, but it is a miracle to you according to the spiritual meaning and power you receive from it. It is not that the miracle is of our own making or unmaking, but that *we* are according as we let the miracle make or unmake us. It is needless to enter into the theological position or merits of the work. Professor Milligan's position is well known. Those who have followed with any care the recent literature in dogmatic theology know what to seek and what to find. But it may be well to say that it seems to be the most important work which Dr. Milligan has yet published, and the most characteristic exposition of his own theological life. The subject is great, and he never forgets it; the work is not unworthy of the subject.

CANON AND TEXT OF THE OLD TESTAMENT. BY DR. FRANTS BUHL, Ordinary Professor of Theology at Leipzig. (*T. & T. Clark*. 8vo, pp. 259. 7s. 6d.) The publishers of Driver's *Introduction to the Literature of the Old Testament* could not have done a more seasonable thing than issue Dr. Buhl's *Text and Canon* now. Though Dr. Driver, by an unaccountable slip (which his colleague Dr. Cheyne corrects in the *Expositor* for January), omits all mention of Dr. Buhl's book, this is the kind of work which he would encourage every student of the Old Testament to pursue, and this is the book which, beyond all others, will afford the English student the materials for its pursuit. It is the very thing the reader of his book, and whoever has any intelligible interest in the Higher Criticism controversy, now wishes more fully to know. If the Scriptures of the Old Testament are arranged in such admired confusion, who misarranged them so, and when, and why? In the first part of this volume Professor Buhl offers, not exactly a direct reply to these questions, but the materials for a reply, in admirable clearness and brevity. And then, in the second and larger part, he deals with the closely related and even more important matter of the text, its present state, its history, the means we have for correcting or verifying it. The work is translated by the Rev. John Macpherson, M.A., who is not only a tried and competent translator, but is himself an exact scholar in this department of study. His references to English works add appreciably to the value of the work for us, and perhaps for the German readers also, if they would consider it.

LEADING IDEAS IN THE GOSPELS. BY WILLIAM ALEXANDER, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 332. 6s.) To begin at the end: This new and greatly enlarged edition of the Bishop of Derry's *Leading Ideas*, in a long appendix, seeks to answer the question, Who wrote the Epistle to the Hebrews? Dr. Alexander follows "the evidence produced by Dr. Franz Delitzsch, throughout his *Commentary upon the Epistle to the Hebrews*, which will probably remain the first authority upon the subject, and specially in the dissertation as to the authorship of the Epistle to the Hebrews." And Delitzsch's dissertation finds St. Luke the most probable author of the Epistle. As for Dr. Alexander's book itself, it is a

great improvement upon the first edition. It is so much greater and altogether worthier of its subject that the memory of the first edition had best be blotted out. It is not a book that is absolutely indispensable to the study of the Gospels, like Westcott and Andrews. It is rather a delightful *Obiter Dictum*—a suggestion worked out with skill and ever new suggestiveness by the fertile mind into which it had fallen.

VILLAGE SERMONS. BY THE LATE R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's. (*Macmillan*. Crown 8vo, pp. 316. 6s.) "Preached at Whatley" says the title page. One thinks at once of Alton Barnes and Hare's *Sermons to a Country Congregation*. "The religion of Jesus Christ is altogether a practical thing," says Hare, and that sentence may be taken as the motto and meaning of Dean Church's *Village Sermons*. In simplest language and plainest precept the duties and comforts of the Gospel are brought home to the quiet lives of these parishioners. When contrasted with the Dean's sermons in St. Paul's in later years they compel admiration of their marvellous intellectual restraint; and they make one think that surely in these latter days it is not he who runs that needs the matter made plain, but he who leisurely listens, and then goes his quiet way.

THE CRADLE OF CHRISTIANITY. BY THE REV. D. M. ROSS, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 256. 5s.) In an article on the late Professor Graetz of Breslau, in the *Jewish Quarterly Review*, it is said: "In the spring of 1872 Graetz, with two companions, trod the soil sacred to a great memory. In Palestine the pilgrim sees what he is worthy of seeing. To one it looks a desert dotted with poverty-stricken hovels; to another's eyes it is so many thousands of acres of soil needing scientific farming; to one a hope, to another a misfortune; to most of those who visit it a place to die in. Graetz did not go to spy out the land, to make discoveries, or to identify sites. He went there to find courage." Now, if the oracular saying in the middle of this quotation is to be applied to Mr. Ross, that "in Palestine the pilgrim sees what he is worthy of seeing," it will be discovered that our author is worthier of seeing persons than places. On the whole the places were a disappointment, and the

description of them by such picturesque pilgrims as Dean Stanley and Archdeacon Farrar a delusion. But the persons were a continual pleasure and surprise. "I have read glowing descriptions of the first view of the Holy City. I cannot add another to the list. . . . But one cares not that he is stopped by a block in the streets, for he is in the middle of all sorts of curious people, and can amuse himself by watching their ways. One does not need even to go down into the crowd to carry on his study of men and manners. From the balcony of my window in the Mediterranean Hotel I looked down into David Street, and had a perpetual feast of picturesque scenes. It was a narrow dingy lane, but it gave me the best object-lesson I ever received in ethnography." Mr. Ross is not indifferent to natural scenery. Many passages prove the contrary. But he is either less under the glamour, or more chary of casting a glamour, than some travellers in Palestine whom we know. He sees, and he describes what he sees, and that so well that you see as clearly as himself. You have once at least been present at a Jewish Passover; you never again forget the mockery of the "Holy Fire." And yet, the most characteristic chapter is "Queer Folk in Palestine," and the excellent photographs are welcome, but scarcely necessary.

CHURCH AND STATE IN SCOTLAND. BY THE REV. THOMAS BROWN, D.D., F.R.S.E. (*Macniven & Wallace*. 8vo, pp. 244.) The Chalmers Lectureship was founded in 1880, by Robert Macfie, Esq., of Airds and Oban: its subject, "Headship of Christ over His Church, and its Independent Spiritual Jurisdiction." This is the third series of six lectures, for the lecturer holds office for four years. Now, the former volumes were simply unreadable, and all their learned argument was thrown away. And Dr. Brown's work will suffer at the first for that. But in the end it will reverse all that. It will give the series a name that no one hoped it ever was to reach. This is partly owing to the choice of subject, the historical being always, if well handled, more telling than the merely logical or argumentative. But it is due much more to the masterly way in which Dr. Brown has handled his materials and the style in which he has clothed them. In our judgment Dr. Thomas Brown has shown himself capable of historical narration of the highest order.

CHRISTIAN DOCTRINES AND MODERN THOUGHT. By T. G. BONNEY, D.Sc., LL.D. (*Longmans*. Crown 8vo, pp. 175. 5s.) "I determined, therefore—though conscious of many deficiencies—to examine some of the leading statements in Christian doctrine or dogma, in order to see whether, as students of modern science, we could still accept and remain satisfied with these as the best approximations to the expression of mysteries which in themselves transcend human understanding and language." Whereupon the Boyle Lectures for 1891 were delivered, and now they are published in this attractive little volume. "To every man his work": this is Dr. Bonney's work. If he cannot do it, who can? But it is much harder to do than it seems. For there are two quantities to deal with, and they are *both* shifting, incapable of strict expression upon which a very large number will agree. Dr. Bonney has wisely enough fixed down the one—Christian doctrine—by accepting and rejecting with the Church of England. But who is able to fix down "modern thought" and give it a shape and a place wherein it will abide? Dr. Bonney's "doctrines" are these: the Logos; the Holy Spirit; the Holy Trinity; the Incarnation; the Atonement; the Resurrection; the Sacraments; and the Church—all Christian doctrines of first importance. But his "modern thought"? Perforce Dr. Bonney is himself its high priest. So that we cannot all agree. But he is very capable, and he is very cautious. He never offends by dogmatism; he suggests rather, and leaves many ways of escape. It is a stimulating book; and on the whole it is hopeful and confident in its outlook.

SHORT SERMONS. By THE REV. STOPFORD A. BROOKE. (*Macmillan*. Crown 8vo, pp. 331. 6s.) There are thirty-nine in all. They are all short, but they differ as to their shortness, some filling twelve pages and some only four. Purposely and carefully "everything controversial" has been removed from them. So the author promises, and he has nearly kept the promise. But was it possible to keep it altogether? No. There is in the last sermon of all not a little that is controversial and must be earnestly controverted. His subject is "The Resurrection Life." He quotes the text: "Because I live, ye shall live also," and he finds it fulfilled in the fact that after Jesus went away His words would be "power and fire and hope and

faith and love," within the hearts of His disciples, and thus, as they lived, His life would be continued. It is George Eliot's—

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence."

But if Christ had meant that, would He have said: "Because I live, ye shall live also?" Would He not have put it just the other way: "Because ye live, I shall live also?"

Yet this is but a small portion of the work. The rest is "of those moral and spiritual things on which all sects and churches may agree." Needless to add, the language is refined as well as the thought.

AN INTRODUCTION TO THE OLD TESTAMENT. By THE REV. C. H. H. WRIGHT, D.D. Second edition, revised. (*Hodder & Stoughton*. Foolsap 8vo, pp. 232. 2s. 6d.) Dr. Wright's *Introduction* has been well received, and it deserved it. This is a new edition; called for too soon to permit of any substantial alterations, yet embodying many small but not insignificant alterations, and enriched by an Appendix. The Appendix deals with the literature which has appeared since the first edition went to press. Dr. Wright has accomplished a most difficult task with distinct success.

THE SPIRITUAL MAN. By PHILLIPS BROOKS. (*Dickinson*. Crown 8vo, pp. 312. 4s. 6d.) Many volumes by Phillips Brooks (to use the simple name on this title-page) have been published in this country. But another will be welcome on to the end. They are great sermons. And yet they are not the greatest. Their greatness is in their originality. They are independent, fearlessly individual, the writer's own and not another's. But in sermons you may be too original. You may leave the beaten track where the great gospel lies in order to be original. The prophets were not original. It was the same message which every true prophet delivered, and greatly in the very same words. This was one of the tests of truth in a prophet. This, and the fact that it was fulfilled, proved even Caiaphas a prophet, when he said it was expedient that One should die for the people. Isaiah had said it before him, and John the Baptist, and Jesus

Himself; and the apostles repeated it after him. These are great sermons of Bishop Phillips Brooks, and we shall resist the temptation to call them "sermonic fancy-work"; but we wish the temptation were not present.

SERMONS. BY THE REV. H. S. HOLLAND, M.A., AND THE REV. W. J. KNOX LITTLE, M.A. Messrs Longmans have just issued cheap editions of the sermons of two prominent and popular High Churchmen, Canon Scott Holland and Canon Knox Little. There are three volumes to each. Canon Holland's are named (1) *Logic and Life*; (2) *Creed and Character*; (3) *On Behalf of Belief*. Canon Knox Little's are (1) *Manchester Sermons*; (2) *The Light of Life*; (3) *Sunlight and Shadow in the Christian Life*. The new editions, which are published at 3s. 6d. each, do not seem one whit inferior to the old. Indeed, being uniform, many readers will prefer them to the old. Their character and contents are well known already.

ETERNAL HOPE. BY THE REV. FREDERIC W. FARRAR, D.D., F.R.S. (*Macmillan*. Crown 8vo, pp. lxxv, 227. 3s. 6d.) This also is a new edition, the sixteenth, if we count aright. Perhaps no single fact witnesses more strikingly to the interest that surrounds the question of future retribution than that thirty thousand copies of this very expensive work (for it was published at 10s. 6d.) have been bought since 1878. To this edition there is a new preface embodying two interesting letters from the late Professor Pusey; but otherwise it is reprinted as it was issued at the first.

THE PROPITIATION OF OUR LORD IN ITS BEARING ON ETHICS. BY JAMES KENNEDY, M.A. (*Alexander & Shepherd*. Crown 8vo, pp. 94. 2s. 6d.) This does not strike us as a book to reckon with. It wants grip. There are things in it that are right, and others that are not far wrong; but they are here, there, and everywhere. The author's mind is undisciplined, and its lack of discipline is reflected in his language. The preface is an example of this. In the first paragraph Mr. Kennedy speaks in the third person, in the second he speaks in the first; in the beginning of the third he passes into the first person plural, returning in the middle of it to the singular again.

It is a great pity that so excellent a title has been used up by so feeble a book.

LESSONS ON THE GOSPEL ACCORDING TO ST. MARK. BY THE REV. R. R. RESKER. (*Church of England S.S. Institute*. 8vo, pp. 198. 2s.) St. Mark's Gospel is covered in fifty-two Lessons. Each Lesson contains an Instruction to the Teacher, a full sketch of the Lesson, brief Explanatory Notes, Side-lights, and Illustrations. All this might be found, and the whole an utter weariness to the flesh. But Mr. Resker has taken trouble and he has capacity. We know no better handbook, whether for the teacher, or even the busy preacher.

HOW TO TREAT THE BIBLE. BY CLEMENT CLEMANCE, B.A., D.D. (*Dickinson*. Crown 8vo. pp. 82. 1s.) "He that believeth shall not make haste;" and Dr. Clemance neither hastes to ban nor altogether bless the higher critics and their ways. His book is temperate, scholarly. It will exactly meet the present needs of thousands of thinking and puzzled persons. It will help them also in the present, though neither he nor they will long abide just here.

STUMBLING STONES REMOVED FROM THE WORD OF GOD. BY ARTHUR T. PIERSON. (*Dickinson*. Crown 8vo, pp. 79. 1s.) "Gather out the stones" is the motto of this little work. The stones are the "so-called discrepancies" in the Bible. And Dr. Pierson seems to admit their actual presence, but holds that they are due to us, not to the Word; to our misconceptions or faulty translations; not to the original and verbally inspired Scripture, which is inerrant and infallible. His work is puzzling to some extent; it is doubtful if it will not perplex where it is meant to succour.

BITS FROM BLINKBONNY. BY JOHN STRATHESK. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 192. 1s. 6d. and 1s.) A new edition revised of an exceedingly good friend and delightful companion. The one copy is bound and the other not. For prizes and gift-books they will surpass most competitors.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR SAYCE is still in Egypt, whence he writes on February 24: "Our Egyptian winter was over rather earlier than usual this year, and for the last fortnight I have been enjoying summer heats, which have, however, driven the other dahabiyehs northwards. I shall not turn northwards myself till the beginning of March. . . . *My next letter shall be the article.*"

In a recent issue of the *Methodist Recorder*, Professor W. T. Davison reviews Dr. Milligan's Baird Lectures for 1891—*The Ascension and Heavenly Priesthood of our Lord* (Macmillan, 1892, 7s. 6d.). "The subject," he says, "is one which has not received very full treatment at the hands of theologians; and while leading us distinctly into 'heavenly places in Christ,' it has more direct bearing upon practical Christian life than might at first sight appear."

In one matter of extreme difficulty he does not altogether agree with Dr. Milligan; and yet he sees "something attractive" about his suggestion. It is the use of the definite article with the words "Holy Spirit" in the New Testament. Dr. Milligan holds that, when the article is employed, "*the* Holy Spirit" means the Spirit in Himself, as one of the three Persons in the Godhead. When the article is not employed, "Holy Spirit" refers to His operation, especially as manifested in full

power and magnitude in the Christian age. Professor Davison refers to Moulton's *Winer*, which is against Dr. Milligan, and quotes Bishop Ellicott, who says that the rule cannot be considered of universal application.

Nevertheless, Professor Davison finds something attractive in Dr. Milligan's suggestion. He says that perhaps the reconciliation may lie in Ellicott's "not of *universal* application"; that is, that though the distinction may not always be insisted on, there are passages where it helps the interpretation. And he chooses as an example that most significant verse in the doctrine of the Spirit (John vii. 39), which runs literally: "For Spirit was not yet, because Jesus was not yet glorified." "Here the meaning clearly is, that the operation and influence of the Divine Spirit *in its full efficacy as the Spirit of Christ* had not been and could not be imparted till the work of Christ had been accomplished. Dr. Milligan's exposition of the meaning of that operation, as distinguished from the operation of the Spirit in pre-Christian times, is most instructive. We often forget," concludes Professor Davison, "that the Holy Spirit promised to Christians is no mere vague heavenly influence; it is Christ's own Spirit in a very definite and particular meaning—the Spirit of Him who wore a Divine-human nature on earth, and wears it still [in heaven]."

Towards the end of January, a correspondence of unusual theological importance for a newspaper could be read in the columns of the *Scotsman*. The writers were the Duke of Argyll and the Bishop of St. Andrews. And the point to mark is, that Dr. Wordsworth accepts the conclusion at which the late Bishop of Durham arrives in his famous essay on the Christian Ministry, but rejects the "concessions" which Dr. Lightfoot made in the course of it. He enumerates five concessions which in his opinion are more than questionable. They are these: 1. "There is no doubt," he says, "that presbyter and episcopus (bishop) are convertible terms as used in the New Testament, and also in others of the earliest Christian writers, as St. Clement and the author of the *Didachè*; and that episcopus, as there used, probably never means what is meant by our Saxon word 'bishop.' But, according to Bishop Lightfoot, after the apostles' time what came to be called the episcopate was not a continuation of the apostolate—it was developed out of the presbytery. So he says; but, in my opinion, he has not proved it." 2. "Bishop Lightfoot concedes (against the unanimous voice of early Christian writers) that James at Jerusalem was not *bonâ fide* Bishop, but only Head or President of the College of Presbyters." 3. "He concedes (wrongly, as I think) that Timothy and Titus only acted as bishops *pro tempore*." 4. "He concedes (contrary to Archbishop Trench and many other commentators, ancient and modern), that the angels of the Apocalypse were not bishops." 5. "Lastly, he concludes, upon grounds which will not bear close examination, that the Bishop of Alexandria, during the first three centuries, continued to be not only elected, but ordained by his co-presbyters."

Dr. Wordsworth then quotes certain letters in his possession in reference to the Bishop of Durham's essay. Among the rest there is one from the late Dean Church, whom he describes as "a liberal Churchman," and a scholar and divine scarcely inferior to Bishop Lightfoot himself. Dean Church wrote: "Lightfoot is a very dear

friend of mine, and I have abundant reason to know how great his powers are in every way. But I never could understand what he was thinking of when he wrote that essay."

The advocates of the Historical Criticism of the Old Testament will now be able to claim another convert in Germany, if not so exalted, yet in some respects even more remarkable than the late Dr. Franz Delitzsch. Professor August Wilhelm Dieckhoff ranks among the most conservative of the Lutheran theologians of Germany. He is a senior member of the extremely conservative faculty of Rostock, which cast out even Moses Baumgarten as unsound, and was long represented by F. A. Philippi as its typical theologian. Professor Dieckhoff is a man of mature years, and in his controversies with Professor Kahnis of Leipzig as to Lutheran theology, and with Professors Volck and Mühlau of Dorpat as to the authority of Scripture, he showed himself most tenacious of the orthodox tradition of the Church. But in 1886 he made some concessions to the claims of the Higher Criticism; and now he has issued a little book on "Inspiration and Inerrancy" in which he not only defends his former concessions, but advances beyond them. And he seeks to prove that neither the Fathers nor the Reformers held the view of inspiration now regarded as orthodox; it was elaborated by the dogmatic theologians of the seventeenth century.

Professor Mahaffy of Dublin contributes a long article to the *Philadelphia Sunday School Times* of 13th February, on the "Petrie Greek Papyri." Mr. Petrie's fortunate discovery that when you found nothing inside an Egyptian coffin, you still had the coffin itself to work upon, has already borne fruit, and has opened a prospect for the future as promising as it was unexpected. For the last eighteen months, Professor Mahaffy tells us, he has been occupied taking to pieces the coffins which Mr. Petrie brought home from Tell Gurob. For in Egypt, wood was scarce; every tree was required for fruit or for shade; none could be

spared for the making of coffins. "Hence the coffin-makers devised the ingenious expedient of making their coffins and moulding them to fit the human form by laying together layers of paper, either simply or with glue, and then covering the surface on both sides with a coat of Nile mud, upon which they printed designs and figures."

Now the paper which was used for this purpose was "writing paper." It was paper that had actually been written upon. And Professor Mahaffy has spent "one of the most interesting years of my life" in separating, deciphering, and sorting these layers of written papyri. It is a task as difficult as it is agreeable. "In the first place," he says, "the outer coat of clay or mud must be washed off; and when the writing is turned outward, it is almost impossible to wash off the clay without effacing the writing. Again, where glue was employed, not only is it hopeless to sever the layers without destroying them, but the whole texture is riddled by worms, which have gone in search of the glue, and have reduced the papyrus almost to powder." Nevertheless, the first instalment of manuscripts, severed, sorted, and deciphered, now lies before the public in the Cunningham Memoir (No. 8), published by the Royal Irish Academy, with thirty autotype plates reproducing the faint and curious writing in great perfection.

The literature thus unexpectedly recovered belongs to the Greek tongue, and dates mainly from the reigns of the second and third Ptolemies, 274-225 B.C. The great majority of the fragments are portions of household accounts, from which at least may be learned valuable lessons in palæography. For not only every individual, but every century has its own style of handwriting; and by the new light just acquired, Mr. Maunde Thompson has fixed the date of several fragments in the British Museum. We have also discovered that scrawling and illegibility are no modern developments of the diffusion of letters and the hurry of life. The Greeks of the third century B.C. scribbled

and scrawled as we do. "We have in their private documents every variety of hand, from the large round hand of the youth writing to his father, to the shorthand notes of the clerk on the back of an old account."

And there are greater gains than these. Here comes the description of a testator, almost always a veteran with scars, a Greek, a Macedonian, a Carian, a Thracian, as the case may be, of such an age, of such a complexion and hair. Then the formula: "May I be vouchsafed to live on in good health, and mind my own affairs; but should anything human happen to me, I bequeath," etc. Should anything *human* happen to me: there is no religious fear or feeling expressed; there is no hint in all these wills and testaments that the Ptolemaic Greek looked forward, as the old Egyptian did, to be judged hereafter according to his works.

"Before I leave these myriad scraps, with their sundry information, I will only," says Professor Mahaffy, "add a word concerning the peculiar dialect in which they are written. It is, of course, the mixed or common dialect of later Greek times, when the conquests of Alexander had made all Greek culture of one kind and type. But in the vocabulary we find a closer likeness to the Greek of the Septuagint than to any other book I could name. I have already found several words used in the Septuagint only, so far as we hitherto knew; and this is a strong corroboration of the legend,—which many have doubted,—that this translation of the Old Testament was really made in Egypt. According to the story, this translation must have been in process at the very time of the documents we have discovered, and, of course, in the language of that day; but I hardly think it likely that copies of the Greek Version had already travelled into the country, or that it was read by the settlers in the Fayoum. I have hunted with anxious care for the smallest trace of any such book; but in vain."

It would certainly be a great gain if by means of these Egyptian mummy-cases some of the per-

plexing questions that surround the Septuagint were laid to rest. To know for certain the when and the where of the origin of even the Pentateuch portion would be a great gain. Older by many centuries, and representing an older text, than the oldest Hebrew manuscript we possess, it nevertheless can be used with no confidence, and in actual fact is not relied upon by textual critics to any extent. Our own Revisers, after due consideration of its variations from the Hebrew text, practically set them aside in the end. Yet every one feels that this Greek translation ought to be of use in the interpretation of the Old Testament. On the one hand, its "painful literalness," to use Dr. Buhl's expression, in the Books of Ezekiel, Chronicles, the Song of Solomon, and Ecclesiastes should be of the greatest service in determining the Hebrew text which it has rendered so literally. And, on the other hand, the free and bold version of the Book of Job should at least indicate to us how this ancient litterateur understood the passages which now baffle our best exegetical scholarship. So let us wish success to Mr. Flinders Petrie in the discovery of Ptolemaic coffins, and more power to Professor Mahaffy's arm in pulling them to pieces.

Every generation has its theological controversy, and surely we have ours. Is it the inevitable throes that accompany the birth of new forms of religious truth? or is it merely the wrath of man working *not* the righteousness of God? It is hard to tell. But one thing is clear, that there is no possibility now of keeping it back. It is already upon us, and the dust and the din of it cover a wide field, and betoken a serious conflict.

Yet let one comforting feature be noted. Thus far, at least, it has been mercifully kept out of our pulpits. It is a paper war. As no theological controversy ever was before, it is being fought out in the periodical press. It is a distinct and gracious gain. For this one thing we know, that the pulpit is not the place for doubtful disputations.

Its echoes and something more are in all the newspapers. But the two which have most unreservedly thrown themselves open to the strife are the *Times* and the *Record*. In both, the correspondence has been of enormous extent; but it is full of instruction, if one can command the time and the temper to be instructed by it. The *Record*, in which Mr. Gladstone opened the campaign on the 8th of January, is the most manageable. The Editor's attitude is distinctly conservative, as one may see at a glance from the headline to the issue of the date just named: "The Attack on the Bible." The advocates of the Higher Criticism must have felt that the question was settled by such a title. And this may account for the large proportion of the writers—a much larger proportion than in the *Times* correspondence—being on the conservative side.

The controversy is this: Has modern criticism the right to question whether the 110th Psalm was written by David or not? It is not entitled so. It is not so assumed by any of the contributors. But that is the question which lies behind almost every letter: every letter, indeed, but one; for Prebendary Bassett is the only writer who has the courage to meet the critics on their own ground, and to say, You may discuss the authenticity of this psalm if you please, and I will meet your arguments with counter arguments, and overthrow them. It is not the authorship of the 110th Psalm, but *the right to dispute* the traditional authorship, that is asserted and that is denied. So narrow as that is the issue of the most momentous controversy that these modern days have known.

For the Son of Man said: "How doth David in the Spirit call the Messiah Lord, saying—

The Lord said unto My Lord,
Sit Thou on My right hand,
Till I put Thine enemies underneath Thy feet.

If David then calleth Him Lord, how is He his Son?" The place is Psalm cx., and by not a few of the writers in the *Record* these words are held

to settle the authorship of the psalm beyond dispute or question.

The issue is narrow, but it is a serious one. There had been little account made of the critical investigations into the Old Testament, if this question of the authority of our Lord had not been involved. For scientific investigation is the unknown god to which we are forward to erect our altars in these days. If criticism had but discovered that the 110th Psalm *was* written by David all would have been well; at least there would have been less of that "warmth of affection" in the controversy, which Mr. Gladstone deprecates. But criticism finds it otherwise. "This psalm," says Canon Driver (*Introduction to the Literature of the Old Testament*, p. 362), "though it may be ancient, can hardly have been composed by David. If read without *præjudicium*, it produces the irresistible impression of having been written, not by a king with reference to an invisible spiritual Being, standing above him as his superior, but by a prophet *with reference to the theocratic king*."

Thus the issue is a serious one. If you can settle it by simply refusing the right to inquire into the authorship; if you can say, with the Vicar of St. Faith's, Norwich, "This is not debateable ground; it is holy ground, where mere criticism has no place"—but can you? Can you, as a Protestant and a reader of the *Record*? The Editor himself sees and acknowledges the difficulty; "We entirely agree, if we may say so, with those who tell us that you cannot stifle criticism by mere authority." And no doubt it is on that understanding that the pages of the *Record* have been opened to the discussion. But if you hold that Christ's reference to that psalm settled its authorship, what liberty is it that allows men only to reach a result already attained? Says Mr. Hay Aitken: "Although you, sir, affirm that you do not desire to suppress earnest inquiry, I confess it seems to me difficult to understand how such inquiry can be pursued, if we have to start with a

foregone conclusion on the other side, that the question has been for ever settled by the unimpeachable authority of Christ."

But the moment you admit the right to inquire into the authorship of this psalm by ordinary critical methods, you face the possibility of admitting that David was not its author. And then, what is the result? To hold that the 110th Psalm was not written by David does not imply assertion both of the limited knowledge of the Divine Saviour, and of His accommodating His teaching to the ignorance and prejudice of the Jews of His day, as Dr. Macaulay strangely asserts in the *Sunday at Home* for January; but it does seem to involve one of these. It seems to say that either Christ did not know that David was not the author of this psalm; or, knowing it, spoke as if David were its author. Let us examine these suppositions.

The first is that He did not know. Two texts are mainly relied upon—Phil. ii. 5–8, the great passage which describes the *Kenosis*, or Emptying, as it is called; and, more definitely, Mark xiii. 32: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." The former passage is touched upon in this issue of THE EXPOSITORY TIMES, by an unbiassed and most painstaking scholar, and we shall not enter on it further here. There are many who deny that it was ever intended to imply limitation of Christ's knowledge, or does in any respect imply that. And they see a serious obstacle to the application of the passage from St. Mark also. It is the only instance given of a limitation of knowledge on the part of the Son. It manifestly refers to a subject of special and separate importance. And we know that in innumerable other matters of the same kind as this matter of the authorship of a psalm, He had knowledge, perfect and immediate. "You are not surprised," says Mr. Hay Aitken, "that Christ in His manhood was not the equal of Newton in mathematical knowledge." Yes, would be surprised if it were so. T

believe that He who could tell Peter the exact place to put down his hand and take up the fish with the coin in its mouth, could have been ignorant of the law that governs the ebb and flow of the tides, of which He Himself had been the Author.

The alternative supposition is, that Christ accommodated Himself in His dealings with the Pharisees to their conceptions, even when these were erroneous. Its most recent and most eloquent advocate is Mr. Gore; and we shall remain content for the present with merely stating the arguments which he pleads on its behalf.

He believes that Christ did not exhibit the mathematical knowledge of a Newton, simply because it was no part of His *work* to do so. "I came not to call the righteous, but sinners;" "I am not sent but to the lost sheep of the house of Israel." All are agreed that our Lord's work on earth had limitations. All see that He strictly confined Himself within them. "I must work the works of Him that sent Me while it is day, the night cometh." Coming, then, in the pursuit of His work, upon an argument which touched the authorship of a book of the Old Testament, was it needful, was it part of His work, that He should enter into the question of its authorship? Conceive Him doing so in the case of the 110th Psalm, upon which the heat of this controversy has become focussed. He is not teaching His disciples; He is arguing with the Pharisees. He uses an argument which shall be *felt* by them. He shall not convert them, but He will leave them without excuse. The argument is, *from their standpoint*, unparalleled in simplicity and force. "If David calleth Him Lord, how is He his son?" It is not difficult to see with what avidity the Pharisees would have seized upon any loophole of escape from their dilemma. Would our Lord have been working the works of His Father if He had entered upon a discussion of the authorship of the Psalm He wished to quote, a discussion from which the Pharisees would have seen to it that He did not speedily return?

Accommodation—it is less terrible, Mr. Gore argues, than it looks. The whole method of Christ's dealing with the people may not unjustly be described as accommodation. "Unto you it is given to know the mysteries, but to them in parables, that seeing they may not see." And especially was this so with the ever hostile Pharisees. One may fairly say that He always answered them from their own standpoint, reasoned with them on their own premises. Take, for example, the conversation regarding the casting out of devils. Their accusation—it was transparently insincere—was that He cast out devils through the help of Beelzebub, the prince of the devils. His answer is, as usual, to place them in an inextricable dilemma,—in a *double* dilemma here indeed. First He shows the absurdity of Satan casting out Satan. Then He says: "And if I by Beelzebub cast out devils, *by whom do your children cast them out?*" Was this not an instance of accommodation? Surely we are not bound to believe that these words prove the reality of the power to cast out devils claimed by these unbelieving Jews.

If this is accommodation, then it is held that precisely similar is the accommodation in the argument from the 110th Psalm. With the Davidic authorship, says Delitzsch, "the argumentation of the Lord stands or falls as untrue, or only indirectly true." What he means by "indirectly true" it is not easy to say. There is, however, no doubt of it that, as an argument addressed to us, it is simply untrue, if David was not the author of the psalm. But it is not addressed to us. It is not meant for us. It was not meant for the disciples even then. It was meant for the Pharisees alone. They held that the Messiah was David's Son; they held that David called Him Lord; they were simply asked to put these two things together and reconcile them if they could. They were asked to think, and not repeat mere tradition, slaying the Son while they built the tombs of the prophets.

Studies in "Paradise Lost."

I. MILTON'S SUPREME BEING.

"Not just, not GOD: not feared then, nor obeyed."

MOST of us who read Milton are dissatisfied with the conception of God that dominates *Paradise Lost*. The feeling is a complex one, and applies both to the character in itself and to its claim to represent the Supreme Being. Yet the very fact of this claim to some extent hampers us, and prevents us from avowing, or even from fully realising, our dislike to the character. In order to discuss it freely we must forget the Name it bears. We must divest it of theological associations, and regard it as we should a character in fiction presented to us for praise or blame. Let us make an effort to do this, and, limiting ourselves to the episode with which theological systems are least concerned, that of the Rebellion of the Angels, discuss the hero of it as we should the hero of an imaginary tale. What is this hero like? What does he do?

(1) He is represented as acting under material conditions. He is the Monarch of a world brighter indeed than our own, and indefinitely larger, but not unlike it in nature and structure. It has hills and valleys, seas and rivers, towers and palaces; its soil produces the metals and minerals familiar to our earth. Its inhabitants have bodies of finer texture than our own, and endowed with greater sensibility and elasticity, but capable, like them, of pleasure, pain, fatigue, hunger, and thirst. This world, though he has others under his control, is the Monarch's favourite abode. In the centre of it is the hill on which stands his palace; and within it is his throne, a structure of indescribable brightness, but still material. Nay, he is himself described as having form and substance,—*"ethereal mould,"*—and this in a speech which, though made by a rebel, is evidently not intended to disparage him, but rather to establish his superiority. Of this world he is the absolute ruler, with an absolutism which it is difficult to understand. For although reasons for his supremacy are hinted at, they are nowhere plainly stated, and are apparently unknown to his subjects. The latter are as free to obey or disobey, to exercise their reason and their choice, as any human subjects of a human king. We can

hardly wonder that there should be some question of an authority that looks so irrational, and that the temptation should arise to test it,—*"Whether upheld by chance, or strength, or fate."* A rebellion breaks out, of which the issues are tried by material weapons, on a material field. Finally, the rebel army is defeated, and driven, through a great morass underlying the disputed kingdom, to an underground dungeon, and the punishment of material fire and chains.

(2) But Milton's hero not only acts under material conditions, but is actuated by human motives and passions. His contest with his enemy is one of wits as well as strength. Intellect is pitted against intellect, cunning against cunning; must we not add, malice against malice? The rebel chief is released from prison for a time that *"with reiterated crimes he"* may *"heap on himself damnation."* His designs are furthered and utilised as instrumental to the triumph of his foe, and his own more abundant misery. His futile efforts to escape his doom are watched with an exultant glee,—a *"Schadenfreude,"* as the Germans call it,—suggestive rather of feline cruelty than of righteous retribution. Nor are there wanting the pettier manifestations of the same temper so familiar to our human experience. The King and the Prince, his son, indulge in mocking laughter at the preparations of the enemy; the steps of heaven are let down in his view, on purpose—so Milton suggests—to *"aggravate his sad exclusion from the doors of bliss";* a main motive of the creation of Man is the mortification of the ill-starred Angel.

(3) And all this while the King, thus driven apparently to use every device in his power to outwit a foe so nearly his intellectual equal, has at his disposal—absolute power and absolute foreknowledge! He might have crushed his enemy at a blow; or if this, as Milton argues, would have involved a contradiction,¹ he might

¹ See *A Treatise on Christian Doctrine*. "God is not able to annihilate *nothing* creating nothing He " same time, which

have prevented his rebellion by convincing him of the resources at his command. He prefers to let him rebel, to make ready his prison, to tantalise and torture him.

What should we have thought of a character like this if presented to us as fictitious? What must we think of it when it claims to represent that supreme Majesty and Goodness before which not our baser instincts only, but our best achievements, do "tremble like a guilty thing surprised"?

No doubt the difficulties in Milton's way were enormous. Yet he might, one would think, to some extent have avoided them. He might have made his hero either less or more. The conflict between good and evil might have been represented in the form of a parable, a mere adumbration of heavenly things, of which the hero was frankly human,—good under natural conditions, with a purely natural goodness. Or, if Milton must by some means set forth "th' Immutable, Immortal, Infinite," he might at least have removed Him indefinitely from His creatures. Why should he represent Him as cheating them with an appearance of limitation, proved in the end to be a ghastly illusion? Why bewilder our moral sense with the story of a struggle to all outward appearance one for freedom against tyranny, and only differentiated from such struggles on earth by the accident of a resistless reserve-force in the hands of the stronger? If the warfare must be represented as waged in material shape and by material agents, at least let the Authority opposed be internal and invisible, as far removed from its assailants as in similar contests on earth. For surely no superiority on the part of angelic beings can avail to abridge that distance. The strife in question, in whatever spheres and under whatever conditions it is waged, must still be one between the creature and the Creator, between the finite and the Infinite.

The indictment, then, that we feel constrained to bring against Milton is that he has given us a God who is no God, a being at the same time too human for awe and too præterhuman for sympathy: nay, one in whom the union of the two produces something *inhuman*, something which not only does not attract, but which alienates and repels us.

Such an indictment is not irreligious. There are some denials so strenuous and so passionate that they have all the dignity of belief; and it is no irreverence, but the contrary, to look boldly at

the images set up for our worship, and, if we find them standing for what is cruel or capricious or unjust, to pronounce them wood and clay, "the work of men's hands," and refuse to do homage to them.

What would Milton have said in his own defence? I think, if he had condescended to answer us at all, he would have said something of this sort:

"You may not like my conception, but I claim that it is true. For I find it in the Bible, and 'the truth' is 'left only in those written records pure.'¹ You complain that I describe the Almighty as having form and substance. I find Him so described in the Bible; and if He 'habitually assign to Himself the members and form of a man, why should we be afraid of attributing to Him what He attributes to Himself, so long as what is imperfection and weakness when viewed in reference to ourselves be considered as most complete and excellent when imputed to God?'²

"You say that I attribute to Him human passions and motives. You forget that the Bible does the same. I find there that He has His enemies in derision, that He laughs at their calamities, that He mocks when their fear cometh. 'Let us require no better authority than God Himself for determining what is worthy or unworthy of Him.'³

"You complain that while I attribute to Him (with the Bible) absolute power and absolute foreknowledge, I represent Him as refusing to use them, and so making Himself responsible for evil. But here again I speak only as the Bible speaks. Nay, I read that 'in the matter of sin God's Providence finds its exercise not only in permitting its existence or in withdrawing His grace, but also in impelling sinners to the commission of sin, in hardening their hearts, and in blinding their understandings.'⁴

"You would have me either disguise the sin of the Angels under the form of a parable, or describe it as rebellion against the dictates of conscience alone. Why should I, by doing either, violate the facts of history? Sin is actually and literally rebellion; it is only since Man's fall that it has ceased to be rebellion against external authority.

¹ *Paradise Lost*, xii. 511.

² *A Treatise on Christian Doctrine*, chap. ii.

³ *Ibid.* chap. ii.

⁴ *Ibid.* chap. viii.

God's voice is no longer heard on earth in the trees of the garden, and we are thrown for guidance on its echoes in conscience and the written word. But in heaven it is still heard, and obedience to it is no servitude. Nor has God's government any analogy with the human tyrannies that have blasphemously imitated it, and 'with their darkness dare affront His light.'"

Such an explanation may not satisfy us; but it gives us a new respect for Milton. We feel that, believing as he did, he could not have written otherwise. We feel, too, that what repels us springs from no lack of reverence on his part. He has no intention of belittling the Infinite; it is rather in the strength of his faith in the Infinite that he dares to make His image so little. As he is not afraid of traducing the majesty of God by assigning to Him a material habitat and material surroundings, so he is not afraid of traducing His goodness by assigning to Him human motives and passions. God, he would tell us, can take care of His own attributes. Nay, being God, He is free to exercise them or not as He will—

"Nor vacuous the space,

Though I, uncircumscribed, myself retire
And put not forth my goodness, which is free
To act or not."¹

And again, in *A Treatise on Christian Doctrine*: "There is indeed a proverb which says that 'he who is able to forbid an action, and forbids it not, virtually commands it.' This maxim is binding on man as a moral precept, but it is otherwise with regard to God. When, in conformity with the language of mankind, He is spoken of as instigating where He only does not prohibit evil, it does not follow that He therefore bids it, inasmuch as *there is no obligation by which He is bound to forbid it.*"²

It is clear that, whatever else Milton believed about God, it was the thought of Him as the Supreme Will that fascinated him most. A Will that lay behind what men call Fate and Chance, and controlled them both; that ruled the creation of worlds and angels, and also the common concerns of men; that avenged itself on Satan in heaven as on Catholic and Royalist on earth; this was the God in whom Milton believed—

¹ *P. L.* vii. 169-172.

² *A Treatise on Christian Doctrine*, chap. viii.

"Necessity and Chance
Approach not me, and what I will is Fate."³

Before this God, Milton, the champion of liberty, has neither rights nor claims—

"Shalt thou give law to God? shalt thou dispute
With Him the points of liberty, Who made
Thee what thou art, and formed the Powers of Heaven
Such as He pleased, and circumscribed their being?"⁴

So again, in *A Treatise on Christian Doctrine*: "God, as any other proprietor might do with regard to his private possessions, claims to Himself the right of determining concerning His own creatures according to His pleasure, nor can be called to account for His decision."⁵ And in a significant passage in *Samson Agonistes*, he condemns all application of ordinary canons to the ways of Providence—

"Just are the ways of God
And justifiable to men. . . .
Yet more there are who doubt His ways not just,
As to His own edicts found contradicting . . .
As if they would confine th' Interminable,
And tie Him to his own prescript,
Who made His laws to bind us, not Himself."⁶

Plainly, Milton's assertion that God's ways are "justifiable to men" presupposes an admission on men's part that there is no need to justify them.

He is, however, at great pains, wherever possible, to justify these ways by human standards also. Few things are more curious in *Paradise Lost* than the appeal continually made by the Deity to the criterion of the creature. No doubt, Milton would say, as we are sure he believed, that God Himself had created the criterion together with the creature, and that consequently, if honestly exercised, it *must* acquit Him; but the appeal, nevertheless, reads strangely like that made by men to external opinion.

Thus He appeals to the assembled hosts of heaven, both before and after the fall of Man, to exonerate Him from responsibility in the matter;⁷ He sends an Angel to warn him, lest blame should be attributed to Himself;⁸ and in a speech (perhaps the most repulsive in the poem) in which He derides the exultation of Sin and Death, He is

³ *P. L.* vii. 172, 173.

⁴ *P. L.* v. 822-23.

⁵ *A Treatise*

⁶ *Sa*

⁷ *P*

⁸ *I*

careful to attribute their temporary triumph not to inadvertence, but to foresight, on His own part.¹

In his *Treatise on Christian Doctrine*, Milton continually makes the same sort of appeal, and only falls back upon the irresponsibility of God's government in cases where such an appeal is impossible. We could sometimes wish that he had abstained from making it; as when, *e.g.*, in the course of his defence of the doctrine of transmitted penalty, he appeals to the "recognised rights of war" over innocent women and children!² Might not the Scripture which he presses so literally and so remorselessly itself have given him pause? For we find it written, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern

¹ *P. L.* x. 616-637.

² *A Treatise on Christian Doctrine*, chap. xi.

between their right hand and their left hand; and also much cattle?"³

The faith of our own day is, for the most part, not Milton's. It is less clear-sighted, less confident, perhaps less vigorous. Milton declares that we may know GOD in His attributes, though not in Himself: I am not sure that we shall venture to say as much. But at least we dare not attribute to the Creator motives and desires lower than the highest we know. If we believe with Milton that "the King can do no wrong," we do not hold that our wrong is right for Him, but rather that our very right looks wrong in the light of His transcendent goodness. If His thoughts are not our thoughts, nor His ways our ways, it is because no utmost reach of human love or wisdom can avail to fathom theirs. "For as the heavens are higher than the earth, so are My thoughts higher than your thoughts, and My ways than your ways."

MARY A. WOODS.

³ *Jonah* iv. 10, 11.

The Divine Library of the Old Testament.¹

BY THE REV. PROFESSOR A. B. DAVIDSON, LL.D.

It may be to some extent a misfortune, that the literary criticism of the Scriptures has fallen so much into the hands of those who are more scholars than practical Christian teachers. On the other hand, the circumstance has not been without its advantages, for those looking at a subject from the outside and coming to it with no preconceptions often see the truth, or at least some truths, regarding it better than those who from their training and prepossessions have become accustomed to look at it from a fixed point of view. Nevertheless the critics have not always been sufficiently conscious or have failed to express clearly that their operations are a means and not an end. They too often seem to say when their literary criticism is concluded, Now we have done with the Bible. It is a good sign when scholars like Professor Kirkpatrick feel that the present age has brought new responsibilities to the teacher, and that, besides imparting scientific truth to

students in his class-room, he has to mediate between science and the common Christian mind. Few appear so well fitted for this work as the author. Nothing could be more perspicuous and informing than these lectures, nothing more candid, for the author extenuates no attained results,—some will think that in his fourth lecture he goes very far,—and nothing better fitted to give the mind the right point of view from which to look at the questions and the issues. The extreme lucidity of the lectures is due to the writer's own mind rather than respect to his audience, for his hearers were clergy and educated laymen; and the gravity with which he handles the subject arises from his sense of its importance and the feeling that the things he is teaching will necessarily produce a certain disquietude in men's minds before they can accommodate themselves to the new situation. It is to be wished that his work could find extensive circulation at the present time.

The title of the book indicates the nature of its contents. The good right of criticism is first shown, mainly by pointing out the Hebrew method of writing history. In those days the historian did

¹ *The Divine Library of the Old Testament: its Origin, Preservation, Inspiration, and Permanent Value.* Five Lectures by A. F. KIRKPATRICK, B.D., Regius Professor of Hebrew, Cambridge. London: Macmillan. 1891.

not digest his documents and materials, and then compose a new work out of his own mind, he excerpted his documents or placed them with little change side by side. The Books of Judges, Samuel, and Kings are all composed, more or less, of separate elements, and the Chronicler often refers to his sources. From this, the author proceeds to infer that the Pentateuch is also composite. A subsequent lecture deals with the Text of the Old Testament and its preservation. The traditional idea that the care of the scribes was at all times so scrupulous that the text might be considered virtually faultless is shown to have no sound historical foundation. From the time that the text was fixed, in the first century or beginning of the second of our era, great care was used in transcription, but previous to that time MSS. were subject to the usual vicissitudes, and considerable differences of reading prevailed. Two concluding very thoughtful lectures are devoted to the questions of the inspiration and value of the Old Testament to the Christian Church. The author lays down such principles as these: that the Bible is a means and not an end; that Inspiration worked upon primitive traditions and purified them in a religious sense; that it treats all history, past and present alike, from a religious point of view, *i.e.* it shows how God and His purpose of grace ruled the history and was in it. This is an exceedingly important point to be had in view when we read Old Testament history. This method of the writers of seeing God in the history and regarding it all as His operation leads us to fancy that to the agents in it it must have appeared supernatural and divine just as it did to the prophets. But, no doubt, men lived and acted then just as they do now; life was as human then as at present, and there was not the consciousness of any divine interference more than now. It was only the religious eye, when it was opened, that saw God moving on slowly toward His purpose of establishing a universal kingdom of God upon the earth. Further, the author teaches that inspiration does not involve independence of existing materials, or of current literary methods—and some of these methods may be uncommon among ourselves, and at first sight not to our liking; that it does not guarantee immunity from error in matters of fact, science, or history; and that it does not exclude imperfection, relativity, and accommodation. These positions, stated barely, may seem ad-

vanced, the whole lecture must be read to see them in their proper relations.

One good result of modern discussions will certainly be to recall men's minds to what Scripture is. Used as it has been for many generations exclusively for purposes of moral and religious teaching, we have the feeling that the Bible was given at first hand to us in our present circumstances. But, though for our learning also, God spake unto the fathers primarily, and to us only mediately and in an indirect way, because we and they alike belong to His historical Church. It often occurs to one to ask, Has the written word of God any higher or other qualities than the word had when spoken of old? Less lofty qualities it cannot have, but when we look into the Prophets we see that the spoken and the written word are really identical. The written prophecies are but condensations of the spoken word, and whether in their speech or writing the prophets set a single aim before themselves, to persuade men to live unto God and to teach them the way. In all other things they leave the people as they find them, with their superstitions, their credulities, their customs, and their thoughts, except where these might conflict with a true knowledge of God and holy living to Him. If they refer to nature and the material world it is to say that it is the work of God's creative power and is in His hand, just as mankind, whether men or nations, are in His hand, and that the universe in all its parts is a moral constitution. To draw edification from the Bible happily needs little knowledge, but to understand it as a whole we need constantly to remember its historical character; and perhaps we should best learn to comprehend it by studying the oral communications of the teachers of Israel. The methods and aims which they pursue are the methods and aims of the Bible as a whole, and the things which they neglect, the Bible as a whole neglects.

Among the uses of the Old Testament enumerated by Professor Kirkpatrick, there is one that deserves special emphasis—the firmness of voice with which the Old Testament says “God.” It utters little but one word to men, but this is the word. The eyesight of the generation of to-day is so impaired by the fumes of the laboratory that the far sight of Isaiah is lost “[†] on a throne.” C
whose outline—
He is more

Requests and Replies.

What is the opinion of scholars as to the story in Josephus of Alexander's visit to Jerusalem, and the reading of Daniel's prophecies? The Dictionary of the Bible argues in favour of its truth. This would have an important bearing on the date of the Book of Daniel.—G. E. FF.

Mr. A. A. Bevan (*Short Commentary on the Book of Daniel*, Cambridge, 1892, p. 14) writes: "The whole account of Alexander's journey to Jerusalem has long ago been recognised as a fiction." References to the literature of the subject will be found in E. Schürer's *History of the Jewish People* (E. T., 1890, I. i. p. 187 n.; cf. II. i. p. 301); his judgment is more guarded than Mr. Bevan's ("the story in its details perhaps is unhistorical"), and does not differ widely from the view which Dr. Westcott expressed in the *Dictionary of the Bible* nearly thirty years ago (*B. D.* i. p. 43).

But if the story of Alexander's visit to Jerusalem cannot safely be pronounced to be pure fiction, the production of the Book of Daniel by the High Priest is one of the details which have least claim to be regarded as historical. It would spring naturally out of a conviction that the book was in the possession of Jaddua at the time of the visit; and under the circumstances it cannot be used as evidence for the early date of Daniel. On the other hand, the narrative of Josephus "at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time" (*B. D.* i. p. 393).

Cambridge.

H. B. SWETE.

In Matthew xiv., Mark vi., and John vi., we have the account of the disciples' distress on the sea of Galilee, and Christ's appearance to them; but only in Matthew is there recorded the characteristic incident of Petrine presumption. How are these omissions accounted for?—J. E. S.

There is a widely-prevailing idea that statements and incidents which are the subject of repetition in the Gospels are repeated in order to give them greater authority. Were this idea correct, it would land us in a serious dilemma. Statements and incidents which are not the subject of repetition would, *ipso facto*, be lacking in authority. All our Lord's teaching in St. John, nearly all His teaching in St. Matthew, such incidents as the raising of Lazarus, and nearly all the records about

our Lord's appearances after His resurrection, would all, when compared with the subjects of twofold, threefold, or fourfold repetition, be lacking in authority.

Manifestly, if this idea were correct, nothing short of fourfold repetition would serve to invest any incident or statement with the highest authority.

The fact is that the more important an incident or statement may be, the more certain it is not to be the subject of repetition.

Important and central incidents of the history are constantly *reintroduced* by the successive writers; but even in these cases the more important the details of such incidents may be, the more often do we find them omitted. Thus, for instance, sayings of our Lord Himself, unless they are essential to the understanding of the reintroduced narrative, are never repeated.

The omission by St. Mark and St. Luke of "the characteristic incident of Petrine presumption" is a case in point. It is exactly paralleled in the case of the same apostle, when St. Mark and St. Luke both record St. Peter's confession of Christ (Mark viii. 29, and Luke ix. 20); but St. Matthew alone records our Lord's consequent blessing of and promises to St. Peter (see Matt. xvi. 17-19).

I have not gone into the question of St. John's omitting the incident, as it would involve the question of his position as the first or the last writer.

The theory of my explanation only comes out *very strongly* when we place St. John *first*, and then observe how all his most important details are omitted by SS. Matthew, Mark, and Luke.

For example, in this narrative we have the following incidents in St. John all omitted by the Synoptists:—

1. The popular attempt to make Jesus a King (ver. 15).
2. Jesus' departure to a mountain Himself alone (ver. 16).
3. The destination of the voyage (ver. 17).
4. The distance which the apostles had rowed before Jesus joined them (ver. 19).
5. The instantaneous arrival of the ship at its destination (ver. 20).

J. J. HALCOMBE.

Cambridge.

Is Schaff or Ellicott best for family reading?—S. S.

Ellicott's *Commentary on the New Testament* is the better book for the purposes of your correspondent.

JOHN GIBB.

London.

How do you account for the change of tense in Eph. iv. 22-24? There are three infinitives, the first and third ἀποθνήσκει, and ἀνασθάναι aorist; while the intervening one, ἀνασπύσκει, is present. Changes from present to aorist, or vice versa, generally have a definite reason. But I cannot see the reason here. It might be said that the putting off and on are definite human acts, while the renewal is a divinely wrought process; but the divine act is described by an aorist participle in the third clause, ἀποθνήσκει.—J. A. B.

There can be no doubt that the change of tenses referred to indicates, on the one hand, a completed act, and, on the other, a continued process. The difficulty suggested in the closing sentence of the query is wholly occasioned by the unwarrantable introduction of the distinction of human and divine. The acts are not exclusively human, nor the process exclusively divine. When this distinction is removed, the aorist participle, κτισθέντα, presents no difficulty. It is the new man which *was put on* (aor. ἐνδύσασθαι) that *was created* (aor. κτισθείς). The renewing is the process of assimilation with the new man that has been put on, which evidences the truth of the statement that this act of putting on has been performed. If it be seen going on "from day to day" (2 Cor. iv. 16), there can be no doubt that the new man *has been* put on, and that the old man *has been* put off.

The only difficulty remaining is in regard to the order of the several verses in which those verbs occur. It might have been expected that ἐνδύσασθαι would have come first, and ἀποθνήσκει last. But the order is determined by the immediate object of the apostle. His present concern is with *putting off*. All his readers profess to have put on Christ as the new man. The apostle wishes to emphasise the truth that this involves putting off from them those old sinful habits which characterised their former life. He wishes to point out the contrast between the past and present as he had done in chap. ii., and this requires the description of the old man and consequently the injunction to put off, to precede the description of the new man and the injunction to put on. The mention of the corrupting lusts of the old man leads to the

mention, almost parenthetically, of that inward renewing, which naturally introduces the description of the new man, the putting on of which originated the process of renewal.

JOHN MACPHERSON.

Findhorn.

Assuming that the *Apocrypha* is worth careful study, is there a cheaper Commentary than the two vols. published in connection with the *Speaker's Commentary*?—J. P.

In Schaff's (Lange's) *Commentary* (T. & T. Clark), vol. xv. of the Old Testament division is devoted to the Apocrypha. The work is by Dr. E. C. Bissell, and contains, besides the English translation, a very full general introduction to the several books, and a careful critical commentary. "Fritzsche's *Greek Text (Libri Apocryphi Veteris Testamenti)*, Lipsiæ, 1871) has been used as the basis, and carefully collated with the Vatican Codex (ii.) in the new edition of *Cozza*, as well as with other important publications."

Glasgow.

JAMES ROBERTSON.

Dr. J. H. Godwin in *The Expositor*, second series, vol. i. pp. 305-312, gives a new rendering of Gen. xxii. 2. He says that "there is nothing in the original respecting slaying and burning." He gives the Divine directions to Abraham in these words, "Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for an offering upon one of the mountains which I will tell thee of." What say some of the Hebrew scholars who are readers of *The Expository Times*? If Dr. Godwin be right, then a great difficulty, to my mind at least, will be removed; but in a matter of such moment the opinion of other Hebrew experts is desirable.—M. J. B.

In answer to the question of M. J. B., allow me to say that if Dr. J. H. Godwin maintains that the Hebrew word הֶחֱלִים means "offering" only, and not "burnt-offering" in Gen. xxii. 2, I believe him to be entirely mistaken. I have not the *Expositor* before me, and cannot verify the reference; but in every passage where it occurs in the Old Testament, the word, as a sacrificial term, means "burnt-offering," whole burnt-offering and nothing else. It is rendered commonly by the LXX. ὁλοκαύτωμα, ὁλοκαύτωσις, by Philo ὁλόκαυστον, by the Vulg. "holocaustum," on which Jerome remarks: "holocaustum est quod totum offertur Deo, et sacro igne consumitur." But even if usage did not absolutely establish the meaning of the word,

there can be no question as to the sense in which Abraham understood it. We read in ver. 3 that he "clave the wood for the burnt-offering." In ver. 6 he "took the wood of the burnt-offering . . . and the fire in his hand and a knife." Clearly, then, he understood that the victim was to be slain, and the sacrifice to be by fire. Isaac understood the command of God in the same sense, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" (ver. 7). Vers.

8, 9, 10 tell us the same thing. Abraham built an altar, laid the wood in order, bound his son, laid him upon the altar, took the knife to slay his son, and finally offered up the ram "for a burnt-offering instead of his son."

Moreover, the Divine approbation of Abraham's act in ver. 12, "Now I know that thou lovest God," shows decisively that Abraham did not misunderstand the Divine command.

J. J. S. WORCESTER.

Mr. Gore on the Incarnation.

BY THE REV. PROFESSOR IVERACH, D.D., ABERDEEN.

MR. GORE has written a most fascinating book. It has many qualities worthy of the highest admiration. A clear and lucid style; ample and adequate learning; earnest, enthusiastic, and reasoned conviction; and orderly arrangement of topics, have combined to the production of a work which will take a place not merely in theology, but in literature. Mr. Gore has won his way to, and easily holds, the foremost place in the school to which he belongs. His work has great and obvious merits, it also has grave defects. Some chapters we can read with frank sympathy and admiration; others with restraint and some dissent; and others with a dissent which is nearly absolute. The first two chapters are admirable. Mr. Gore has indeed done splendid service in his statement of what Christianity is: "Christianity is absolute faith in a certain person, Jesus Christ, and it loses its character when the relationship to a person is obscured." Mr. Gore has enumerated some of the causes which in his view tend to obscure the consciousness of a relationship to a person, but we do not think his summary complete, as we shall seek to show later. The argument of the second chapter is splendidly conducted. It is an attempt to show that Christ is "supernatural yet natural." Here Mr. Gore makes good use of the scientific conception of nature, and takes advantage of the view that nature is a growth and an organism. Nature has been not only uniform, it has been progressive, and may be looked at as a progressive revelation of God. The order of nature is incomplete without Christ, but with Christ it is a complete revelation of the moral character of God. As moral nature is "supernatural" from the

point of view of what is merely physical, so Christ is "supernatural" from the point of view of an incomplete nature. Nature, however, was not merely incomplete: in the natural world were the ravages of sin, and therefore Christ is not only the consummation of nature: He is also its restoration. Miracles in the case of Christ are the natural phenomena of His unexampled nature. As nature on each new level exhibits new phenomena, so in the case of Christ there are new phenomena, and the new phenomena are not violations of nature, but indications of its true divine order.

The third chapter, which deals with "the supernatural Christ historical," is satisfactory so far. It summarises fairly and ably the evidence of Paul's central Epistles, of Mark's Gospel, of the preface to Luke's Gospel, and of the Fourth Gospel. But it is defective in that Mr. Gore has not dealt, in any adequate manner, with the views afloat at the present time. There is no reference to the views of such men as Keim, Carpenter, Martineau. Mr. Gore ought to have said something as to the traces which Keim professes to find in the New Testament of "successive exaltations of the human dignity of Jesus," and some space might have been given to a criticism of the various attempts made to show that the historical Christ is not a supernatural Christ. We do not find fault with what he has done. The historical evidence is summarised in a way worthy of all admiration; but why has he no reference to Keim's contention that there are three stages of opinion manifest in the Gospels themselves with regard to the origin of Jesus Christ—(1) that of a purely human birth; (2) that of a miraculous

birth, and (3) that of pre-existence? He ought also to have shown that he is aware of the various attempts made to prove that the Church invented the dogmatic Christ. Such works as Carpenter's *Synoptic Gospels* and Martineau's *Seat of Authority*—not to speak of others—ought to have been dealt with.

It is when we pass to the following chapters that we find Mr. Gore's treatment of the subject most inadequate. It is not that his dealing with the question is lacking in felicity of phrase, or in any way devoid of knowledge, or deficient in reverence. What we are disposed to think inadequate is his assumption that the dogma of the creeds is a sufficient account of the person of Christ, and that no fresh attempt is to be made to construe the doctrine afresh in the light of an increased knowledge both of the Scriptures and of man. Mr. Gore affirms "that the Christ of dogma is the Christ of Scripture," and the dogma for him is contained in the formula of Chalcedon. He is surely aware of the difficulty felt by the theologians of Germany with regard to that formula. Dorner speaks thus in his description of the progress of modern theology: "With respect to *Christology*, it is *Christ's true humanity* which has with special zeal and success been kept in view. This has been done both from an ethical motive, and for the sake of implanting in His believing Church a more vivid conception of His Person. Hence the doctrine—frequently advocated in older divinity, though expressed in no Church symbol—of the non-personality of the human nature of Christ has been generally given up. The human conflict and struggles of Christ and His real human development have also been more strictly kept in view, for the sake of a more just appreciation both of His example and of the value of His merits" (*History of Protestant Theology*, vol. ii. p. 457). Readers of Dorner's great work on *The Person of Christ* will readily recollect how he dwells on the unsatisfactory character of a supposed "impersonal" human nature; and those acquainted with his *System of Christian Doctrine* will remember his own attempt to construct a satisfactory statement of the doctrine of the person of Christ, a statement which we need not describe or criticise here.

It is true indeed that the formula of Chalcedon has been part of the creed of Christendom for nearly sixteen centuries. It is true also that its function has been mainly negative, as Mr.

has said: "Certain interpretations of the old faith had been suggested, calculated to undermine its foundations, and the Church met them with a negative. Test-words, selected to embody these negatives, were adopted to guard the old faith, without adding to it, by simply blocking off false lines of development on this side or on that." In the fulfilment of this negative office, may not the creed have blocked off certain lines of development which might have been fruitful? May not the creed have gone beyond the warrant of Scripture? Mr. Gore does not seem to have looked at the possibility of questions such as these. But surely the strenuous labours of believing German theologians, of whom Dorner may be taken as a type, deserved some recognition at his hands. How great these labours have been, how fruitful and suggestive need not here be said. If Dorner can truly say that the doctrine of the non-personality of the human nature of Christ has been generally given up by theologians who believe in the God-man, and who revere the Scriptures and their authority, surely that affords a presumption that the Christ of Scripture cannot be identified with the Christ of dogma as completely as Mr. Gore demands. We must keep in mind that the dogma of Mr. Gore is always that of the Nicene and the Athanasian Creeds. If we identify the Christ of Scripture with the Christ of that dogma, what are we to say of those theologians who have reopened the question, and who seem to have reopened it to some purpose?

Mr. Gore seems to assume as the starting-point of the development of dogma the whole of the New Testament writings. He seems to think that these had been perfectly assimilated by the early Church. For he blames Dr. Hatch because he has not examined the theology of the New Testament. He asks, "Is there theology in St. Paul, St. John, and even St. James? Does that theology represent or misrepresent the religion of Jesus Christ? These questions are not considered. Is the theology of the Nicene Creed any more metaphysical, or any more technical, than the theology of St. Paul or St. John? This question is again not considered. Now it seems to me that a book written about the development of Christian theology, which omits any real examination of the New Testament, is like a work written to account for Napoleon's march on Moscow, which should omit any account of the battle of Borodino." "Napoleon"

(p. 100). The meaning is plain. Mr. Gore would have us begin the history of the development of dogma with an examination of the New Testament. On this point we shall let Principal Rainy speak: "It is very commonly taken for granted, in a general way, that if there is such a thing as legitimate development, the starting-point must be the completed revelation as delivered by apostolic men. As soon as this is assumed, all the difficulties are at once present in full force. How can the completed revelation (whether recorded in Scripture alone, or partly preserved by tradition too) be a complete and adequate rule of faith, if it serves only as the point of departure of a development that was to fill all future history? . . . But the truth is, that the development does not start from the completed revelation; that would be a lofty starting-point indeed. It starts from the measure of understanding which the Church had of the revelation at the time when apostolic guidance ended; it starts from the measure of attainment in knowledge of the meaning, scope, and connection of the truth; from the thoughts and specially the clear thoughts which the Church then had of the truth set forth in apostolic teaching, and embodied with other elements in the Scriptures" (*Delivery and Development of Doctrine*, pp. 184, 185). If this be so, then clearly Mr. Gore's demand that Dr. Hatch should have begun with the "consideration of the theology of the apostolic writers" is unreasonable. Perhaps Dr. Hatch did provoke such a demand by his reference to the Sermon on the Mount, and by his comparison of it with the Nicene Creed, and the consequences which he drew from that comparison. Apart from that, however, Dr. Hatch set about a work of historical research in the only competent way. To show us the influences under which the early Church lived and moved; what the usual training and education of the Greek and Roman world were; what was the circle of ideas in which their thoughts revolved; and to find out from this inquiry what preconceptions, presuppositions, and mental attitudes they brought to the facts of Christianity, was clearly a legitimate inquiry, and it has been splendidly done by Dr. Hatch. He has told us what were the "Greek ideas and usages" which were dominant during the early ages of Christianity, and how these exercised their influences on early Christian thought, as all can readily see who studies the works of Justin Martyr or the works of theologians of Alexandria.

Mr. Gore scarcely recognises the fact of how ignorant the early Fathers were of the theology of the New Testament, and he ignores the other fact that the New Testament, the history and the theology contained in it, were never so well known as they are at the present hour. Nor does he seem to recognise how the problems discussed in the Greek schools of theology were problems set to the Church by Greek philosophy, and Greek views of man, of the world, and of God. He says: "The Greek language was in fact fitted, as none other ever has been, to furnish an exact and permanent terminology for doctrinal purposes. The ideas of substance or thing, of personality, of nature, are permanent ideas; we cannot get rid of them; no better words could be suggested to express the same facts: the same creeds have been found equally dear to the heart of Greek and Roman and Teuton, in the age of Greek philosophy, in the age of mediæval barbarism, among the scholastic philosophers, in the modern nations since the Reformation." Will Mr. Gore, on reflection, assert that the ideas of substance, of personality, of nature were the same to a Greek philosopher, to a schoolman, as to a modern German? Are there any words which have more changed in meaning than these very words he names? If Greek philosophy failed in anything, it failed in its doctrine of man and in its conception of personality. And the language in which the creeds are couched bear traces of problems discussed, and speculations carried on for many centuries in Greek and Roman circles.

Every student of Church history and of the development of doctrine has felt something of a surprise and of a shock when he passes from the study of Greek to the study of Latin theology. The two form a contrast both with regard to the problems they have attacked, and to the means used for their solution. Broadly, the contrast is that Greek theology was largely metaphysical, while Roman theology was mainly legal. "It is conceded on all sides that the earliest language of the Christian Church was Greek, and that the problems to which it first addressed itself were those for which Greek philosophy, in its later forms, had prepared the way. . . . The Western Church threw itself with passionate ardour into a new order of disputes, the same which from those days to this have never lost their interest for any family of mankind at any time included in the Latin communion.

The nature of sin and its transmission by inheritance, the debt owed by man and its vicarious satisfaction, the necessity and sufficiency of the Atonement—above all, the apparent antagonism between free-will and the Divine Providence—these were the points which the West began to debate as ardently as ever the East had discussed the articles of its more special creed. Why is it, then, that the two sides of the line which divides the Greek-speaking from the Latin-speaking provinces there lie two classes of theological problems so strikingly different from one another? The historians of the Church have come close upon the solution when they remark that the new problems were more 'practical,' less absolutely speculative, than those which had torn Eastern Christianity asunder; but none of them, so far as I am aware, has quite reached it. I affirm, without hesitation, that the difference between the two theological systems is accounted for by the fact that, in passing from the East to the West, theological speculation had passed from a climate of Greek metaphysics to a climate of Roman law" (Maine's *Ancient Law*, pp. 355-357). It is striking to notice how Mr. Gore treats those parts of the creed of the Church of England which have been influenced by Greek metaphysics, and those parts which, according to the statement we have just quoted, have been influenced by Roman law. We may take the Thirty-nine Articles as forming part of the creed of the Church of England. Yet Mr. Gore has no hesitation in setting forth a doctrine of justification which seems to be quite inconsistent with the plain meaning of the Articles. In other respects, also, Mr. Gore writes as if those creeds, or statements of doctrine, which are binding on the Christian, were formulated in the first four or five centuries, and that all subsequent developments of doctrine, though embodied in authoritative documents by all the Churches of the Reformation, have no binding force. We ask why? Did the teaching function of the Church cease when the "Three Creeds" had been drawn up? On what principle are we to distinguish between the earlier and the later creeds? Are we to go back and test their truth by an appeal to Scripture? Then an appeal to Scripture is as competent in the case of the "Three Creeds" as in the case of the Thirty-nine Articles. And we have to be on our guard against being influenced by Greek metaphysics, against being influenced by Roman law, and

against being influenced by any philosophy whatsoever.

It is not too much to say that the theology of every age has been influenced by its philosophy. The spirit of the age makes itself manifest in all the forms of its activity, and we must be watchful lest we make a passing phase of philosophical opinion a permanent element in the Christian Creed. It is possible that there has entered even into the Nicene Creed an element due more to transient Greek metaphysics than to permanent Christian truth. We shall not affirm off-hand that such is the case, but we may again refer to the statement of Dorner on this point.

We are disappointed to find no reference in these lectures to the most subtle form of objection to the Christian Creed which has ever appeared. If we mistake not, it is the mode of opposition which we shall find to be most injurious, just because it is most subtle and most refined. It is also another illustration of the influence which philosophy has on theology. Mr. Gore is no doubt aware of it, as he actually quotes the paper of Professor Green in which the question of Christian dogma is discussed. He quotes the passage in which Professor Green says "one need not be an orthodox Trinitarian to see that if Arianism had had its way the theology of Christianity would have become a kind in which no philosopher, who had outgrown the demonism of ancient systems, could for a moment acquiesce." But he does not deal with Professor Green's theory whereby the historical and real Christ vanishes, and only an idea is left behind. Any work on the Incarnation, if it is to be adequate, must deal with such views as those of Green. Let me quote one passage: "Christian dogma, then, must be retained in its completeness, but it must be transformed into a philosophy. Its first characteristic, as an intuition become abstract, must vanish, that it may be assimilated by the reason as an idea. The progress of thought in general consists in its struggle to work itself free from the mere individuality and outwardness of the object of intuition. The thing as sensible, *i.e.* as presented in an individual moment of time and space, must become the thing as known, *i.e.* as constituted by general attributes. Again, from being known so far as it exists, it must be understood also to exist only so far as it is known. Christ, as an object of intuition, must undergo a similar process. To the

twelve apostles He was a visible person, and as such a Saviour of the Jews only. By St. Paul He was known under these attributes which Gentile (at least Alexandrian) philosophy had learned to ascribe to the spirit or wisdom of the world, and as such He became the Christ of the Gentiles. These attributes, however, were still referred to the historical Jesus. He was the reality of which the idea involving the attributes was the objective reflex. To the modern philosopher the idea itself was the reality. To him Christ is the necessary determination of the eternal subject, the objectification by this subject of Himself in the world of nature and humanity. At first sight the two modes of apprehension might seem mutually exclusive. If the idea of the philosopher is the truth, it may be said the intuition of the philosopher must be delusion" (Green's *Works*, vol. iii. pp. 182, 183). We need not point out the inaccuracy of Green's statements with regard to the twelve apostles and to St. Paul. Speculative power does not of itself involve an accurate knowledge of history. Our aim in giving this quotation is to show in what sense Mr. Gore's quotation from Green is to be understood, and to ask why Mr. Gore has not dealt with that phase of opinion which, seeming to concede the truth of the Incarnation, makes it simply a step in the necessary determination of the eternal subject? Nor is Professor Green alone in this view. We find similar statements in the writings of others of the British Hegelian school. Nor is it confined to the Hegelians. Others there are who look at the doctrine of the Trinity "as a rational and sublime theory of the universe,—God in nature, God in history, God in the individual"; and at the Incarnation as an idea which is not true of any individual, but is true of the race. What would Mr. Gore say to such a statement as that of Max Müller, in his latest series of Gifford Lectures: "To the Greeks divine sonship would have meant no more than a miraculous, a mythological event, such as the birth of Hercules. Christ spoke a new language—a language liable no doubt to be misunderstood, as all language is; but a language which, to those who understood it, has imparted a new glory to the face of the whole world. It is well known how this event, the discovery of the divine in man, which involves a complete change in the spiritual condition of mankind, and marks the great turning-point in the history of the world, has been surrounded by a

legendary halo, has been obscured, has been changed into a mere mythology, so that its real meaning has often been quite forgotten, and has to be discovered again by honest and fearless seeking" (*Anthropological Religion*, p. 380). It is impossible to enumerate, and certainly it is impossible here to criticise, views of the same kind which appear from time to time in various organs of opinion. But it does seem as if the great battle of the immediate future will be against such theories as these—theories which seem to accept the facts in a sense, and which yet explain them away altogether.

Knowing these things, and feeling that all the forces of Christendom are needed in order to conserve that Christianity—which is absolute faith in a person Jesus Christ, as Mr. Gore has well described, a Christianity which is as precious to a Presbyterian as to an Episcopalian, valued as highly by all sections of the Church of Christ as it is by the High Anglican party,—it is as disappointing as it is distressing to find that the discussion of this great theme degenerates in the concluding chapter till it becomes a mere occasion for the writing of an Anglican manifesto. It is scarcely possible to get an Anglican to forget his provincialism, or to hinder him from making the private shibboleth of his party the very note and mark of the kingdom of God. He presses it in season and out of season, and always finds or makes an occasion for its introduction. "Apostolic succession and an historical continuity" are sure to come in somewhere. The Church becomes an "extension of the Incarnation." What is implied and involved in these statements we find when we turn to Mr. Gore's work, *The Church and the Ministry*, in which he informs us that "their authority to minister in whatever capacity, their qualifying consecration, was to come from above, in such sense that no ministerial act could be regarded as valid—that is, as having the security of the divine covenant about it—unless it was performed under the shelter of a commission, received by the transmission of the original pastoral authority, which had been delegated by Christ Himself to His apostles" (p. 71); and that we may clearly know what this means, we have the following (p. 345): "It follows then, not that God's grace has not worked, and worked largely, through many an irregular ministry, where it was exercised or used in good faith, but that a ministry not episcopally received is invalid—that is to say, falls outside the

conditions of covenanted security, and cannot justify its existence in terms of the covenant." This is not the place to discuss this vexed question, nor to remind Mr. Gore that he speaks not in the name of the whole Church of England, but only in the name of a section thereof; nor can we speak here of the high value which other Churches attach to the Word and Sacraments as Means of Grace. We shall not animadvert on the manner in which he attempts to displace faith from its central position as the unique condition of salvation—"He that believes hath everlasting life,"—nor criticise the function he assigns to faith as an adjunct and

derivative from the apostolic succession and the sacraments. We can only express our regret that a great and seasonable and worthy discussion, which began so well, and maintained its dignity and worthiness for so long a time, should at last have disappeared in the morass of sacerdotalism. But, in truth, this notion of the Church seems to be the central idea in the mind of Mr. Gore, and he is unable to get away from it. The consequence is, that a book which promised to be a boon to Christendom, turns out in the end to be a mere plea for High Churchism of the more recent type.

Some Difficult Passages in St. Paul's Epistles.

BY THE REV. PROFESSOR J. AGAR BEET, D.D., RICHMOND.

I.

"Thought it not robbery to be equal with God."—PHIL. ii. 6.

IN order to understand the significance of the words thus rendered in the English Authorised Version, we ask (1) the meaning of the verb *ἀπράζω*, (2) the meaning of the derived substantive *ἀπραγμός*, (3) the meaning of the whole clause.

1. The root of the verb is correctly given in Dr. Ellicott's rendering, "seized on or grasped at." It always means to take hold with a strong hand of something not yet in our hand. So John vi. 15, "Seize Him, that they may make Him king;" Acts viii. 39, "The Spirit of the Lord snatched away Philip;" 2 Cor. xii. 2, 4, "Caught up even to the third heaven." Forcible seizure is often unjust. But the above examples prove that injustice is no part of the idea conveyed by the word.

2. Of the derived form *ἀπραγμός*, Dr. Ellicott says that "the usual force of its termination would seem to denote 'the act of seizing.'" And he quotes one passage, perhaps the only one outside Christian literature in which the word is used, in which it indisputably has this active sense. This meaning, however, which is at once suggested by the form of the word, he sets aside as unsuitable to the context; and expounds the word to mean, "a thing to be seized on," thus making it equivalent to *ἀπραγμία*. But he does not suggest why St. Paul refused a common word which conveys exactly the sense he wished to convey, and select a rare word which at once suggests another

Having set aside the ordinary meaning of the termination of the word used by St. Paul, Dr. Ellicott silently alters the meaning conveyed by the root of the word. After assuming that the root idea of the word is to *seize* or *grasp*, he goes on to expound it to mean *retain as a prize*. So far as I can understand him, he means that the Son did not hold fast His equality with God, but gave it up. This meaning, thus silently slipped into the passage, the word *ἀπράζω* and its derivatives never have. They denote always to lay hold of something not yet in our grasp. In no sense can the Son either grasp, or refuse to grasp, equality with God. For it is already His by an eternal and inalienable possession. Of the meaning which, somewhat furtively, Dr. Ellicott gives to the word, viz. *to hold fast* something already in our hands, he gives no example. And I believe that none can be found. That it means *to lay hold of* something not yet in our grasp, is assumed by Chrysostom in his exposition of the passage; and upon this meaning of the word an argument is based.

3. Another difficulty in Dr. Ellicott's exposition is that it implies that Christ did lay aside His equality with God. This I cannot admit; certainly not till I have proof clearer than the

Even after He had emptied
a time and for our
He had previ-

ously revealed His glory, and while working as a carpenter at Nazareth, the Son was as truly "equal to God" as He will be when pronouncing judgment at the great assize. For the work in which He was then engaged was truly divine.

For his exposition, Dr. Ellicott does not claim any support from early Christian writers; except that he says, "so in effect Theodoret," whose words he quotes: οὐ μέγα τοῦτο ὑπέλαβε. But these few words of Theodoret suit equally well the exposition I advocate.

Dr. Lightfoot, in support of an exposition practically the same as that of Dr. Ellicott, makes a startling assertion: "this is the common and indeed almost universal interpretation of the Greek Fathers." In proof of this statement he gives several quotations. But not one of them supports the exposition they are quoted to support. The writers quoted merely agree with Ellicott and Lightfoot in rejecting another exposition, viz. that underlying the English Authorised Version, "thought it not robbery to be equal to God." But they say not one word in support of the exposition adopted in the Revised Version.

The exposition given in my commentary, which is that of Meyer and Hofmann, retains the root-idea of the verb ἀπάζω, viz. to grasp with a strong hand that which is not yet in our hands, and the ordinary active meaning of the termination -μος; and it avoids any suggestion that the Son gave up His equality with God.

Unfortunately, for my rendering I can find no good English translation. Perhaps I may suggest as a latest attempt, "No grasping did He deem His being equal to God." Many a Turkish governor when appointed to a province has looked upon his appointment simply as a grasping of the wealth of the province. To his thought, the governorship and self-enrichment were equivalent. Similarly (1 Tim. vi. 5.) some have looked upon piety as worldly gain: νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. But when the not-yet-incarnate Son contemplated His approaching entrance into human life on earth, He did not look upon His divine powers as a means of laying hold of things pleasant to His human nature, but at His incarnation laid aside the full exercise of those powers, and thus "emptied Himself." By so doing, He set us an infinite example of unselfishness. And it is as a pattern of unselfishness that Christ is here introduced by St. Paul.

For this exposition, I cannot claim the support of any early Christian writer. For the more part, the Greeks simply quoted St. Paul's words, thinking that they would be understood. The Latins, led away by an incorrect translation of ἀρπαγμός, adopted the exposition embodied in the English Authorised Version, but now generally abandoned. In short, this is one of the few passages in which the help of early writers fails us; and we are left to the guidance of the grammatical meaning of the words used.

Haran in Very Early Times.

THE well-known German scholar, Dr. Winckler, published recently, in the literary supplement of the Munich *Allgemeine Zeitung*, a very remarkable essay on "The Political Development of Ancient Mesopotamia," in which he endeavours to prove that the city of Haran, to which Abraham removed from Ur of the Chaldees, and in which his kindred dwelt perhaps for centuries, was in very early times a religious, literary, and political centre of the first importance. Some of the chief points in the argument, which is too lengthy to be reproduced *in extenso* in these columns, may be briefly stated as follows:—(1) We find clear traces in the inscriptions of the worship in the very earliest times in Northern Babylonia of the moon-god

under the name of Sin. Where did this worship come from? Not from Southern Babylonia, for there—in Ur, for instance—the moon-god was called not Sin, but Naunar. We must turn elsewhere, and we have not very far to go. Haran is well known to have possessed a much venerated sanctuary of Sin, and Dr. Winckler has no doubt that thence this particular cultus travelled to the Southern cities. (2) The high regard for Haran exhibited by several Assyrian kings—Salmaneser II., Sargon, Esarhaddon, and Assur-bani-pal, and by the last of the kings of Babylon, Nabu-nahid—is best accounted for on the supposition that these monarchs attached great importance to Haran as the seat of an ancient monarchy, and the capital of that part of the country. (3) The first kings of Assyria called themselves only "Kings of the

World"; and all their successors retained this curious title, invariably giving it the first place. Where did it come from, and why was it so carefully retained? Most inquirers have derived it from Babylonia, but Dr. Winckler maintains that all efforts to localise it there have been failures, and once more suggests Haran, adducing in support of his conjecture the remarkable fact that Nabu-nahid uses this ancient title in only one inscription, the inscription in which he mentions the rebuilding of the temple of Sin, in the capital of Western Mesopotamia. (4) The variety of cuneiform writing known as "Assyrian" cannot, in the opinion of Dr. Winckler, have been a modification of the "Babylonian." Neither can it have been developed in Assyria itself. A letter written in this character has been brought to light

by the recent finds at Tell-el-Amarna, professing to emanate from the king of Mitanni. Now, Mitanni was a region to the west of the Euphrates. So we may reasonably look in Western Mesopotamia for the birthplace of the Assyrian cuneiform; and if so, what more likely city than Haran? The conclusions of Dr. Winckler will probably be modified in some respects by subsequent research, as is so often the case with the suggestions of Assyriologists; but it may be safely asserted that he has made out a strong case, and has placed in a new light the history of a city which must always be interesting to biblical students as one of the resting-places of the father of the faithful.

W. TAYLOR SMITH.

Manchester.

The Revised Version: Notes and Criticisms.

I

BY THE EDITOR.

PROFESSOR ORRIS of Princeton contributes an article to the *Homiletic Review* for March, on the word "also" in the Revised Version of the New Testament. In the Greek, *καί*, when it is equivalent to "also" or "even," is *always*, he says, placed *before* the word or phrase which it is intended to emphasise. For example, 1 John iv. 21, "And this commandment have we from him, That he who loveth God love his brethren also" (*καὶ τὸν ἀδελφὸν αὐτοῦ*); Acts xii. 3, "And when he saw that it pleased the Jews, he proceeded to seize Peter also" (*καὶ Πέτρον*). Now there are not a few instances where this invariable rule has been quite overlooked by the Revisers. Take Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you." The two words that here stand in antithesis in the Greek are not the acts of forgiveness, nor the agents, but the objects—"men," "you." Therefore the translation ought to be: "If ye forgive men their trespasses, your heavenly Father will forgive *you* also (*καὶ ὑμῖν*)." The looseness is the more extraordinary that from its position "you" is specially emphatic in the Greek.

But more objectionable is the rendering of Luke vi. 13, "And when it was day, He called

His disciples: and He chose from them twelve, whom also He named apostles." Possibly we know what is meant here from other facts, but as it stands the statement is misleading, for it reads as if Christ had already named some other persons apostles, and now these also He named apostles. It should be: "Whom He named *apostles* also" (*καὶ ἀποστόλους*). They were already named disciples; on choosing them, He named them apostles also.

A text in which the precision of the original is greatly lost is Heb. viii. 6: "But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant." "I doubt," says Professor Orris, "if any one with a knowledge of the English only, and without direct or indirect help from one who knows the Greek, could say what office the 'also,' in the phrase 'by how much also,' performs, or should perform. But if the 'also' is placed where the *καὶ* is placed, so as to emphasise 'a better covenant,' as distinguished from 'a superior ministry,' the passage will need no commentary. 'But now hath he obtained a ministry more excellent? By as much as he is the mediator of a better covenant also' (*καὶ κρείττονος διαθήκης*)."

But the most notable passage dealt with is 1 Thess. iv. 14: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

Whenever it is found that a doctrine is dependent for its existence upon a single text of Scripture, there is a suspicion raised not only of that doctrine, but also of the text on which it rests. Thus it has been said with much reason that the doctrine of Purgatory stands or falls with the passage in 1 Peter, about the preaching to the spirits in prison. And that is enough to make the rendering of that passage doubtful. Now this verse in 1 Thessalonians teaches, according to the Revised Version, that the resurrection of departed believers is conditioned on the belief of those who are alive. It says that on condition of our belief in the death and resurrection of Christ, God will raise up our friends who have fallen asleep in Him. But if that is the teaching of this verse, it is a doctrine which rests on this verse alone. And not only so, but it is a doctrine, as Dr. Orris points out, which is at variance with the teaching of our Lord Himself.

But what is the Greek? *εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἀξεί σὺν αὐτῷ.* Observe the place of the *καὶ* in *οὕτω καὶ ὁ Θεός.* According to the invariable rule, it should emphasise *ὁ Θεός*, "God." But that is manifestly impossible, for there is no comparison made between God and any other. The two elements brought into comparison are Jesus, and those who sleep in Jesus. Accordingly, Chrysostom and Theodoret boldly remove the *καὶ*, and place it in front of *τοὺς κοιμηθέντας*, "those that are fallen asleep." Our Revisers are better textual critics, but worse Greek scholars. They keep the *καὶ* in the place which overwhelming manuscript evidence gives it, but they then translate the sentence in a way that the Greek words so placed will not bear. The only possible view of the passage is to regard the "so also" as introducing, not the single word "God," but the whole clause. We have but to supply mentally "we believe that" from the first clause of the verse, and the whole difficulty is removed: "If we believe that Jesus died and rose again, so also (we believe that) those who are fallen asleep in Jesus, God will bring with Him." The statement is exactly in a line with what the apostle has been saying. With the extraordinary translation the extraordinary doctrine also vanishes away.

II.

By the Rev. J. E. C. WELLDON, M.A., Headmaster of Harrow School.

I gladly give you my experience of the Revised Version of the English Bible. It is used at Harrow in translation lessons all through the school, and masters are encouraged to dwell upon its relation to the original text and to the Authorised Version. It is not used in repetition lessons, for so long as the Authorised Version maintains its place in the affections and associations of the English-speaking world, I wish my boys to know it, and to know it even verbally.

III.

By the Rev. Principal W. J. OLDFIELD, M.A., St. Paul's Missionary College, Burgh.

We use the Revised Version for everything except for reading the lesson at the services in the college chapel.

IV.

By the Rev. C. L. FELTOE, M.A., The King's School, Chester.

You invite expressions of opinion from headmasters on the use of the Revised Version of the Bible in public schools; in answer, I can only say that since I came here in May 1888 I have insisted on its use throughout the school, and with, I believe, excellent results. In the Sixth and Fifth Forms we use it side by side with Dr. Scrivener's Greek text; in the other forms we use it in the edition which prints the version of 1611 parallel with that of 1881, when we are doing the New Testament. My instructions to form-masters are to make these two versions act and react on one another as commentaries, and, as far as possible, to do so without printed notes and school editions. Examiners have before now commented on the excellence of the results so obtained.

On the *larger* question of the Revised Version, I may add that, personally, as a clergyman, I invariably use it throughout my sermons and at family prayers. I much regret that its obvious, but more or less superficial defects (especially, of course, in the New Testament), have rendered its comparative failure hitherto so plausible.

V.

By the Rev. H. C. BRIGHT, Heavitree Collegiate School, Exeter.

I beg to say that we have used the Revised Version in our morning and evening services in this school from the time it was published, as well as for use in our Divinity classes.

VI.

By the Rev. SIDNEY W. BOWSER, B.A., Grange Road Baptist Church, Birkenhead.

I am very deeply interested in the question of the public and private use of the Revised Version. My own action has been determined solely by the consideration of its *greater faithfulness* as compared with the Authorised Version. In public reading and exposition of the New Testament and Old Testament, I have invariably used the Revised Version since the several dates of publication in 1881 and 1885; and the congregation (mostly working-class people) has given its hearty and unanimous approval to the practice. That approval has been gained by a process of careful education. Both *before* and after the publication of the Revised Version I took frequent opportunity of lecturing on the subject, with diagrams and lantern slides specially prepared for the purpose. In this way the congregation has become familiar with the *popular* aspects of such subjects as the following :—

(1) The history of recent proposals for and attempts at revision, and a detailed account of this latest revision.

(2) Some account of Biblical MSS., including the LXX., Early Versions, and Patristic Quotations.

(3) The Canons and Methods of Textual Criticism.

(4) The History of the printed Hebrew and Greek Text.

(5) The History of the English Bible in detail.

I have not hesitated to introduce the subject at our Mission Chapel near the Docks, and have been delighted at the interest shown. One old woman tells me that her Revised Version is as "good as a commentary," and she does but express the opinion of many.

I find copies of the Revised Version—especially the New Testament—in most Baptist pulpits in which I preach; but I am not sure that it is invariably used. I wish that the Baptist Union

would recommend its public use throughout the affiliated Churches; and that similar authoritative recommendations (*not* orders) could be made to the Churches in all the denominations.

The subject is a very tempting one; but I will only add that the public reading of the Revised Version demands very careful preparation *before-hand*, so as to prevent *lapsus lingue* into the phraseology of the Authorised Version, and so bring out the fact that the Revised Version has a rhythm of its own, which is less familiar indeed, but scarcely inferior, to that of the Revised Version.

Doubtless the Revised Version is not absolutely perfect; but inasmuch as it is the truest approximation to a rendering of the *ipsissima verba* of the inspired writers, its use and circulation should be industriously promoted by every Christian minister from the pulpit and the desk.

VII.

By the Rev. ARTHUR VAILE, M.A., Exning Vicarage, Suffolk.

My own opinion is that the Revised Version has been very helpful to the biblical student in *his private study* of the Word of God—especially useful for *reference* in the case of passages of difficulty. Take, for instance, Isaiah xix. 10 :

The Old Version.

"And they shall be broken in the purposes thereof, all that make sluices and ponds for fish."

Revised Version.

"And her pillars shall be broken in pieces, all they that work for hire shall be grieved in soul."

This is nonsense, though appointed to be read in church on 29th November in the morning (*Vide Churchman's Almanack*). I think the Revised Version would have become much more popular if it had been authorised to be read in church, especially the Old Testament. Why should we go on reading nonsense, simply because it has become familiar?

VIII.

By the Rev. Professor ARCHIBALD DUFF, M.A., LL.D., The United College, Bradford.

The Revised Version is, I think, unquestionably a poor work, as compromises must be. In the margin you often get what the real scholars thought, but not always, I fear. As English it cannot well be equal to the glorious old classic Authorised Version. It lacks vigour. And so, worthily, it is

very far from dispossessing the old, very bad translation of Authorised Version. I find it in some pulpits, but few people know it I think. Besides, it is dear.

IX.

By the Rev. W. J. WOODS, B.A., Secretary to the Congregational Union.

I am very far from regarding the Revised Version as a failure. In my private reading and in my public ministrations I habitually use it. It may not be unexceptionable—what revision could be?—but it is as good, and has been as generally appreciated, as was to be expected.

X.

By CHARLES SHIRREFFS, Secretary Young Men's Christian Association, Aberdeen.

Since its appearance in May 1881, I have used the Parallel Bible in Bible classes and Fellowship meetings. The clear division into paragraphs and subjects, the helps in tenses, the definite article, the particles and prepositions, etc., to a half-informed person like me, are invaluable. At our Fellowship meeting last Saturday, we had 1 Thess. ii. 7-12. There are several changes I venture to think improvements, and at least three of them I reckoned worthy of notice. Then on Sabbath morning, when we had 123 present, the International Lesson furnished a little variety. At 3 P.M., we had Acts vi. 1-8, with another large class, and here again got distinct help. I am devoutly thankful for these aids.

XI.

Rev. J. J. STRUTT BIRD, B.A., Colerne Vicarage, Chippenham, Editor of the *Homilist*.

The Revised Version is an utter and a grievous failure. It has failed in giving a closer interpretation of the original, it has failed in improving the lucidity of expression, it has failed in ennobling English literature.

This is the result of a most painstaking and unprejudiced investigation. A year or two ago I had the pleasure to prepare a Homiletical Commentary on the Epistles of St. Peter for the *Homilist*. In doing so I entered into a most minute criticism of the text, with the assistance of a most learned scholar, and the occasional suggestions of the late brilliant Dr. Young. I was, unfortunately, obliged, throughout the whole of those articles, to revert to glaring inconsistencies, mistranslations, some utterly misleading, glaring misrepresentations of tenses, moods, and relatives; a harshness of language, and, in several cases, a perversion of the original which no sophistry can alleviate.

There was too much cordiality among the Revisers to make the work a success. It was a continual "hobnailing" between brother this and brother that. A new translation must be *fought* out, worked on the anvil of burning thought and intense investigation. There must be fire, life, not dull timid toadyism and respectable smirking. Dr. Young's little book, *Hints on a Future Revision*, evidently points out what that unsurpassed scholar thought of the job.

Mr. Halcombe on "The Historic Relation of the Gospels."¹

By REV. G. H. GWILLIAM, B.D., FELLOW OF HERTFORD COLLEGE, OXFORD.

PERHAPS the reader of this paper will inquire at the outset, with some pardonable impatience, what is the advantage of spending time on yet another account of the interrelation of the Four Holy Gospels. It may be replied that Mr. Halcombe's is not "another account" in the sense which the

reader supposes. He claims to approach the problem from a point of view different from that of any of the scholars whose opinions are noticed and discussed in the ordinary *Introductions*. And even if his position be not absolutely novel² (and

¹ *The Historic Relation of the Gospels; an Essay toward re-establishing Tertullian's account*, by the Rev. J. J. Halcombe. Also, by the same writer, (2) *Gospel Difficulties due to the reversal of the two central sections of St. Luke*; (3) *A Plea for a Gospel Evidence Commission*; (4) "Science and the Gospels," a Letter to *The Guardian*, December 23, 1891.

² The opinion that the one-sidedness of the Synoptic Gospels is of itself a proof that *St. John* must have existed in some shape before the former were written ("Science and the Gospels") can hardly be called a confirmation of Mr. Halcombe's view, for he deals not with some hypothetical form of *St. John*, but with the Four Canonical Gospels, as they have come down to us.

the writer of this review is not prepared either to affirm or to deny the claim of some other theologian to have anticipated Mr. Halcombe), yet his treatment of the gospel problem will be new to most, if not to all, who read his book ;¹ for it is an entire reversing of the teaching we have received, and have ourselves been wont to give. We have been taught, and have subsequently studied and taught, from the standpoint, which we have assumed to be the one alone tenable, that the Gospels are to be divided into *the three* and *the one*—the three Synoptists being in some way related to one another (and here the theories have been many and conflicting), and the one, St. John, the supplement of the three. Mr. Halcombe reverses this, and so his book is not “only another theory,” more or less plausible, in explanation of well-known facts. He bids us look at these facts from another standpoint ; then will they assume new proportions, different forms. He contends that St. John’s Gospel was not the *last* written, but the *first* ; that it is not a supplement, but a complete work ; and that the other Evangelists wrote to supplement St. John. If Mr. Halcombe convinces scholars of the truth of his position, he will have supplied them with a theory, or explanation, of the origin and interrelation of the Holy Gospels, which is not another, in addition to the many popular claimants, but springs from a different field of criticism, and is obtained by arguments which are distinct from those on which the common theories depend.

This much requires to be plainly stated at the outset, lest Mr. Halcombe's labours should be disregarded from a misconception of their real value. The writer of this review holds no brief for either side. He rather assumes the part of the judge, and desires to secure for Mr. Halcombe a fair hearing. Let Mr. Halcombe, by all means, be condemned, if he be in the wrong; but it will not do to thrust him aside and bid him wait while gospel students are patiently investigating facts, and collecting evidence. Mr. Halcombe demurs to the methods which these students pursue. He avers that they are off the track. And he claims

¹ So great is now the mass of what may be called theological light literature, in England, Germany, and America, that the author of any thesis may suspect that his theme has been already handled. But if there have been any forecasts of Mr. Halcombe's views, they have attracted no attention. He has the field before him.

to speak because he is no novice in acting as a guide through the labyrinth of gospel difficulties. He has studied the highways and cross roads of the country for not less than twelve years. Let us at the least give him a courteous audience, while he explains how we ought to proceed.

Mr. Halcombe's view of the gospel problem may be thus stated :—

1. He repudiates the antithesis commonly made between the Synoptical Gospels and St. John.²
2. He contends that the so-called Fourth Gospel was actually the first, and was composed at a very early date.
3. He collects evidence to prove that St. Matthew wrote to supplement, or expand, the history recorded by his brother apostle, and that St. Mark, again, added new details to the two previous records.³
4. He considers that St. Luke closed the Gospel Canon by rearranging the incidents which his predecessors had committed to writing; and he understands St. Luke as expressly stating in his preface that such was the purpose with which he wrote.
5. He holds that the inter-relation of the four narratives is the result of the deliberate application of a principle which may be enunciated in the following rule: "There shall be no repetition save for a purpose. But where repetition is required, then, so far as the purpose of repetition admits, the later writer shall always use the *ipsissima verba*

* The inaptness of this antithesis has been clearly noted by an able writer, who approaches the problem from a different standpoint. "The exact meaning of the term [Synoptic Gospels] is not at once apparent, nor is its application at all justifiable. If the incidents [the first three Gospels] relate are reckoned without regard to their bulk and importance, the contributions peculiar to each amount to nearly half the record. The portion which has given rise to the term 'synoptic' does not amount to one-third, . . . nor are these proportions dependent on any particular system of harmony." So Canon Slatter in *The Student's Gospel Harmony*, Pref. xxxv, n. 1.

³ Mr. Halcombe complains that commentators contend that the several Evangelists were unacquainted with each other's writings, but Dr. Thomas Townson, an old-fashioned, but not therefore necessarily antiquated, writer, in his *Discourses on the Four Gospels*, a work replete with the solid learning of those days, maintains the opposite view, and so far supports Mr. Halcombe. Indeed our author may claim that, as far as relates to the (so-called) Synoptists, he has on his side Gresswell, believe that in substantial

of the earlier." He claims that this rule explains equally the differences and agreements exhibited by the several narratives, and so gets over the confessed *crux criticorum* of the subject.

This view of the origin and mutual relation of the Four Gospels Mr. Halcombe supports by (i.) an appeal to historical evidence, and (ii.) by a close and critical examination of the structure and contents of the several books.

i. The former of these two lines of proof does not yield definite results. It is impossible that it should until the dark places of early Church history have been illuminated by fresh discoveries. Perhaps these will never be made. But even if a whole library of documents illustrative of the origin of the sacred Christian literature should come to hand, yet some men would not be satisfied. The treatment which the books of the Old Testament, and notably of late the Books of Psalms, have received warn us that the opinions of the ancients would be thrown aside as of no account, in comparison with the latest theory of the last decade of the nineteenth century. However, from such information as has come down to us, Mr. Halcombe deduces an argument in support of his view. He contends that, with the exception of Tertullian, all the early authorities repeat a tradition which "practically rests as nearly as possible upon the sole authority of Irenæus"; and he gives reasons for doubting the value of this "Ephesian story." Against the account given by Irenæus he sets the testimony of Tertullian, and gives a translation of chapters ii.-vii. [ii.-v., ed. Oehler] of the fourth book of the *Adversus Marcionem*. He points out that Tertullian seems to know nothing of the "Ephesian story," and he understands him to declare "that the Apostles John and Matthew wrote before those Evangelists [viz. Mark and Luke], who were confessedly only disciples of apostles." Tertullian is the chief witness for the historical evidence in support of Mr. Halcombe's view. Others are cited in the chapter *Discredited v. Accepted Traditions*. To some of the evidence thus adduced, exception must be taken. When it is said that the great majority of MSS. only reproduce the change of order stereotyped by the Vulgate, it being assumed that before the fourth century a different order prevailed, the writer forgets that the critics of Edessa certainly adopted the same order from the earliest days, and there is no proof that they

owed this order to Jerome. He admits that the Peshitto is against him, but seems to think that the slightly varied order in the Curetonian is evidence that an alteration of the order had taken place in early times. In this he assumes that the Curetonian, as we now have it, is an older version than the Peshitto. But not all Syriac scholars will be prepared to admit the prior date of the Curetonian.¹

ii. However, Mr. Halcombe will no doubt be ready to admit that the historical evidence for his theory is but slight, with the exception indeed of the statements of Tertullian. It is in the second line of argument that he comes forth in his strength. His examination of the testimonies afforded by the Four Gospels themselves in their internal structure and interrelations is most thorough and minute, and yields results which teem with suggestive thoughts. This part of the work is very valuable, even if we cannot at present see our way to abandon the opinions of a lifetime and accept our author's conclusions. Mr. Halcombe's treatment of his subject certainly possesses merits which will commend it to different classes of readers.

1. It is a method of treatment which is eminently satisfactory to the Catholic Christian. From such chapters as these he can collect and appropriate grains (it may hereafter be found that there are ounces and pounds) of truth, free from that alloy of rationalism with which much of the modern exegesis abounds. There is no timid explaining away of the miraculous, and no resolving of gospel anecdotes into "Judeo-Christian traditions." The last verses of St. Mark enjoy a place of equal honour with the rest of the sacred text.

2. Mr. Halcombe's method must surely commend itself as sound and sensible, even if it be thought that he has not applied it in the right direction. He understands St. John as professing to give a complete, although limited, account of the words and works of the Saviour, and he treats his Gospel as possessing the character which it seems to profess. He interprets St. Luke's preface as indicating an acquaintance with the other three Evangelists. He examines the relation of St. Luke's Gospel to the others from this point of view. And if there be no real *à priori* objection

¹ See *Studia Biblica*, iii. pp. 84-90; also vol. i., No. viii., with Mr. F. Tilney Bassett's remarks in his paper in EXPOSITORY TIMES, October 1891, p. 27 f.

to such an interrelation of the four sacred writers as Mr. Halcombe proposes, then it must be admitted that a very good case has been made out for reversing the ordinary view of commentators. A method which yields a sensible interpretation of the contents of ancient documents, while treating them as being what they profess to be, is certainly deserving of the most attentive consideration.

3. The harmonising of the gospel narratives, to which Mr. Halcombe's careful analysis leads, possesses the very great merit "that there are no alterations whatever of the actual order of narration observed by the several Evangelists,"—an arrangement in striking contrast to the dislocation effected by some harmonists.¹ Two great sections, and two only, are necessarily omitted by our author in his verification of the "inherent harmony of the Gospels"; but the incidents contained in them, in so far as they are peculiar, can be disregarded without affecting the current of the main history. (i.) Every gospel student knows that Matt. iv. 13–xiii. 58 cannot be harmonised with the other narratives in the order in which it now stands. Mr. Halcombe will carry his readers with him in describing it as a case of "literary grouping." (ii.) The other great difficulty in harmonising, which is presented by the section, Luke xi. 14–xiii. 21, our author overcomes by proposing an insertion of the section after viii. 21. He gives most elaborate arguments in support of his view, that the section was displaced at a very early time in the copyings of the text. It must be confessed that the arguments would be almost overwhelming, could they but obtain the support of some external evidence. Those who deal with ancient documents on subjective grounds alone (a not unfashionable method of criticism in the present day) will not feel any *à priori* objection to Mr. Halcombe's alteration of the text.

¹ It may not be known to all who are acquainted with the late Dean Burgon's writings, that he had in preparation a harmony, one chief feature of which was that there would be no alterations of the order of the sacred text; passages which he could not adjust to the narrative without dislocation were to be relegated to an appendix. But some of his solutions of harmonistic difficulties were most clever. On Sunday evenings at St. Mary's, Oxford, he gave from time to time a foretaste of his future book. Students of the Gospels would be greatly indebted to the Dean's literary executors if they could publish some of these exegeses. As he had been engaged on this particular study for many years, it is possible that materials might be found for complete harmony on Dean Burgon's scheme.

In connection with the harmony, the author gives an *Analysis of Parallel Narratives*, which will be found full of suggestive matter, most serviceable to all students of the Gospels. The arrangement is different from that adopted in ordinary harmonies, and provides a separate tabulation of the *additions* and the *variations* in the several accounts.

The chief objection to Mr. Halcombe's position seems to lie in its apparent incompatibility with the style and character of St. John's Gospel. Assuming that the opinion of its late origin rests on a mere tradition, and that, too, of uncertain value, there still remain to be taken into account all those internal marks of a later period,² all those characteristics of the work of the disciple in his old age, of one who appears to write with a regard to the conditions of a more matured Christian society, on which commentators have constantly insisted. It may be that prejudice reads these characteristics into St. John's language. But Mr. Halcombe does not seem to have realised the force they exert in the judgment of the ordinary student. The more complete removal of such prejudices (if prejudices they be) will be necessary before the mind can be laid open to the reception of the view of the interrelation of the Gospels, which Mr. Halcombe has set forth with such painstaking skill, with such honesty of purpose, and with such reverent regard for the character of the documents which he subjects to his analysis.

Mr. Halcombe desires the co-operation of other students, who, laying aside traditional views,³ will study the phenomena of the Gospels from his point of view. It would be unreasonable to interfere with the work of those well-known scholars whose investigations, on other lines, have not been barren

² No evidence as to date can fairly be deduced from a comparison of the Greek of St. John with that of the Apocalypse. Both works were composed in a language which was unfamiliar to St. John and to all the Galilean followers of our Lord. The strangeness of the subject-matter would increase the difficulty of writing the Apocalypse in the foreign tongue. For the Gospel St. John probably had more efficient literary help, whether he wrote in Ephesus or, according to Mr. Halcombe, in Jerusalem.

³ In one sense Mr. Halcombe repudiates the claim of novelty; he would rather represent his theory as based on the oldest traditions; and he quotes (*Historic Relation*, p. 251) the dictum so apposite to his case, "When error is very old, and has long continuance has grown to strength,

it be older, are -ions."

of results which Mr. Halcombe himself would not fail to recognise.¹ But the field is vast, the

¹ The studies to which Mr. Halcombe invites us in no way trench upon those investigations which Professor J. T. Marshall is pursuing, and of which he has given such interesting accounts in recent numbers of the *Expositor*. The former pleads for a fresh research into the characteristics of the extant Greek books, Matthew, Mark, Luke, John; the latter may hereafter be able to reproduce the vernacular documents which were employed by some, if not by all, of the four Evangelists.

problems awaiting solution are many and intricate. It is earnestly to be hoped that some willing workers, perhaps amongst the younger men, will follow on the track which Mr. Halcombe has marked out. His treatises certainly deserve our careful consideration. He has taken a position which he has made exceedingly strong. To turn aside from his arguments, and treat them as of no account, would evince blind prejudice rather than critical acumen.

Professor Green on the Pentateuch.

BY THE REV. N. L. WALKER, D.D., EDITOR OF THE "FREE CHURCH OF SCOTLAND MONTHLY."

THE *New York Independent* has just published, *in extenso*, a sermon by Dr. Green, of Princeton, on the Higher Criticism. It would be impossible for you to reproduce that sermon in whole. But it has occurred to me that your readers might like to hear what so great a scholar thinks about the present aspect of things; and if you will allow me, I will try to give briefly a view of his position.

1. About *the state of the question*, he refuses to admit that all that is at present in debate is the point of the minute accuracy of Scripture in trivial and unessential matters. "This," he says, "is an utter misunderstanding of the real gravity of the case. The actual issue which is now before the Evangelical Churches of Christendom is far more serious and far-reaching than this. It is vital and fundamental. It is a question of the historical truth and the Divine authority of the Old Testament from beginning to end. Are its statements trustworthy? Can they be depended upon, not in minor and unessential matters, but in the great body of its contents? And has it any just claim to be regarded as really the Word of God?"

Dr. Green illustrates his view of the issue raised by referring to the attitude which some assumed when it was proposed by the Confession of Faith Committee to insert among the characteristics of Scripture "*the truthfulness of the history*." This was vehemently opposed; the opposition proves, he thinks, that the new Criticism "unsettles the verity of the sacred oracles, and annuls the reality of their inspiration." He is not surprised that in present circumstances there should have arisen a clamour for a modification of the common doctrine of inspiration.

2. Another thing which Professor Green strongly

objects to, is the contention that the Mosaic authorship of the Pentateuch is a matter of no importance. This is a position which many take up in an easy way, as if it did not in the least signify who wrote the books or when they were written. But (Dr. Green argues) the reasoning leaves out of view "*the intimate connection between the genuineness of a production and its truth and authority*." "It is not (he adds) accounted a matter of indifference in the affairs of ordinary life whether a legal instrument, claiming to be authoritative, has proceeded from the proper authority, and whether the signature that it bears is genuine." "If you detach these books from Moses as their author, you thereby detach them likewise from the endorsement of our Lord and His apostles. They bid us accept what Moses taught and what Moses commanded. If these are not the teachings of Moses, and these commands are not his, their sanction is withdrawn."

3. But, Dr. Green readily allows, we must bow before convincing evidence. "If all antiquity has been in error, and the Jewish people and the Christian Church through all the ages have been in error, in believing that the Pentateuch was the production of Moses, let the truth be told, though the heavens fall." He utterly refuses, however, to admit that the positions taken up by the critics have been established, and he proceeds to endeavour to show this at some length.

(1) He points out the precariousness, and even absurdity, of the narrative as the higher critics have constructed it. In favour of the theory that Moses wrote the story of the Exodus, there is this consideration, that he was an eye-witness of what occurred; but the critics claim to have provided

something better even from historians whom they compare to the four evangelists, and whose narratives have not merely been harmonised but fused by an inspired Redactor. But when did these nameless historians (who require to be distinguished by initials, J., E., D., and P.) live? Nobody knows! Canon Driver thinks J. and E. may have flourished in the days of David or Solomon; but he assigns D. to the reign of Manasseh, eight centuries after the Exodus, and P. to the time subsequent to the Babylonish Exile, or ten centuries after the Exodus. Dr. Green asks, "What credit would be attached to the Gospels if, instead of being written by contemporaries and eye-witnesses, or based upon the testimony of those who were, they were composed four centuries, eight centuries, and ten centuries after the time of Christ, and reported simply the stories that were circulating respecting Him at these several dates? And further, if, instead of being written by well-known apostles and evangelists, their authors were entirely unknown and their origin purely conjectural? What foundation would we have for our belief in anything that is related of Jesus Christ, or in the truth and reality of His miracles and His death for our redemption, if all rested upon such a basis as this?"

The critics say that the assumed inspiration of Moses accredits the narratives in Genesis, and ask, Why may not their inspiration accredit the narratives of J., E., P., and D.? Yes; the reply is. But who guarantees the inspiration of J., E., P., and D.? Moses we know, but who are they?

(2) The presence of four hands in the composition of the Pentateuch, Dr. Green emphatically denies. The diversity of diction and style can be easily accounted for; and if there are really such discrepant statements as are said to exist, the conclusion which ought to be come to is that the whole narrative is untrustworthy. It is on this last point that Professor Green chiefly insists, and his words are so weighty as describing the situation that I must give them entire.

"According to the critical hypothesis" (he says), "even in the most moderate hands, the situation is this. The Pentateuch, instead of being one continuous and self-consistent history from the pen of Moses, is made up of four distinct documents which have been woven together, but which the critics claim that they are able to separate and restore, as far as the surviving remnants permit, to their original condition. These

represent the traditions of the Mosaic age as they existed four, eight, and ten centuries after the Exodus. When these are compared they are found to be in perpetual conflict. Events wear an entirely different complexion in one from that which they have in another; the characters of those who appear in them, the motives by which they are actuated, and the whole impression of the period in which they live is entirely different.

"It is very evident from all this why the critics tell us that the doctrine of inspiration must be modified. If these Pentateuchal documents, as they describe them, were inspired, it must have been in a very peculiar sense. It is not a question of inerrancy, but of wholesale mutual contradiction, which quite destroys their credit as truthful histories. And these contradictions, be it observed, are not in the Pentateuch itself, but result from the mangling and the mal-interpretations to which it has been subjected by the critics.

"On the critical hypothesis the real facts of the history are not what they seem to be to the ordinary reader. They can only be elicited by an elaborate critical process. The several documents must first be disentangled and carefully compared; the points in which they agree and those in which they differ must be noted. And from this conflicting mass of testimony the critic must ascertain as best he may how much can be relied upon as true, how much has a certain measure of probability, and how much must be rejected altogether."

(3) Whatever may be said about the original FOUR to whom we are supposed to owe the Pentateuch, even a greater difficulty presents itself when we ask, What are we to make of the "Redactors"? Their manipulations appear to have been very serious, and I will close this too long letter by quoting what Dr. Green says about them.

"The order of events has been disturbed; events really distinct have been fused together and mistaken for one and the same; and narratives of the same event have been mistaken for events altogether distinct; statements which are misleading have been inserted with the view of harmonising what cannot in fact be reconciled; when traditions vary instead of being recorded in their integrity to afford some opportunity of ascertaining the truth by comparison, they have either been mingled together,

or both, or one only has been preserved on its inaccuracies. the several

Redactors have done with their materials. No charge is made of dishonest intentions. But surely it is most unfortunate for the historical value of their work. There is no way of ascertaining how far these materials have been warped from their proper original intent by the well-meant but mistaken efforts of the Redactors to correct or to harmonise them. That their meaning has been seriously altered in repeated instances, which are pointed out by the critics, created a very natural presumption that like changes have been freely made elsewhere which can now no longer be detected.

"It is difficult to understand in what sense the Redactors, whose work has been described, can be said to have been inspired. They certainly had no inspiration which preserved them from error, or even from making the gravest historical mistakes. They had no such inspiration as gives any divine attestation to their work. The Pentateuchal history gathers no confirmation from having passed through their hands."

I am sorry to have taken up so much of your space, but I repeat that many, I am sure, will be glad to have so late an utterance from so ripe a critic as Dr. Green.

Born of Water and Spirit.—JOHN iii. 5.

I.

"VERILY, verily, I say unto thee, Except a man be born of water and Spirit, he cannot enter into the kingdom of God."

These words are evidently given as an explanation of the saying in ver. 3, which had so bewildered Nicodemus, "Except a man be born from above, he cannot see the kingdom of God." They describe the experience through which a man must pass, or the kind of life which must be quickened within him, before he can become a subject of the kingdom of God. Life, *ἄνωθεν*, from above; life *ἐξ ὕδατος καὶ πνεύματος*, "from water and Spirit," must be begun (*γεννῆθῃ*), if a man is to belong to the spiritual kingdom which God has established. That being the case, it is of the utmost importance that we should have a clear and convincing interpretation of this requirement.

The beginning of every form of life is wrapped in mystery. Mystery shrouds most thickly the beginning of spiritual life. But the solemn and emphatic words of our Lord in ver. 5, cast light upon it, by which sincere and earnest seekers after truth may be guided. It was to help a perplexed inquirer that they were spoken, and the help they were intended to give is surely available still. Putting aside, without discussion in the meantime, the various interpretations which have been given, the following is put forward with all humility and deference. In the Gospel according to Mark, we read that Jesus began His ministry with the proclamation: "The time is fulfilled, the kingdom of heaven is at hand: repent ye, and believe the gospel." The requirement for entrance into the kingdom is put in a very plain and simple form.

From all who would enter in, two things are needful—Repentance, and Faith in the gospel. Throughout the whole of the New Testament these are constantly and consistently put forward as essentials. Would it not be strange if the Lord Jesus, in dealing with Nicodemus, should depart from these simple and universal principles? In the words "born of water and Spirit," it is almost impossible to avoid recognising a reference to baptism. Now, in John i. 33, there is a suggestive contrast, between a baptism of water and a baptism of Spirit. John the Baptist says, "He that sent me to baptize with *water*, . . . the same is He who baptizeth with the Holy *Spirit*." John regards his work and baptism as insufficient to fit men for entrance into the kingdom. Jesus accepts that work and baptism as a part of His own work, and adds the distinctive element of belief in the gospel. This belief in the gospel, or belief in Him, is consistently presented as due to the work of the Holy Spirit (cf. Matt. xvi. 16, 17; 1 Cor. ii. 10; 1 Cor. xii. 3). May we not say, then, that the baptism of John was of water, unto repentance, and the baptism which Jesus gives, is of Spirit, unto faith in Him as the Messiah? A man must experience both before he can enter the kingdom. Reading out the great requirement in the light of the above, we find our Lord saying to Nicodemus, that it is *Life arising out of* (*γεννῆθῃ ἐξ*) *Repentance and Faith in Him as the Messiah* which enables a man to enter the kingdom of God. The essentials, as given to Nicodemus, thus agree with their presentation throughout the New Testament.

Further, we may say that these were the very elements required from a man in the condition

and position of Nicodemus. As a Pharisee, he had not submitted to the baptism of John. He had not confessed his need of repentance, of which it was the symbol. Likewise, as a Pharisee, he had not admitted the claims of Jesus as Messiah. He regarded Him as a teacher—a teacher from God, but not as the Messiah of God. His attitude as to these two questions was the attitude of his class, and it hindered him and his associates from entrance into the kingdom. No one could enter, without experience of the change of mind symbolised by the baptism of John, *i.e.* without *Repentance*. No one could enter, without the spiritual experience which gave power to see in Jesus of Nazareth the Christ of God, *i.e.* without *Faith*. Life arising out of repentance and faith, is the life of the kingdom. JOHN REID, M.A.

Dundee.

II.

It seems to me that the words addressed by our Lord to Nicodemus about the need of being “born of water and the Spirit” may be best explained by supposing a reference in them to the words of the Baptist, who contrasted himself as only *baptizing with water* with the Messiah who was to *baptize with the Holy Ghost*. Our Lord had just assured Nicodemus that unless a man be born again, he cannot see the kingdom of God. The question then arises, How is this new birth brought about? And the answer is, By the power of the Spirit.

This new birth is just another name for that “baptism with the Spirit” of which John spoke. John’s “baptism with water” was only a preparation for this more excellent baptism. The baptism of John is spoken of as “the baptism of repentance unto remission of sins.” John’s teaching was to the effect that all men alike, Pharisees as well as others, needed repentance, and the baptism which he administered to those who came to him professing repentance was a pledge of the forgiveness which God will bestow on all who are truly penitent. When our Lord tells Nicodemus, then, that he must be born of water, He tells him that *he*, Pharisee though he is, needs the baptism of repentance for the remission of sins. But He tells him also that, for actual entrance into the kingdom of God, something more is needed, something which John’s baptism only prefigured—the more excellent baptism with the Spirit.

While a reference to *Christian* baptism seems here altogether out of place, a reference such as I have supposed to John’s baptism is not at all out of place, and accounts for the peculiar language employed by our Lord. It is to be noted that Wendt, while holding it probable that there is an allusion here to Christian baptism, thinks that there was no mention of water in the “Johannine source,” and that this allusion was an addition of the “bearbeitende Evangelist,” the *deus ex machina* of whom he makes such liberal use.

ROBERT A. MITCHELL.

Aberdeen.

A Friendly Reply to Professor Kennedy.

BY THE REV. CANON T. K. CHEYNE, D.D., OXFORD.

THIS is but an incomplete reply; life is too short to write complete replies even to friendly reviews. Nor does Professor Kennedy need to be assured that any assistance which he can give in the work of self-criticism will be valued by the present writer. Perhaps, however, he will see upon reflection that his review does not deal with the points which most required to be mentioned. It is precisely “the more positive and permanent results” (if such exist) which needed (as I humbly think) to be emphasised, because in so many quarters a “dead set” has been made against the book reviewed, and that, whether avowedly or not, upon apologetic

theological grounds. But Professor Kennedy passes these over, in order to show why my “thesis” (the term is, of course, as the reader of the book will see scarcely accurate—“thesis” and “conclusion” are not synonymous) cannot be accepted. This omission is very serious, because it keeps the reader of the review in ignorance of the fact that my argument, at any rate, proves very much, even if conceivably not as much as I hoped. It would be perfectly possible for any one to construct out of my material a book which would be more acceptable at present than my own to most of the younger critical English students. Professor

Kennedy is not consciously unfair, but I can hardly help criticising the omission referred to. With regard to his detailed criticisms, I am grateful to him for so candidly expressing his own bias (on p. 248, no. 3); he has certainly hit the mark. When Professor Davidson's *Old Testament Theology* appears, I may return to this subject. At the foot of the first column of the same page, Professor Kennedy has, however, perhaps made a little mistake. He may be more familiar with the *Bampton Lectures* than I am just now, but I should have thought that what he said applied to some extent to the view of Ps. li. expressed by Professor Driver in his *Introduction*, and not to me. On page 249 (col. 2, foot) I notice a regrettable slip. Professor Kennedy writes that "one very material fact is carefully kept in the background." Such an expression as "carefully" ought not, as I conceive, to be used. Does Professor Kennedy really mean it? I cannot believe it. Professor Kennedy may have studied Zoroastrianism more than I have done myself; but, honestly, I cannot help doubting it. Meantime, until convinced that I have misunderstood my authorities, I am bound to repeat that "it is a correct inference from the notices of the classical authors that the leading ideas of the Avesta were prevalent before the close of the Achæmenian period, and, if prevalent at all, had doubtless been so for long"; and that "it will also be disputed by few critics that in the main the ideas and sacred texts of Achæmenian Magd-worship are reproduced in the Avesta (see e.g. *Oxford Z. A. i.*; *Introd. p. liii.*)"

Professor Kennedy adduces M. Darmesteter against me. Either he has not read the passage of *Bampton Lectures* from which I have quoted, or else he has borrowed his reference from me, to turn it against myself.¹ Of course, the former hypothesis is preferable; but it suggests that Professor Kennedy has, here at least, imperfectly read the book. I am, at any rate, glad that he does not urge as an objection the late date of the Avesta in its present form; indolent critics, like M. Renan, are fond of excusing themselves from considering the possible influence of Zoroastrianism on this ground. Very little, in fact, is generally known to biblical critics of the recent works of Zend scholars (there are others besides M.

¹ Perhaps Professor Kennedy hardly estimates the bearing of M. Darmesteter's words "taken as a whole." It is very honest of him to quote them, as they are against his own view.

Darmesteter!); they perhaps dip into some convenient book, and there is an end of the matter. Some of my reviewers lay more stress on my view of possible Zoroastrian influences on Judaism than I do myself. But this is all the more reason why such scholars should follow the example of thoroughness which I have at least endeavoured to set.

With regard to Professor Kennedy's criticisms on the use made of the reported oppression and captivity of the Jews under Artaxerxes Ochus, I will simply remark that, if I err in crediting this report, I err in excellent company. Professor Kennedy brackets me with Graetz; is he ironical? I have not myself, in the *Bampton Lectures*, quoted Graetz on the subject referred to, but only on the spuriousness of a passage of Hecataeus. But if the book were not so easily accessible, I would quote from Th. Nöldeke and W. R. Smith in their articles "Persia" and "Psalms" in the *Encyclopædia Britannica* (vols. xviii. and xx.). Gutschmid's works I have not myself at hand. But it is certain that this very sceptical critic agreed with Nöldeke, and so does a rising French theologian, Henri Bois (*Revue de Théologie*, Lausanne, 1891). Nor does Gelzer, to whom Professor Kennedy refers, deny the "absolute sincerity and extraordinary love of truth" shown by both Julius Africanus and Eusebius. As to Stade, whom my friendly reviewer boldly adduces against me, it should be noticed that the story of the defilement of the temple by Bagôses is, according to him, "raised above all doubt." It is by a mere slip that Professor Kennedy has not mentioned this; but, for all that, he evidently ought to have mentioned it, if Stade is really so "critical." Nor will the reader of the review be likely to guess that this same Stade does not venture to doubt that there is something at the bottom of the report of the chastisement of the Jews by Artaxerxes Ochus.

Into Professor Kennedy's other criticisms I have no time to enter with the fulness which they deserve. I should be perfectly willing to qualify to a greater extent in an introduction to the Old Testament. For instance—(1) I would willingly give more space to the view that Psalm lxxii. is a dramatic lyric, written in the character of a contemporary of Solomon, and presupposing the post-Exilic idealisation of that king,—a lyric intended, conceivably, to illustrate a prose life of Solomon. (2) The passage quoted on p. 248 from *B.L.* p. 84, has to do with the reason for the rare occurrence

of *elyōn* in certain pre-Exilic writings. After what I had written on the *subsidiary* character of the linguistic argument, I was hardly likely to give a reviewer such a handle against me as Professor Kennedy supposes. The fact that the passages in Numbers and Deuteronomy are poetical is adduced to illustrate the theory that the pre-Exilic prophets and narrators discountenanced the term. (3) I notice with interest a hint that he is not really so "moderate" as one might suppose. For whereas Professor Driver thinks that "the psalms alluding to the king (Ps. ii., xx., xxi., xxviii., lxi., lxiii., lxxii.) will presumably be pre-Exilic" (*Introd.*, p. 363; in another sentence, he says the same of Ps. cx.), Professor Kennedy only claims that they "must, I do not say exclusively, but chiefly, be assigned a home before the fall of the Hebrew monarchy" (p. 279). Altogether, I am heartily pleased with the spirit of this reviewer. His remarks on p. 246, col. 2, together with some

similar observations of Professor Whitehouse in the *Critical Review*, help to efface the indignant sense of injustice which recent experience has aroused within me. But until a reviewer is able to place himself nearer my point of view, and join with me in solving the complicated problem of the Psalter, it will not be likely that reviews will give me much help. For, after all, the ordinary outside criticisms may be supposed to have occurred long ago to myself.

I cannot help adding a word of sincerest thanks to Professor Kennedy for his generous words in his review in the *Thinker* for February, which has only just reached me. Such language humbles me more than I can say. In return, let me express my high sense of the scholarly character of Professor Kennedy's criticisms. We are all, I hope, moving on, and he may live to understand my own point of view as thoroughly as I, from experience, can understand his. (Compare my reply to Professors Davison and Kennedy in the *Thinker* for April.)

Expository Papers.

Isaiah ii.-iv.

A DISCOURSE BY AN OLD TESTAMENT PROPHET
FROM A POPULAR TEXT.

THE text (chap. ii. 2-4) is a prediction of the glory of Zion in the latter days; the sermon (chap. ii. 5-iv. 6), a warning addressed to the people, that by their own carelessness and presumption they were acting in such a manner as to exclude themselves from the promised blessing.

Note first the text (ii. 2-4). A comparison with the parallel passage in Micah (iv. 1-4) suggests the thought that Isaiah here quotes from his contemporary, or that both prophets cite in a similar connection the prediction of an older prophet. One gathers from the use which Isaiah makes of it, that, whatever its source, it was a prediction universally accepted as of Divine authority. A day was coming when God's presence should be so clearly revealed in Judah and Jerusalem that all the nations of the world coming under the influence of Divine truth would resort thither. Then wars should cease, and a universal reign of peace and righteousness begin. Prophet and people both believed this,—to both it was an ideal which could be realised,—but they held their belief with a difference.

Isaiah believed in it, and in quoting the popular prophecy as the text of his exhortation applied it thus: There is God's scheme of grace. He has chosen Zion. The glory of the Lord, consisting of truth, righteousness, and peace, is to abide here on His holy mountain, and that Divine light cannot be hid, but must beam forth till it enlighten every land. This is not the dream of the Idealist. You may realise now the future glory by trying to make it a present fact. This is the essential condition of the promised glory of Zion: God dwelling among His people. Obedient to His teachings, they are to live and move in the light of Divine truth. That Divine light is not something to be idly waited for. It is here. Walk now in the light which shines round about you, and already the kingdom of God is come.

The people, believing in the prediction, read and applied it differently. Ignoring its practical spiritual aspect, they looked upon it as a promise of outward national prosperity. Like the prophet, they believed that it might be speedily fulfilled, but only in a narrow, selfish, worldly spirit, and their anticipations led to an empty vanity, under whose influence, forgetting their responsibilities, they thought altogether of their privileges as the favourites of heaven. They read in the outward prosperity

which marked the reigns of Uzziah and Jotham signs of the coming age of gold; and on the strength of those sanguine anticipations, in a manner which reminds a modern reader of the French nation immediately before the great Revolution, when they accepted with avidity the flattering predictions of their favourite philosophers, they gave way to carelessness and luxury, and to that false liberalism which led to indulgence in all sorts of questionable speculations and practices, and made them welcome the worst influences of foreign nations.

Isaiah showed that all this meant that ruin must come upon the people. Their neglect of justice, their pride, their unbridled luxury, their essentially worldly expectations, were so many proofs that they were unfitting themselves for the kingdom whose approach they so confidently anticipated. To them, therefore, the day of the Lord must prove a day of judgment, not of blessing. When He should visit His people, it must be to rebuke and destroy them.

But, at the close of his discourse, the prophet, after thus pronouncing condemnation upon the security and presumption of the people, returns to the promise of future blessing. God's purpose must be accomplished, if only after judgment, and if only for the remnant of Israel. So the prophet restores what he has taken away. He repeats in another form the prediction with which he began, describing under two figures the final triumph of grace. One is the revival of the face of the earth after the desolation of fire. "In that day the branch of Jehovah shall be beautiful and glorious," etc. As herbage grows fresh and green when the fire has passed, so it shall be with Judah regenerated after judgment. The other is the familiar Old Testament picture of mercy and judgment, the overshadowing Pillar of Cloud and Fire, a terror to all adversaries, the glory and protection of the true citizens of Zion.

HUGH H. CURRIE.

Keig, Aberdeen.

Hebrews vi. 19, 20.

THE "hope" is that of a completed salvation. The writer had referred to those who contented themselves with the earliest experiences of the Christian life; to others (at least the possibility is suggested) who did not even maintain what they had already won, but, says he, "We are persuaded

better things of you, and things that accompany salvation." They desired to go on unto perfection, to enter into the holy of holies: and the hope of this coming blessedness would be as an anchor to keep their souls secure in the storms of life.

I. The way to be saved is to maintain the hope of salvation: if the hope dies out, we shall drift away and become shipwrecked. Even the lesser hopes of life are not without this kind of use. But in the region of the spirit a man tends to get whatever he hopes for. We hope to be good, and the hope is one of the chief factors in the result: we desire righteousness, and the very desire partakes of the character of righteousness, and so helps to make us righteous.

II. The hope may be doing its work though often unregarded. There are times in the Christian's life when the hope of the promised blessedness springs suddenly into vivid consciousness, and the desire for holiness assumes the clamancy of passion; but when some habitual weakness or unexpected failure reminds us how far we are from having yet attained, we forget the grounds of our confidence, and lose heart.

Yet our distress may not be called for. Down deep below the shallow surface feelings of the heart the hope still lives: deeper, truer than all, is the conviction that we shall one day enter into the unveiled presence of God. Let the storm increase in violence, we shall be reminded, if only by the straining of the cables, that our anchorage is secure.

III. The security is twofold. (a) The anchor is of good material (*βεβαίαν*), and therefore will not snap. It was not manufactured in any of the foundries of the earth. "We have been begotten again unto a living hope by the resurrection of Jesus Christ from the dead." Under no stress of temptation will the hope give way, for it shares the immortality of the risen life. If the question is asked, How do we know that the hope is really a Christian hope, and not a counterfeit?—we know it (1) by its object. He who desires the heritage of Christ has been born of God. (2) By its permanence. Earthly hopes, like "pillars of smoke," soon vanish, but the heavenly is strongest where there is most to try it. (b) The anchor will not slip (*ἀσφαλῆ*), because fastened in a secure place. It is within us, and yet also without us. It is part of the new creation, and therefore inalienably human; yet not a mere subjective feeling, because fixed

upon something outside of the man. Will this divine longing to be holy keep the soul safe? May the anchor not slip, and I, though possessing still the hope, drift away, and never reach the innermost presence? Is religion purely subjective? No! for the anchor enters into that within the veil—the anchor (A. V.), and not simply the hope.

IV. All this is interpreted and confirmed by the facts of the life of Jesus. He has gone within the veil, therefore we know that the heaven of realised holiness exists. And what is this deep, ceaseless longing that we feel to follow Him but the result of His intercession, the effect of His high-priestly work!

H. H. SCULLARD.

Dublin.

Hebrews ii. 9.

IN criticising my view of Heb. ii. 9, Mr. Milligan begins by challenging the interpretation of Rom. iv. 25, by which I support it. "Our transgressions, on the one hand," he says, "were the *ground* of Christ's death, as our justification, on the other, was the *ground* of His resurrection." I think most people would agree that our transgressions were the ground of Christ's death, but would contend that Christ's resurrection was the ground of our justification, not our justification the ground of His resurrection. But let us analyse Mr. Milligan's sentence, and see to what his peculiar use of the word "ground" leads him. Our transgressions were antecedent to and causative of Christ's death; our justification is subsequent to and an effect of His resurrection. Thus the word "ground" denotes (1) an antecedent cause, and (2) a subsequent effect. This is much more violent than the very moderate "Antanacsis," for which I contend in the use of the prepositions *διὰ* in Greek and *for* in the English Authorised Version, (1) retrospectively, (2) prospectively, in close proximity. Bengel and others have observed "that the figure 'Antanacsis,' by which the same word is put twice in close proximity in different senses, is in frequent use with Paul and others of the sacred writers."

Mr. Milligan must remember also that parallel motion can take place in opposite as well as in an identical direction. A person going from Edinburgh to Glasgow goes on parallel lines with, though in an opposite direction to, one going from Glasgow to Edinburgh.

Proceeding to Heb. iv. 9, if we look at Mr. Milligan's paraphrase, we shall see that he only makes it appear tolerable by causing the remarkable phrase, *ὅπως γεύσῃται θανάτου*, to disappear entirely from it. Let me rewrite his paraphrase without any alteration beyond the reinsertion of these striking words. We then have: "But we behold Him, who hath been made a little lower than the angels, even Jesus, not stopping short of the lowest humiliation, the humiliation of death, but on account of that very humiliation crowned with glory, *in order that* He might thus in His risen and glorified state *taste of death for every man.*" What do we find substituted by Mr. Milligan for *ὅπως γεύσῃται θανάτου*, "in order that *He might taste of death for every man*"? Why, "in order that He might thus in His risen and glorified state *apply the benefits of His death to every man,*" which is something entirely different, and certainly neither explicitly nor implicitly contained in the original.

No doubt there is a serious difficulty so long as people persist in referring *διὰ τὸ πάθημα τοῦ θανάτου* to the past, and taking it with *ἐστεφανωμένον*. It makes it seem as if *two* deaths of our Lord were spoken of, one in the past, on account of which He was crowned with glory and honour, the other yet to come, *ὅπως γεύσῃται θανάτου ὑπὲρ παντός*.

But the way out of the difficulty is not to make striking and important words disappear with the wave of a conjuror's wand, but to review the whole passage, and see whether some word or phrase does not admit of being taken differently, so that the difficulty, not the striking words, shall disappear. Accept the well-authenticated prospective sense of *διὰ*, "for the purpose of," and join *διὰ τὸ πάθημα τοῦ θανάτου* rather with *ἡλλαττωμένον* than with *ἐστεφανωμένον*, and the difficulty disappears, while the striking words and metaphor remain in all their fullness.

It is singular that so little attention has been paid to the comments of Origen on this passage. Origen, a real Greek writer, took *διὰ τὸ πάθημα τοῦ θανάτου* with *ἡλλαττωμένον*, and not with *ἐστεφανωμένον*. But he does not notice *our* difficulty, which indeed does not seem to have even occurred to him, as, in fact, it could not have done if he understood the passage, as he apparently did, in the same manner as I do (*Origen*, vol. i. p. 111, ed. Lommatsch).

A. H. WRATISLAW.

Southsea.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. v. 48.

"Ye therefore shall be perfect, as your heavenly Father is perfect" (R.V.).

EXPOSITION.

"Ye." There is in the original an emphasis on "ye"; ye, in distinction from tax-gatherers and Gentiles.—MORISON.

"Therefore" draws a deduction from verses 44-47, where the emphatic "ye" forms the sublime antithesis to the last-mentioned publicans and heathens.—MEYER.

"Ye shall be." The verb is future indicative, not imperative. But this future has an imperative force, a use of the future which is in accordance with the Hebrew idiom.—CARR.

It is the future for the imperative, as in the Decalogue: Thou shalt not kill.—WEBSTER AND WILKINSON.

"Perfect, as your heavenly Father is perfect." St. Luke (vi. 36) gives *merciful*, and it is probable that the two words have the same meaning. The language seems to relate chiefly, if not solely, to the perfection of Divine love (ver. 45), enforcing the command of verse 44; and the comparison of man to God can hardly be carried back to the verses before this. The meaning, therefore, is, Let your love be perfect, embracing enemies as well as friends, as the love of God is manifested to the evil as well as to the good.—MANSEL.

Still, the highest virtue includes all the rest, since God is love. We may then accept the correctness of the ordinary view, which understood the verse as setting up our heavenly Father as the ultimate standard of all our morality and holiness.—SCHAFF.

The idea of perfection implied in the word is that of the attainment of the end or ideal completeness of our being. In us that attainment implies growth, and the word is used of men of full age as contrasted with infants (1 Cor. ii. 6; Heb. v. 14). In God the perfection is not something attained, but exists eternally; but we draw near to

it and become partakers of the Divine nature when we love as He loves—

"Earthly power doth then show likest God's
When mercy seasons justice."

—PLUMPTRE.

No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially verses 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognised.—ALFORD.

METHODS OF TREATMENT.

I.

PERFECTION IN LOVE.

By the Rev. Robert Vaughan.

1. Our Lord here demands perfection—moral perfection. He affirms that man ought to be righteous as God, in the same sense, and with the same perfectness. And *He* certainly had no inferior conception of the moral glory of the Father.

2. The perfection which our Lord here calls for is, however, of a particular kind—perfection of heart, or love. He had just referred to a precept that had been handed down from old time, "Thou shalt love thy neighbour (*i.e.* thy friend) and hate thine enemy;" and in opposition to this He had declared, "*I* say unto you, Love your enemies." And this, He says, do, "that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good." As love wholly fills and rules the Divine life, so ought love to wholly fill and rule our life.

3. This perfection of love consists not in its *measure* but in its *quality*. A perfect sphere may be found in the tiniest drop of rain, as also in the great globe, the sun. God's love is not conditional; it is given independently of merit or demerit. The love of man is as God's when it is spontaneous, sent forth from the heart as by an indwelling power, embracing enemies as well as friends.

4. This perfection of love is necessary to, and is productive of, perfection of life. A man's life

is the development of his love. Silently, but surely, does the spirit of love clothe its possessor with the beauty of holiness, and robe him in the righteousness of Christ.

II.

THE DIVINE FATHERHOOD.

By the Rev. W. Garrett Horder, M.A.

The perfection to which we are here urged is a perfection already existing in the nature of the heavenly Father. Yet the Church's conception of God has often been much lower than the ideal of life she has held up to men. If an earthly father, says our Lord, knows how to give good gifts, *how much more* our Father who is in heaven; yet we have been told that the infinitude of the Divine nature renders such comparisons valueless. To Christ that infinitude only rendered the love, the patience, the forgiveness the more encompassing in their scope and lasting in their endurance. It is because we are finite that we cannot realise the endlessness of the Divine seeking for men.

Christ's representation of God is that He is perfect as the Father of men. Theology has always affirmed the perfection of God; but an abstract perfection is of little avail. Perfect as what?

ILLUSTRATIONS.

HERE is Christ's idea of His holy religion. This is what it is to do for us: *It is to make us like God.* What is our idea of religion? Very much, one might almost say everything, depends upon the answer. The prayers we offer, the sins we confess, the standard by which we measure ourselves, the aim and effort of the daily life, all depend upon our thought of what religion is, and what it is for.—M. G. PEARSE.

ONLY love seeks love.

Only love wins love.

Only love satisfies love.—M. G. PEARSE.

It is in a small degree that we can share God's wisdom; in a still smaller degree His power. These attributes of His nature must always be over and around us, rather than within us. But of His love it is said, "God is love, and he that dwelleth in love dwelleth in God, and God in him." It is as much ours as our home—nay, as much ours as our heart.—JOHN KER.

WHEN Dr. Horace Bushnell originated the idea of a public park in Hartford, Connecticut, there were some who feared that the appropriation it called for would not be voted. It was suggested that it would be wiser to ask for half the amount. He replied, "No; sometimes a project is made practicable by being made difficult."—J. H. TWITCHELL.

"HITCH your waggon to a star!" said Sumner to Lincoln.

WE are afraid to take God as our own tender and pitiful Father. He is a schoolmaster; or almost further off than that, and knowing less about us—an inspector, who knows nothing of us except through our lessons. His eyes are not on the scholars, but on the book, and all alike must come up to the standard.—M. G. PEARSE.

THE story is told of one of our most gifted poets, that when a little lad of six he was sent to what was called a "charity" school. Sensitive and timid, frightened at the master's look and voice, and at the cane, without which nothing was done in those days, he could only tremble over his lessons, and blunder tearfully instead of saying it, going back beaten and bewildered to try again. Little wonder that he came to think himself as stupid as the master said he was, and despaired of ever knowing anything. At last the master's patience was exhausted, the scoldings and the canings were alike in vain. Seizing the little fellow angrily, he thrust him out of the school, and sent him home as too dull to learn anything. The frightened child hid himself in his mother's arms, and sobbed out all his grief. Then she sat beside him and patiently taught him his letters, and bore with a hundred failures, and praised his occasional success, and so led him on until he was a scholar almost before he knew it.—M. G. PEARSE.

SOME of you, it may be, have been blessed with a parentage that seemed almost perfect—wise, firm, patient, loving. You look back upon it with mingled reverence and affection. It is one of the chosen objects in the secret oratory of your heart. Yes, but beautiful as it is, it is only a hint of that perfect Fatherhood from which all that was worthy in it was derived.

All fathers learn their craft of Thee;

All loves are shadows cast

From the beautiful eternal hills

Of Thine unbeginning past.

W. G. HORDER.

EVERY schoolboy has heard the story of the youthful prince who enumerated one by one the countries he meant to conquer year after year, and when the enumeration was completed, was asked what he meant to do when all those victories were achieved, and he replied—to sit down, to be happy, to take his rest. But then came the ready rejoinder—Why not do so now? But it is not every schoolboy who has paused to consider the folly of the question. He could not *then* take his rest and be happy.—F. W. ROBERTSON.

THE visionary who attempts something high and accomplishes scarcely anything of it, is often a far nobler man, and his poor, broken, foiled, resultless life far more perfect than his who aims at marks on the low level and hits them full. Such lives as these, full of yearning and inspiration, though it be for the most part vain, are

"Like the young moon with a ragged edge
E'en in its imperfection beautiful."

A. M'LAREN.

GOD's is the only absolute perfection ; man's is relative, contained in the high destiny which bids him ever struggle towards the Infinite which he yet can never reach. There is no perfection so incomplete as the one which admits of no increase ; *that* is the perfection of death, not of life.—A. M. FAIRBAIRN.

IT is easily conceivable why this perfection is unattainable in this life. Faultlessness is conceivable, being merely the negative of evil. But perfection is positive, the attainment of all conceivable excellence. It is long as eternity—expansive as God. Perfection is our mark : yet never will the aim be so true and steady as to strike the golden centre. Perfection of character, yet even to the dying hour it will be but this, "I count not myself to have apprehended."—F. W. ROBERTSON.

At Best.

THE faithful helm commands the keel,
From port to port fair breezes blow ;
But the ship must sail the convex sea,
Nor may she straighter go.

So, man to man : in fair accord,
On thought and will, the winds may wait ;
But the world will bend the passing word,
Though its shortest course be straight.

From soul to soul the shortest line
At best will bended be :
The ship that holds the straightest course
Still sails the convex sea.

The International Lessons.

Psalm i.

THE WAY OF THE RIGHTEOUS.

1. "In the counsel of the ungodly" (ver. 1), or, after the counsel, the plans, of the godless and unstable. The word "ungodly" is literally restless.

2. "The law of the Lord" (ver. 2). Not the law of Moses only. The word was used to include all religious instruction.

3. "The judgment" (ver. 5). Not the final judgment merely, every act of judgment on God's part, and even the judgment of men, which in the long run will not be on the wrong side.

IT is never easy, it is often quite impossible to explain a song. Songs are written to be sung. Laboriously to explain their meaning is like breaking up your violin to find the source of the music in it. But the Psalms are the songs of another race and another time than ours. Perhaps we may be able to translate them into the speech of our children without crushing the music out of them.

The first Psalm is quite a children's hymn. Its theme is this : The good man is happy, and the bad man is unhappy. It is the earliest lesson in religion that children learn. In later life they will often come to doubt if it is true. And there are Psalms in this book which wrestle earnestly with that doubt, especially the 37th and 73rd. But it is true, always true, true here, and true hereafter.

The Psalm is divided easily into two parts of three verses each.

I. The Happiness of the Good Man. The first two verses tell us how we may know him—verse 1 telling us what he is not, and verse 2 what he is. Then the third verse tells us how his happiness shows itself.

(1) He is not ungodly, nor a sinner, nor a scorner. These are three stages in evil. If a man begins by being careless and godless, he will go on to worse things, open sin, and at last blasphemous scoffing.

(2) His delight is in the law of the Lord. He loves God's Word, the Bible itself, and the things that are in the Bible. He loves to read them, to think over them, and to do them.

(3) Such a man is like a tree that is planted near a running water—green, fresh, flourishing. He brings forth fruit in his season—he does good when he has opportunity. His leaf does not wither—you see that he is happy, and that he grows happier the longer he lives. And all he does prospers ; for "all things work together for good to them that love God."

II. The Misery of the Wicked Man.

(1) He is like the chaff—empty, unsteady, blown about by every wind—blown away at last.

(2) He shall not stand in the day of judgment. Of course he shall not stand in the great judgment day. But, more than that, he shall not escape the judgment of men. And in the congregations of the righteous, wherever good people meet, he is out of place ; if he ventures in he is detected and cast out.

(3) The last verse tells us how all this comes about. It is all God's doing. We may forget Him, but He knows us, watches over us, sees that the good prospers and the bad perishes. It is just Browning's—

"God's in His heaven,
All's right with the world."

ILLUSTRATIONS :—Ver. 1. Blessed,—this is the first word of the Book of Psalms, and this is the key-note of all its songs. Here, as frontispiece, is set the picture of the

blessed man, and here is the beginning of the blessed life. The after history follows it through many changes, through troubled days and gracious deliverance, until at last it reaches the land where sorrow and sighing are fled away, and, day and night, praise fills the holy temple.—MARK GUY PEARSE.

Ver. 1. The girl at the machinery gets the tips of her hair or the hem of her skirt caught between the wheels, and she is smashed flat in five minutes! If you put your finger-nail in between the cruel rollers, they will draw your whole self in by degrees. So, Christian men and women, unconditional abstinence from all appearance of evil is the only safety; or rather it is the needful hedge behind which the young plants of goodness may grow.—ALEX. M'LAREN.

Ver. 4. When the flail of affliction, O Lord, is upon me, let me not be as the chaff that flies in Thy face, but as the corn that lies at Thy feet.—PHILIP HENRY.

We are told, in one of the *Protestant Papers for the People*, that, at the Massacre of St. Bartholomew, Charles had bargained for the lives of some Huguenot domestics in his household, and amongst the rest for that of his faithful old nurse, Philippine Flipote. When the king fell into his last strange illness, it was whispered in Court, "If he opens his heart to take in true hope, it will be from the voice of old Philippine." And so it was. She spoke to him of "the blood that cleanseth from all sin, and speaketh better things than that of Abel"; and it was she who heard and treasured up his last words: "If the Lord Jesus will indeed receive me into the company of the blessed."

Psalm ii.

THE KING IN ZION.

1. "The kings of the earth set themselves" (ver. 2). It is a graphic picture of a council of men. The kings are seated together in divan, plotting and planning.

2. "Against the Lord and against His anointed" (ver. 2). No one would openly plot against the Lord; but to plot against a good man is plotting against the Lord, and chiefly against the Lord: so the Lord is mentioned first.

3. "Bands . . . cords" (ver. 3). The bands bind the yoke to the neck of the oxen, the cords serve to control them.

4. "Vex them" (ver. 5)—torment them, paralyse their efforts.

5. "This day" (ver. 7) is the day when he was anointed king.

6. "Kiss the Son" (ver. 12). The translation is very difficult, and will always be doubtful. Another rendering is "follow instruction."

THE second Psalm is as easily divided as the first. It is divided into four parts of three verses each.

I. The Poet speaks. He describes a great uprising of heathen nations against the Lord and His anointed king. Who is this king? Perhaps David, perhaps Solomon at the first. But God's king is the good man wherever he is found. And the nations who rise against him are evil men, who are ever ready to snarl and bite at a man who is more

godly than themselves. And Jesus Christ is the King above all, at whom they cried, "Crucify Him, crucify Him."

II. The Lord speaks. His words are few but weighty. He says, "Yet I have set My King upon My holy hill of Zion." The emphatic words are *My*. He who is on the Lord's side is on the side of the big battalions, of which Napoleon used to speak. But before these few words we have a picture of the attitude of the Lord in heaven towards the rebels. He laughs at and derides them—it is so vain to seek to fight against God. Yet they persist, and then He speaks to them in His wrath, and torments them in His great anger. This speaking and tormenting are enough. His King is safe upon Zion.

III. The King speaks. He tells the rebels and all men by what right he is King: the Lord has decreed it. And then He quotes the words of the decree: "The Lord hath said unto Me, Thou art My Son." Could any king rule by a diviner right than that? And Jesus Christ is the King. The words at Christ's baptism, and again at the transfiguration are a commentary on this: "This is My beloved Son."

He is the Lord's Son, and so all the kingdoms of the earth are His; the heathen His inheritance, the uttermost parts of the earth His possession. It is a missionary hymn, for it proves the right we have to claim the world for Christ. And it adds the certainty that it will be His. "Thou wilt break them," that is, all who oppose, "with a rod of iron."

IV. The Poet speaks again. He has shown how vain it is to fight against God, he now gives tender and good counsel. Be wise, he says, be instructed; serve the Lord with fear, rejoice with trembling. No other position is proper but that of a servant, yet the servant of the Lord has much gladness, though it is gladness chastened with fear. "Blessed," he says at the last, "are all they that put their trust in Him." That is the secret of the joy that drives away slavish fear, for perfect love casteth out fear.

ILLUSTRATIONS:—Ver. 2. The manly motto of the Keiths, Earls Marischal of Scotland, of "They say: what say they? let them say," too often gives place in these days to "They say: oh, do they say so? Then we shall, or we shan't do it." We follow the multitude to do evil, and bend our knees to tyrant custom. Few of us dare to be different from others, for our aim is respectability rather than goodness. When others are crying, "Not this man, but Barabbas," we join in the cry in order that we may not appear "queer," or singular.

Ver. 4. A man in New York said he would be the richest man in the city. He left his honest work of chair-making, and got into the city councils some way, and in ten years stole 15,000,000 dollars from the city government. He held the Legislature of the State of New York in the grip of his

right hand. Suspicions were aroused. The Grand Jury presented indictments. The whole land stood aghast. The man who expected to put half the city in his vest pocket goes to Blackwell's Island, and then to Ludlow Street Gaol, where he died. Why? "He that sitteth in the heavens" laughed. —T. DE WITT TALMAGE.

Ver. 12. Mr. Spurgeon relates that he deemed it a strange thing when he saw on a country weather-cock the motto, "God is love"; and he asked his friend if he meant to imply that the Divine Love can be fickle as the wind. "No," said he, "this is what I mean—*whichever* way the wind blows, God is Love: through the cold north wind, the biting east wind—still God is love, as much as when the warm, genial breezes refresh our fields and flocks.

Psalm xix.

GOD'S WORKS AND WORDS.

1. "The firmament," or the expanse; the great roof, as it were, that stretches over our heads. Of course the teacher will point out the parallel structure of these poems—how the two lines always go together, the second repeating the thought of the first and carrying it on.

2. "Day unto day uttereth speech" (ver. 2). One day shows the glory of God, and passes the story on to the next.

3. "There is no speech nor language where their voice is not heard" (ver. 3). It is better to omit the word "where." Then the meaning is that day and night utter God's praise in silence; no voice, no language have they, yet they tell of the glory of God.

4. "Their line" (ver. 4) is their measuring-line. Wherever day and night are known they measure or mark out that region as their own, in which to declare God's greatness.

5. "The fear of the Lord is clean" (ver. 9). This is another title for the Law. It plants the fear of God within us. And "clean" means pure, the opposite of immoral or impure.

THERE is so complete a change of subject and of style at the seventh verse of this Psalm that many expositors believe that the second half is a separate Psalm. But, striking as the division is, the two parts fit well together. In the first part (vers. 1-6) the poet describes the glory of God in nature; in the second (vers. 7-11) he magnifies the law of God, and makes it honourable. Now the law of God is not thought of as a thing by itself, but in its relation to us. "The law of the Lord is perfect, *converting the soul*." It is the means whereby I may become "a new creature." Thus we have in this Psalm the two "creations" which sum up the whole teaching of the Bible—the first creation through Christ, and the second, the new creation, *in* Christ Jesus. Hence the Psalmist most appropriately ends with a short prayer to be kept from hidden sin (vers. 12-14). These are the three parts of the Psalm—

I. The Glory of God in the First Creation. "When I look up into the heavens," says the writer of the 8th Psalm. So the Psalmist does

now. But it is not the littleness of men he thinks of; it is the greatness of God, of the God who made and preserves them all. It is the first and most natural thought. And it is the sun in its mid-day power that most fully displays God's glory. Yet he never thinks of worshipping the sun as if it were its own maker, far less also his maker and preserver.

II. The Glory of God in the Second Creation. The sun is proof of the great glory of God. But there is a better proof than even the mid-day sun in its splendour. It is the law of God. It is the power of the truth of God; what we call His moral greatness expressed in His commandments, and in His mighty working within our hearts. It is the law, not in itself, but in its effects, that wakes the Psalmist's wonder. How full his thoughts are; how rich his expression of them! Let the various epithets be gathered together in this way—

The Law is perfect . . . converting the soul.

The Testimony . . . is sure . . . making wise the simple.

The last thought is the great reward that falls to him who keeps them. And immediately that suggests the need of strength and help, and so he ends with prayer.

III. The concluding Prayer. The Psalmist sees two rocks ahead; two kinds of sin are in his way—hidden faults and open presumptuous transgressions. He prays to be kept from both.

ILLUSTRATIONS:—Ver. 1. A man may learn infidelity from books and from men, but never from nature.—*Uncle Esak's Wisdom*.

Ver. 1. Man so often calls for *preachers*—ought he not much rather to desire a proper *ear* for hearing them? for, in truth, we are surrounded with preachers wherever we turn our eyes. There are preachers in the firmament above, preachers in the earth below, preachers within us and preachers without. What a sermon it is which the firmament of heaven alone preaches to us—the sky, whether azure and serene or overcast with stormy clouds! The heaven, with its marvels, declares the glory of God by the magnificence of day as well as by the magnificence of night.—THOLUCK.

Ver. 7. A worker in connection with the London Missionary Society, at the foot of the Himalayas, tells of converts "terribly in earnest"—not rich or intellectual, but steadfast in their adherence to the Saviour. Long before the sun rose they were on one occasion found praying and reading the Bible. They were warned that poverty and persecution might await them, but their answer was: "We put our trust in God; we want to know more of Him." One of them, a cartwright, had vowed money to the district deity if his wife recovered from illness; but she was long an invalid, and during that time he had benefited by Christian teaching. On her recovery he used the money to erect a school-shed for the mission—the earnest of a more finished structure, as the power of redeeming love breaks down opposition and proves increasingly mighty.

Dr. Moffat told of a tribe he once visited where the power of Christ's love was strikingly evidenced. He was told that losses of property or friends never moved the stern hearts of these men; but when he spoke to them of Jesus the sternness was melted, and the men shed penitent tears as by faith they gazed on Calvary. Unto Him hearts that seemed the coldest have bowed in allegiance.

Psalm xxiii.

THE LORD MY SHEPHERD.

1. "The still waters" (ver. 2). The Hebrew is "waters of rest," so that it is not a description of the waters themselves, but of the rest and refreshment which the cooling waters give to the thirsty sheep.

2. "He restoreth my soul" (ver. 3). He refreshes or renews my life.

3. "The valley of the shadow of death" (ver. 4). We can scarcely disturb this meaning so bound with the most sacred associations. Yet the sense may be no more than the valley of deep gloom, or deep darkness as the Revised Version has it in the margin. In Palestine the sheep have often to pass, on their way to new pastures, through deep glens where wild beasts abound.

4. "Thy rod and Thy staff" (ver. 4). The shepherd's crook; it is a club to defend and a staff to guide.

5. "Thou anointest my head with oil" (ver. 5). It is the customary act of the host to his invited and welcome guest. It is the oil of gladness.

THE more lyrical, that is to say, the more truly poetical, a song is, the less will it stand dissection and explanation. Having pointed out the right translation, what remains for us but to make the children read and learn the beauty and the rest of this 23rd Psalm? It is a song of the ways of a gentle shepherd, who in the last two verses becomes a king. First he tends his sheep, and then most royally and publicly entertains his guest. And the shepherd? "I am the good Shepherd"—there is no answer so simple as that, none so true and appropriate. What does he do for the sheep? He provides food—"I shall not want"; and drink—"beside the still waters"; rest—"he maketh me to lie down"; guidance—"he leadeth me"; and protection—"thy rod and thy staff they comfort me." But there is one thing more. It is not mentioned here. "The Good Shepherd giveth His life for the sheep."

Then the figure changes. He is a king, and I am his guest, and he prepares a banquet for me in public, so that my adversaries see it. He makes

a home for me; the king's palace is my home. "That where I am there ye may be also," said the Shepherd-King. "I will dwell in the house of the Lord for ever."

ILLUSTRATIONS:—Marion Harvey, a servant girl, twenty years of age, was executed at Edinburgh in 1681 for assisting in the escape of a Cameronian preacher. When annoyed on her way to the scaffold, she said, "Come, Isabel, let us sing the 23rd Psalm," which they did; and having come to the scaffold, she said, "I am come here to-day for avowing Christ to be Head of His Church, and King of Zion. Oh, seek Him, sirs, seek Him, and ye shall find Him!"

Ver. 2. Old Betty, a devoted servant of the Lord, who had been very active in deeds of love and charity, was at last brought to a bed of rheumatic pain, where she lay for months suffering and helpless. When asked if the change was not hard to bear, she replied, "No, indeed. When I was well, I used to hear the Lord say, day after day, 'Betty, go here; Betty, go there. Betty do this; Betty, do that.' I used to do it as well as I could. Now, I hear Him say every day, 'Betty, lie still and cough.'" Ah! here was a trusting sheep, ready to go where the Shepherd would lead, ready to do His bidding.

Ver. 2. I was leaning over a gate one day watching the flock as they rested in the green pastures. "When do your sheep lie down, shepherd?" said I. "Well," said he, "I don't know; I suppose it is *when they have had enough*."

Only the Lord can give His sheep that. Presently there came the master of the flock. "When do your sheep lie down?" I asked. "Only when they are very comfortable," said he.

Only the Lord can make His sheep lie down. And this is the first thing. He maketh me to lie down, and *then* He leadeth me.—M. G. PEARSE.

Ver. 3. An old farmer was asked to ride one of the horses of a merry-go-round. "No, thankee," said he; "when I rides, I wants to be a-goin' somewhar." Led by Him, we shall not move in a monotonous circle, but we shall be going somewhere; and that somewhere is heaven, to be forever in the eternal fold, under the tender care of the Good Shepherd.

Ver. 4. When Dr. Duff, the Indian missionary, was travelling in the Himalayas, he saw a native shepherd followed by his flock. The man frequently looked back, and if he saw a sheep drawing too near the edge of the precipice he would go back and apply his crook to one of the hind legs, and gently pull it back till the animal joined the rest. Going up to the shepherd he noticed that he had a long rod, as tall as himself, and, twisted round the lower half, a thick bar of iron. With his long rod the shepherd could strike any dangerous animal such a blow as would make it flee. The staff refers to God's hold of the sheep, and the rod to His defence against enemies.

At the Literary Table.

THE BOOKS OF THE MONTH.

HISTORY OF THE JEWS. BY PROFESSOR H. GRAETZ. Vols. III., IV., V. (*D. Nutt.* 8vo, pp. 672, 752, 836. 10s. 6d. each.) The first two volumes of the English edition of Professor Graetz's *History of the Jews* have already been noticed in THE EXPOSITORY TIMES; the three volumes which complete the work are now before us. A great and difficult task is thus accomplished. It has long been recognised that the standard History of the Jews has been written by the late Professor Graetz, and to make it available to English readers is a great work. And it is as difficult as it is great. For it had to be condensed. Wisely, we think, it was decided that it must be condensed. Now there is nothing that taxes an author's skill so severely as condensation. Few are the authors who do the thing and reap success in the doing of it. Hundreds have spent themselves upon it and failed, and never learned the reason of the failure. Here the conditions are as favourable as they could be. The work has been done by another and not the author, and yet the author has revised it all. Thus the unessential matters, as they present themselves to an accomplished and sympathetic reader, have been permitted to go; while the continuity, the spirit and tone of the book, have been retained through the constant touch of the author's own hand upon it. On the whole, the prophecy may be hazarded that these five volumes of the *History of the Jews* will remain when the eleven volumes of the *Geschichte der Juden* have begun to pass away.

JERUSALEM: ITS HISTORY AND HOPE.

BY MRS. OLIPHANT. (*Macmillan.* 8vo, pp. 515. 21s.) In attempting to rewrite the history of Jerusalem, Mrs. Oliphant has assayed a far more difficult task than was presented by the histories of Venice, of Florence, or of Edinburgh. No one will dispute her claim: "I have some small knowledge of how human character is depicted, and the means by which a man who has departed from this world is made to live and breathe again." But the men of Jerusalem have never departed this life. They live and breathe among us as they ever did in Jerusalem. To tell the familiar history, and tell it so as to arrest our attention and claim our time

away from the original story itself, is a task of surpassing difficulty. And Mrs. Oliphant has not written such a book as either her *Venice* or her *Florence*. But *Jerusalem* is written with great power, with the power of her best work; it is only the exceeding difficulty of the subject that makes the outcome less. Mrs. Oliphant's attitude as respects the Higher Criticism is severely conservative: "I will take Herr Wellhausen's word for nothing in that in which he has formed his theory before he began to inquire into the subject. I will take M. Renan's word for less than nothing, were that possible, because he has abundantly proved himself incapable of judging in respect to all the higher mysteries of human character, thought, and feeling. Abraham I know and David I know; but who are these?"

THE EARLY RELIGION OF ISRAEL. THE

BAIRD LECTURE FOR 1889. BY JAMES ROBERTSON, D.D. (*Blackwood.* Crown 8vo, pp. 524. 10s. 6d.) To review this volume thoroughly would compel us to traverse the whole question of the Historical Criticism of the Old Testament, and to discuss most of its details. But we have read it carefully; and we feel bound to say at once that it is the most considerable contribution to the subject from the conservative side that has yet been made in this country. It is no longer possible to complain of the want of an adequate—adequately complete and adequately scholarly—handling of the subject in English along the old and still most familiar lines. Moreover, the book can be read with pleasure. It is absolutely free from bitterness and scorn. For Dr. Robertson counts it of no value to us that, on the one hand, we should accept these things merely from Tradition and Authority, or that, on the other, we should be of the number of Mr. Andrew Lang's "clever superficial men and women who disbelieve in Authority, and do believe in authorities." It is of no value either way; we must make the belief our own. And even in such a subject as this it is possible to do so. More and more completely matters of language and style, appreciable only by Hebrew scholars, are being abandoned as arguments; more and more the

arguments employed are such as an ordinary reader of the English Bible may appreciate. Let us take guides,—Driver's *Introduction* and Robertson's *Baird Lectures*,—but let them be guides only; let us not call them authorities nor ever erect them into an authority.

THE CANON OF THE OLD TESTAMENT.

By HERBERT EDWARD RYLE, B.D. (*Macmillan*. Crown 8vo, pp. 304. 6s.) It is quite in conformity with the laws of chance in literature that we should have had no history of the Old Testament Canon since Dr. Samuel Davidson published his little book in 1877, and now we have two works, both of first-rate importance, issued within a month. There is no need for an elaborate comparison between Dr. Frants Buhl and Professor Ryle. Buhl's work is not confined to the Canon. Its largest and most valuable portion deals with the history of the text of the Old Testament. For the rest, Professor Ryle's own words may be quoted. After referring to Wildeboer's book (which has not yet been translated into English), he says: "Professor Buhl's important work did not appear until I had almost completed the present volume. In the case of both these works, the student will find them very valuable for purposes of reference, but scarcely so well adapted for purposes of continuous reading." This modest claim at once introduces us to the leading characteristic of Professor Ryle's book. He does not claim more accurate scholarship than Wildeboer and Buhl, though he has no less; but he rightly claims that his book possesses that most English of virtues—it may be read throughout. As in the articles which Professor Ryle has contributed to THE EXPOSITORY TIMES, an extensive and minute research lies concealed under a most fresh and flexible English style. For this, much will be forgiven. We almost forgive everything for this in England. And no doubt something that needs forgiveness will seem to arise in the progress of this volume. For the writing of a history of the Canon of the Old Testament is a supremely difficult undertaking. No two persons will give the same meaning and value to the meagre landmarks that are found. And more than that: Are we not hotly divided at present over these matters? Yet no one will complain that the writer of this work has been dogmatic or disdainful.

LECTURES ON THE APOCALYPSE. By WILLIAM MILLIGAN, D.D. (*Macmillan*. Crown 8vo, pp. 239. 5s.) For some time the second edition of Professor Milligan's Baird Lecture on the Apocalypse has been out of print. In the issue of a third edition, the lectures have been separated from the Appendices. The Appendices will be published in a volume of Discussions, to appear shortly, and the Lectures themselves are issued in the attractive volume now in our hands. It will be a double gain. Appendices are worse than footnotes; and it is one of the most outrageous doings of tyrannous English custom that every volume of Baird, Bampton, or other lectures must have an array of unattached followers at the end.

SERMONS ON SOME WORDS OF CHRIST.

By H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 356. 5s.) Every lover of the late Canon Liddon's sermons, which means every lover of the best in sermon literature, must be thankful for the change which placed them in the hands of Messrs. Longmans. These sermons we have already,—but in what shape? This volume is as beautifully printed and outwardly attractive as one could desire. In this form the sermons will gather a new audience, and the old audience will give them the heartiest welcome of all.

THE EPISTLES OF THE APOSTLE PAUL.

By GEORGE G. FINDLAY, B.A. (*Kelly*. Crown 8vo, pp. 287. 2s. 6d.) The editor of the *Preacher's Magazine* has resolved to superintend the issue of a short series of books for Bible students. The first was a pleasant little volume of sermons on Elijah, by Mr. Mark Guy Pearse. This is the second. And this volume comes better under the title than the other. Shall we also say it is a better book? No; a better work *of its kind* than Mr. Pearse's *Elijah* would be hard to find. But this will probably take a higher place in its own line, where the competition is not so keen. Indeed, we have not any introduction to the Pauline Epistles so useful to the Bible student as this little book by Professor Findlay. For here there is fulness of ^{the wisest} restraint in ^{it}

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Crown 8vo, pp. 192. 2s. 6d.) Many a good book has missed its audience. But one of the most unaccountable "misses" is Mr. Tomkins' *Studies on the Times of Abraham*. The few who possess the book (it is to be feared they are very few) reckon it one of their most precious treasures. Of these few the editor of the *By-paths of Bible Knowledge* is probably one. For what but a personal knowledge of the previous book could have led him to include Mr. Tomkins' *Joseph* in the series in which Sayce and Budge and Bennett have written their best? But it is admirably suited for that series. It is quite enough of itself to give the series a reason for its existence. For it is not a rewriting of the Bible narrative "with homiletic treatment." It is the life and times of Joseph *in the light of Egyptian lore*. Here Mr. Tomkins is at home, and more, for his word is with authority.

PALESTINE REPEOPLD. BY JAMES NEIL, M.A. (*Lang, Neil, & Co.* Crown 8vo, pp. 194. 3s.) Is it not said, on the best authority, that the test of a true prophet is the fulfilment of his prophecy? Fifteen years ago Mr. Neil published his *Palestine Repeopled*, and prophesied the near restoration of the Jews to their own land. And now, in issuing the ninth edition of that work, he says: "It has surely seldom, if ever, been given to a writer to see, within fifteen years of the first publication of a work on prophecy, so minute a verification of his views. When the first edition appeared in 1875, the Jewish population of Palestine was about 30,000. It is now upwards of 70,000, some say 100,000, and the cry is 'Still they come!'" The purpose of the book is plain, and indeed is now well known.

BUT HOW — IF THE GOSPELS ARE HISTORIC? (*Douglas*. Crown 8vo, pp. 201. 3s. 6d.) The peculiar title of this anonymous book is determined by that of a preceding volume published in 1868: "If the Gospel narratives are mythical—what then?" The meaning of such a title is sufficiently evident. But it laid the author open to the charge of denying the historical character of the Gospels. And this book is written, not to meet that charge alone, but to fulfil an uncompleted task. The author does believe that the Gospels are historic; he even proves them to be historic; but, as the title will

show, his manner of proof is off the beaten track. He does not examine the writings of the early Fathers for indications of date; he does not examine the Gospels themselves for proofs of the reality of the resurrection; he chooses a less definite, more difficult, but in the end far more effective line of proof than these. Read them, he says; let us read the Gospels together, and let us tell how they strike us. Being what we are, they strike us in some exceptional way, not as other writings do. Especially does the picture of the Christ, the speaking, living Person, move us as no other creation ever moved us before. There are here such manifestations as you find occasionally in Nature, exceptional in themselves and carrying a special uniqueness to our minds. "I can recall once long ago in a wood, in the fading light of a warm evening in early May, coming on a spray of wild-cherry blossom relieved against the grey twilight sky, and shining as it were by a light of its own, which conveyed to me thoughts of purity, beauty, and goodness—never to be repeated though never to be effaced." It is a fine apologetic (forgive the word), and will find a home where evidences are thrust away from the threshold.

THE DECALOGUE. BY THE REV. DANIEL FRASER, A.M. (*Hitt*. 8vo, pp. 165. 2s. 6d.) There is a great deal of writing in this book, and much of it is true, some of it is even new as well as true; but it is difficult to get any working acquaintance with it. Mr. Fraser, who is most manifestly an enthusiastic student of the Bible, has not that gift of utterance which is so absolutely essential in these hurried times. The main contention that the Decalogue, so far as the two tables are concerned, has been always misunderstood, is startling; but much is said for it, and much that is good is said round about it. And yet the only part of the book we have really enjoyed is the second Appendix on the Decalogue and the Lord's Prayer.

THE AUTHENTICITY OF THE GOSPEL OF ST. LUKE. BY LORD A. C. HERVEY, D.D., Bishop of Bath and Wells. (*S.P.C.K.* Foolscape 8vo, pp. 156. 1s. 6d.) The authenticity of St. Luke's Gospel is speedily proved if the authenticity of the Acts is accepted. Accordingly, the first half of this little book is occupied with the latter question. On this whole subject Dr. Hervey is

altogether at home. He speaks for the people; but he is a scholar who speaks. There is great need for work of this kind. If competent men would undertake other portions, and do it as attractively, the gain would be very great.

THE YEARS AND ERAS OF THE LIFE OF CHRIST. BY DAVID MILNE, M.A. (*Simpkin, Marshall, & Co.* Crown 8vo, pp. 62. 1s. net.) The title of this little work is well chosen. It is not another attempt to write the life of Christ. Counting that that has been done, and done once for all in the Gospels themselves, Mr. Milne endeavours to point out the arrangement of its events. He shows that with each solar year a distinct era in Christ's ministry began and ended; and that each year is again subdivided into four minor eras by the four great feasts—the Passover, Pentecost, Tabernacles, and Dedication. This arrangement, so simple and telling, is admirably suited for teaching purposes; and one's first suspicion, that it is too mechanical, proves unfounded. On the contrary, it is quite natural and convincing. But *can* the events of our Lord's life be exhibited in so simple and harmonious an arrangement? Mr. Milne believes that they can. He is perfectly familiar with the "so-called discrepancies." He gathers them into classes; and the mere classification of them at once proves many to be "so-called," and nothing more. The points at issue are in every instance clearly set forth, so that it is in the power of the reader to judge fairly of the difficulty and the possibility of their complete harmony. This part of the work is as useful as it is timely. A minute examination of the little work convinces us that it is admirably suited for teaching the facts of the Gospel history. In style it is exact and straightforward. The scholar will find it well worth his attention; to the student it will be of exceeding value.

THE TWO CHURCHES. BY W. T. MOORE, M.A., LL.D. (*Christian Commonwealth Office.* Crown 8vo, pp. 48.) "One of these Churches is set forth in the New Testament; the other has come down to us in the history of human struggle, and has been more or less influenced in its development by the conditions of its environment." The matters where the influence may be traced skilfully set forth by Dr. Moore, whose

ledge is as extensive as his candour is refreshing. There are several points of exceptional interest in the pamphlet; and we hope to touch upon them elsewhere. On one point only—but it is a great point—does the author find complete accord in our modern Church with the Church of the Word of God: "We have always believed in the Christ; His Cross has been the rallying cry of the saints throughout all ages."

A PREACHER'S LIBRARY. BY THE REV. J. S. BANKS. (*Wesleyan Methodist Book-Room.* 8vo, pp. 42. 1s.) If books are interesting, books on books are doubly so. And Professor Banks has written a standard book on books. This is the third edition, revised and enlarged. Its aim is practical, and within its own range you will not find a safer guide.

"CHURCH BELLS" SPECIAL PART. (*Church Bells Office.* 4to, 7d.) There is no longer any doubt, if ever there was any, upon whom the mantle of Canon Liddon has fallen. Canon Scott Holland has just completed a month's residence in St. Paul's, preaching five sermons, and the attendance has come within measurable distance of Dr. Liddon's best days. What is not less noticeable, also, is the fact that Canon Holland's sermons endure the rigours of the printing press nearly as well as those of his great predecessor. The recent course was published in *Church Bells* as they were preached, and now they may be had in this Special Part for a most modest sum of money.

SCHOOL HYMNS. (*James Clarke & Co.* Cloth, 3d.) At this price the publishers must look forward to a large sale. They will probably see it. The collection is most carefully made. Though the number is large, there are very few which seem unsuitable.

PAMPHLETS. Principal Douglas has published the Introductory Lecture to the students of the Free Church College, Glasgow, under the title of *The Old Testament and its Critics* (Glasgow: Mackinlay, 6d.). A second edition, revised, has been issued of Dr. E. W. Bullinger's elaborate *The Spirits in Chydard*, 6d.).

From the *Home Words* Office may be had (price 3d.) the Rev. Charles Bullock's *Talks about Temperance*. Lastly, look out for *Little Bluebird* (not Bluebeard, remember), a delightful story for the young by John Strathesk (*Oliphant, Anderson, & Ferrier*, 1½d. or 8s. 4d. per 100).

FORTHCOMING BOOKS.

First, the Revised Version—which may seem out of place, as not a forthcoming book. According to some of the speakers at the recent Convocation (we shall have notes upon that in our May issue), the Revised Version is both forthcome and forthgone. But there are more Revised Versions than one, or may be. And it is about a forthcoming Revised Version we wish to say a word. At the Cymmrodorion Chambers, Cardiff, on a recent Friday evening, Principal Edwards, D.D., of Pontypool Baptist College, delivered a lecture on “The Welsh Testament.” He ran over the history of the translations already made, and then pleaded earnestly for a Revised Version of the present Welsh New Testament. He quoted Bishop Thirlwall's statement, that he never came to a decision with respect to any passage of Scripture without first consulting the Welsh Bible. But he pointed out errors in punctuation and translation, suggested other improvements, and urged the Welsh people to agitate to get this work done at once, so that their Bible might be “without spot or wrinkle.”

It will not be out of place to say that the *Welsh Weekly*, in which this report is found, contains a portrait and admirable brief character sketch of the Rev. T. Witton Davies, B.A., Principal of the Midland Baptist College, Nottingham. We have just received from Principal Davies an article of the utmost importance on the present state of the Baptist Colleges. The article will be published in THE EXPOSITORY TIMES for May.

The Duke of Argyll and the Bishop of St. Andrews differ upon the Christian ministry, but both desire earnestly that the late Bishop Lightfoot's essay, hitherto found only at the end of his *Commentary on Philippians*, should be published in a more accessible form. Their desire, long deferred, is at last to be gratified. Messrs. Macmillan announce two more volumes of Dr. Lightfoot's works, and one of them will contain the various essays scattered through the Bishop's Commentaries on the Epistles.

The venerable Bishop of St. Andrews will himself be one of our Spring authors. *Primary Witness to the Truth of the Gospel* is the title of the forthcoming book—for even the Bishops have heard of the great controversy on the Old Testament, as an eminent professor of theology recently remarked. Messrs. Longmans will be the publishers.

In Messrs. Hodder & Stoughton's list the most attractive promise is a volume of essays; and again the attraction is due to the late Bishop of Durham. The subject is the authorship of the Fourth Gospel (if it is the Fourth, *vide* Mr. Gwilliam on Mr. Halcombe in this issue), and the writers are, besides Dr. Lightfoot, Dr. Ezra Abbot and Dr. A. P. Peabody, both better known names in America, where the volume has already appeared, than here, but both well worth knowing, and on this subject especially. Dr. Lightfoot's papers are no doubt those which appeared in the *Expositor*. But of the tempting baits held out by Messrs. Hodder & Stoughton this is only one. Very promising is the announcement of a new book by Professor W. F. Slater, M.A., of Didsbury, on *The Faith and Life of the Early Church*. We have an article in hand by Professor Slater, and hope by means of it next month to create an appetite for the book.

Messrs. T. & T. Clark have a big list. Perhaps its most enticing item is the second volume of the International Theological Library. The subject is Christian Ethics, and the author Dr. Newman Smyth. Christian Ethics—the most fruitful study for all living Christian people, and yet the one utterly and shamefully neglected branch of theology amongst us—how we have all longed for an adequate manual written in the English language by a capable English-speaking scholar! Dr. Newman Smyth is not an Englishman, but he is one of the best known American scholars. “I daresay many of you don't read sermons,” said Dr. Cameron Lees recently in St. Giles' Cathedral, Edinburgh (we quote from the *British Weekly*)—“I daresay many of you don't read sermons. Perhaps you are none the worse for that. They are not, in general, very attractive reading. But if you wish to read sermons of a thoughtful kind, I would recommend you to read a little book called *The Reality of Faith*, by Newman Smyth.” That testimony is true; and the point here is that the thought of these thoughtful sermons is essentially ethical. Certainly not

morality merely, nor morality touched by emotion, but such morality or ethic as St. Paul means when he says that the Kingdom of God is righteousness and peace and joy in the Holy Ghost. Dr. Newman Smyth's most obvious merit is the freshness of his Scripture exposition; but this exposition is only the opening of new avenues to a higher present consecration, a closer walk with God, a stronger ethical grasp of the grace and truth which came by Jesus Christ. So it was right that Dr. Smyth should be called upon for this subject as his contribution to the International Theological Library. We shall give it as good a welcome on this side as Dr. Driver's book has got on the other.

Meantime a third edition of Driver is announced, enriched with a new Preface and two Appendices. "I have been much gratified," says the author, "by the favourable reception accorded to the volume, which has considerably exceeded what I had ventured to anticipate. It is a particular satisfaction to me to know that it has so largely won the approval of those who have been workers themselves upon the same field, and possess, consequently, a practical acquaintance with its character. I may name, for instance, Professors A. B. Davidson, A. R. S. Kennedy, H. E. Ryle. T. K. Cheyne, and G. A. Smith."

There is a review of Dr. Driver's *Introduction in Church Bells*, with which we have been struck. The author, the Rev. Frederic Relton, M.A., adopts a line of his own, and asks the question: "In what way will it help the general reader?" He replies: "We do not say that it is easy reading. It is not. But it is perfectly clear reading; and the man or woman who honestly desires to follow the subject through and become master of it, so far as any one ignorant of Hebrew can, will find it straightforward, plain sailing."

Before passing to a note on three books that have already "forthcome," we must mention Dr. Salmond's *Cunningham Lectures*, which are announced as almost ready. The subject is "The Christian Doctrine of Immortality." No pains have been spared to make the book worthy of the author's reputation.

Professor Doumergue of Montauban has just published a small volume on our most immediately pressing topic, authority in matters of faith. The title is, *L'Autorité en Matière de Foi et la Nouvelle École*. The greater part of the essay appeared first in the *Revue de Théologie* in which v

with unusual interest. It is undoubtedly a contribution to the subject of distinct worth, besides throwing a welcome light on the activity of theology in Protestant France. Fischbacher is the publisher in Paris.

In the Review of *Psalms and Hymns* in THE EXPOSITORY TIMES for October 1891, we said that some hymns have no tunes properly belonging to them. We hope this was not understood to apply to the book under review, in which every hymn has *some* tune set to it.

It is a great pleasure to know that the Cambridge "Texts and Studies" have been successful. Professor Rendel Harris's *Study of Codex Bezae*, which was reviewed at some length in THE EXPOSITORY TIMES, has had a specially gratifying reception.

AMONG THE MAGAZINES.

THE CONTEMPORARY REVIEW.

MARCH.

Mr. Spurgeon, ...	BISHOP OF RIPON.
Defence of the Union, . . .	PROFESSOR DICEY.
London County Council, . .	LORD HOBHOUSE.
Convent National Schools of Ireland,	ARCHBISHOP WALSH.
Greek Mythology and the Bible, .	JULIA WEDGWOOD.
Mr. Chamberlain's Pension Scheme,	CANON BLACKLEY.
Village Life in England, . .	W. TUCKWELL.
Electrical Cure of Cancer, . .	MRS. FAITHFUL.
Social Problems at the Antipodes, .	GENERAL BOOTH.
Conversations with Thomas Carlyle,	SIR C. G. DUFFY.

Greek and Hebrew Theology.—If we tried to put the difference between the two as shortly as possible, we might say that a single letter sums up the difference of Greek and Hebrew thought on theology. Men to the Greek were sons of the gods. Man to the Hebrew was the Son of God. The divine world was not more real to the Hebrew than to the Greek: the connexion between the human and divine was not felt less certain. But God, as revealed to us in the Scriptures, is the God of the *conscience*. He is the God who hates iniquity, who abhors all evil. The divine world, as revealed to us in Greek literature, is made up of beings just as different in this respect as men and women are different. The Greek had a vision of righteousness; but it was as one idea out of many, all of which were mirrored in the divine world above humanity with what we may call a kind of artistic impartiality. In Greek thought the divine world is as various as the human world, and in Hebrew thought the divine world is the source and centre of unity. Greek fancy interposed itself before the divine light as a prism before a sunbeam, and coloured the divine and human world alike with rainbow hues. Hebrew reverence turned all the variety of colour back into one pure white ray, and saw all human activity in strong light and shadow according as it

transmitted or obscured that light. That contrast supplies us with a clue to all that is most important in the series of narratives we seek to follow. Good and evil to the Greek differed as one colour differs from another colour. Good and evil to the Hebrew differs as light differs from darkness.

JULIA WEDGWOOD.

THE ENGLISH ILLUSTRATED MAGAZINE.

MARCH.

H.R.H. The Late Duke of Clarence.
The Queen's Riviera Residence.
Athletic Sports at Oxford and Cambridge.
Lost : A Story of the Australian Bush.
Among the Western Song-Men.
The Royal Mews.
Midnight in Winter.
The Speaker's Mace.
Nona Vincent. By Henry James.
Mr. Spurgeon. By H. R. Haweis.
All the articles are illustrated.

UNITED PRESBYTERIAN MAGAZINE.

Recent Holiness Teaching . . . REV. JOHN SMITH, M.A.
Critical Theory of the Pentateuch, . . . REV. J. CULLEN, D.Sc.
Social Side of Church Life, . . . REV. J. W. M'KEE.
Christianity in Scotland, . . . REV. A. BROWN.
C. H. Spurgeon, . . . REV. R. TAYLOR.
The Sights of an Indian City, . . . REV. G. MACALISTER.
George Fox, . . . REV. J. SNADDEN.
The Godless Life a Dream, . . . LATE REV. J. KER, D.D.

Holiness.—A day or two ago I lighted upon a description of holiness in an unexpected quarter, but by one who is a master both in mental analysis and literary lucidity. "By holiness," writes John Morley, "do we not mean something different from virtue? It is not the same as duty; still less is it the same as religious belief. It is a name for an inner grace of nature,—an instinct of the soul,—by which, though knowing of earthly appetites and worldly passions, the spirit, purifying itself of these, . . . dwells in living, patient, confident communion with the seen and the unseen Good." For "Good," read "God in Christ." ROBERT TAYLOR.

THE YOUNG MEN'S CHRISTIAN MAGAZINE.

(Glasgow, 1d.)

Mr. William Small, the President of the Dundee Y.M.C.A., opens the number with an address to young men, which one may take and hold by as a model. His subject is Moral Training, and he reckons three steps, of which the first is Self-knowledge, the second Self-respect, and the third Self-government. Then follows an energetic article by Mr Henderson Smith, on "The New Era and the Y.M.C.A." It is a sign, and a good sign, of these days that the Associations have resolved to vindicate their claim to be systematic and scientific students of the Word of God. They will hold their own in that with any equal number of young men.

THE MAGAZINE OF ART.

MARCH.

The frontispiece is an etching by Chauvel of Troyon's "The Watering-Place." For the general reader, the article of most interest is Mr. Shaw-Sparrow's account of the Dixon Bequest at Bethnal Green. But Mr. Lewis Day's "Choice of Wall-Papers" will be most carefully studied. Reproductions are given of the prize-winners' pictures at the Royal Academy Students' Competition. Other articles fully illustrated are "The Old Masters at the Royal Academy," and "Art-Treasures of the Comédie Française." The number is full of life throughout.

ST. NICHOLAS.

St. Nicholas, the most artistic of all the children's magazines, has a charming and almost bewildering array of good things for March. "The Monarch of Olla," with its surprise at the end, is an excellent poem for children; and "Almost a Quadruped" puts the most modern scientific instruction in the most attractive and delightful shape.

THE PRESBYTERIAN AND REFORMED REVIEW.

JANUARY.

Ritschl's Theology, . . . C. M. MEAD.
Satan in the Old Testament, . . . T. W. CHAMBERS.
Socialism, . . . J. MACGREGOR.
Christianity and Social Problems, . . . C. A. AITKEN.
Jean Astruc, . . . HOWARD OSGOOD.
Religious Thought in Russia, . . . NICHOLAS BJERRING.
Recent Works in Old Testament
Textual Criticism, . . . L. B. PATON.
Our Supply of Ministers, . . . W. J. BEECHER.
Recent Theological Literature.

Prayer-Meeting Ones.—While Nihilism has been threatening Russia with social chaos, there has been quietly going on a deeply-interesting religious awakening among the peasants, especially in the southern part of the empire, which betokens coming good. The name given to the persons connected with this religious movement is *Stundists*—i.e. "Prayer-Meeting Ones." They meet to read the Scriptures, sing gospel hymns, and pray. A town where the Stundists have established themselves is distinguished from other Russian towns by its cleanliness and thrift, the diminution of drunkenness, the prompt payment of public taxes, the industry, frugality, and honesty of the people. No threat of noble or magistrate, no pressure of necessity, no tears of wife or children, no prospect of certain ruin, could keep an ordinary Russian peasant from getting drunk. But what none of these things could accomplish has been wrought by the grace of God, through the instrumentality of these prayer-meetings. Not only in the south of Russia, but also in St. Petersburg and the Northern Ural, these evangelical meetings have been established. The priests of the Greek Church and their adherents oppose them strenuously, but still the work goes on.
NICHOLAS BJERRING.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ON another page will be found a frank but responsible article on the Teaching of Theology in the Baptist Colleges. Principal Witton Davies is dissatisfied with the present position of the Colleges, and with great plainness he indicates the causes of his dissatisfaction. Notes and criticisms, whether in confirmation or contradiction of his statements, will be welcomed, and, as far as possible, space will be found for them.

The next issue of THE EXPOSITORY TIMES will contain examination papers upon the first twelve chapters of Isaiah and the Epistle to the Hebrews, in connexion with the Guild of Bible Study. Modern books of value, such as Buhl's *Canon and Text of the Old Testament*, will be offered. Particulars of the examination will be given in the issue referred to.

Meantime we shall continue to publish such Expository Papers as we receive in connexion with the Guild; and we hope soon to be able to arrange for somewhat larger space being given to this department. It has been with the greatest reluctance that papers of unquestionable merit have been passed over from the pressure on our space. Those whose papers are published in this issue will, as usual, let the Publishers know which volume of the Foreign Theological Library they wish sent to them.

VOL. III.—8

An evidence of our steadily advancing circulation, which has been most gratifying all along, but much more rapid since the enlargement of THE EXPOSITORY TIMES, is presented every month in the increasing and now nearly overwhelming number of unsolicited articles which reach us. These we are not unwilling to receive and examine, and we have more than once found superior merit in them. But we must now announce that we cannot any longer return them if unsuitable, or enter into correspondence respecting them.

The Oxford Magazine of March 16 publishes a Sermon which was delivered on the previous Sunday at St. Mary's (Newman's St. Mary's), Oxford, by the Rev. F. W. Bussell, M.A., Fellow of Brasenose College. The sermon has moved the University as it has not been moved by a sermon for many a day. And yet it contains no novelty of doctrine, nor any freedom of un-academical expression.

Why, then, has it outlived its allotted nine days? There are many reasons. The preacher himself is one. For Mr. Bussell is of the ablest of Oxford's younger men. The place is another reason. Who can gauge its subtle, pervading influence? But the great reason lies in the matter of the sermon itself. It lies in the novelty of doctrine in which we have said there is

no novelty. For it has come to pass that the oldest doctrine of all, being delivered in such a time as this, in such a place, and by such a preacher, comes to our ear with all the freshness and surprise of the thing that is strange and new.

Mr. Bussell's text is Eph. v. 8: "For ye were sometimes darkness, but now are ye light in the Lord." And he asks: "Is this darkness, whence the world was called, whence in our text each of us is summoned, a mere void where light is not? Is it a negation, a state of weakness to be illuminated by compassion? Or does it represent a rival principle, a conscious rebellion, as I have termed it, against the Father of lights, to be overcome by warfare?" Thus the sermon goes to the foundation. We are sent with a message: what *is* that message? "The voice said, Cry: and he said, What shall I cry?" We cannot move a step until we know the answer.

But there are two answers. Philosophy has offered one. Starting from a firm belief in the oneness and goodness of the Fount of life, it has found no place in such a creation for evil. Since He who made the world is light, and in Him is no darkness at all, there is no darkness in the world He has made, "Save that we may term that dark which is in its nature distant from the light, or unable, through lack of self-knowledge, to receive rays." "Evil," says Heine more frankly, "is a result of the arrangement of the world by spiritualists. . . . Matter becomes evil only when it is forced into secret conspiracy against the usurping spirit, when it is stigmatised by the spirit, and then degrades itself through loss of self-respect, or when, with the hatred of despair, it avenges itself on the spirit." And so our message to the world is to respect itself, to seek more light, to claim more liberty, to live truer to its own better nature.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
—to any man, or God.

The other answer is from Christ. He says that between God and the world there is antagonism. He expresses it by the figures of light and darkness, life and death, a new creation and an old. "God is a power distinct, and in a sense opposed to, over against the world, which is alienate. We are called to cross over from darkness to light." Thus our message is not in a true sense to the world at all. "Call the complex of visible existence the world, and the new spirit will reveal itself as the world's antagonist, and an object of hatred to the children of the natural world." Our message is to the men and women who are *in* the world, certainly; to the men and women who are *of* the world, if you will; but it is not to the world itself. It is to the individual men and women who are in the world and who are of the world; but it is to call them out of the world, that they may be no longer of the world.

These are the two answers; and they differ, and are irreconcilable. We must choose between them.

The temptation to choose the former is tremendous. It is not merely that it is so plausible. It is more than plausible. It is not merely that it is so popular. It has proved intensely attractive to the finer natural minds amongst us who have scorned the delights of immediate popularity, and have deliberately preferred to live the laborious days of personal self-culture and unconquered hope for the progress of the race. But over against its keen temptation God has mercifully set one consideration, and it is a consideration of such a kind that it should appeal most powerfully to minds like these. *The facts of experience are dead against it.*

"The course of this century," says Mr. Bussell, "is the history of a disillusionment. Such noble enthusiasm at its outset, such high hopes of universal regeneration, such belief in the goodness of the natural heart, such promises of liberty and knowledge, and a life as in Paradise here on earth for our descendants, if not for ourselves! What

is the state of feeling as detected now by the clear-sighted? In fiction" (to name but one department, where the evidence is thrust even obtrusively before our eyes) "a strange paradox of loathing yet fascinated curiosity in the results of the natural and evil life of darkness, which loves to tear the veil from the enticements of sin, and expose, not its agreeable, but its terrible side. Is this the return so lately promised to the Greek blitheness, and harmony with nature?"

"And so the dogmas of our faith, sometime thought obsolete, of human frailty, of inherent corruption and propensity to evil, of the need of Divine grace, appear reinvested with new authority." Again he says: "The doctrine of original sin needs not to be supported by argument; it is a fact of human history; where, with increasing sense of what ought to be done, comes increasing weakness to do it."

Again: "The mission of Christianity has not changed in the ages; the Church need not adapt herself to the knowledge or progress of the human race. When man comes to be without consciousness of shame, unease, and guilt; to be at natural peace with himself; to satisfy the discontent with the present, the universal craving after the absent (which, contrary to Socialist promise, is ever parallel, not with the greatest misfortune, for that is a palliative, but with the greatest prosperity of society)—when the seventh chapter of the Romans ceases to describe the inner conflict—then will we acknowledge that the harmony is restored; that our faith preaches contentment, social progress, belief in powers of the natural man, acquiescence in the present comfort of home or nation."

But, as a final word, "Though the Church is tempted to adapt her own position and language to the fluctuating guesses and prejudices of the world, yet must she constantly remind herself of the fundamental basis of her creed in the antagonism of light and darkness; that she is in the world, not so much to redeem or renovate the world (that

success is never promised to her), but to provide an asylum of refuge for those who would escape from the world to God."

In the Convocation of York, on the 23rd of February, the Bishop of Wakefield proposed the appointment of a committee to consider: "Whether certain of the more important amendments in the Revised Version of the translation of the New Testament might be selected and recommended by Convocation for adoption in the reading of the Lessons in the Church Service."

"It is quite plain," said Dr. Walsham How, in speaking to his motion, "it is quite plain (whether Dean Burgon slew it or not) that the book which was received with so much interest has forfeited its first popularity, and is now comparatively neglected." He was followed by the Bishops of Manchester, of Liverpool, and of Durham, none of whom disputed this statement. The Bishop of Durham, indeed, tacitly accepted it. He said: "We have to bear in mind that it took fifty years and a revolution before the Authorised Version was generally adopted, and I am content to wait for the next generation to see how the Revised Version will be received."¹ We are not all so content, however; not all so patient, if you will. We should count it a great misfortune that the present generation should be deprived of the results of the magnificent scholarship that spent itself upon the revision. If the Revised Version is dead to this generation, then for the sake of this generation itself we should gladly welcome some revision of the Revised Version, such as the Bishop of Wakefield has proposed.

While the bishops of the northern province were thus discussing and rejecting a motion for the issue of a selection of the readings in the Revised

¹ This quotation is from the report in the *Guardian*, and is substantially correct. But the Bishop of Durham has sent us, since the above was written, a complete and corrected copy of his speech. It will be published in our next, along with some very interesting letters.

Version of the New Testament, the Convocation of Canterbury was also occupied with the Revised Version, discussing another motion and accepting it. The subject was the issue of the Revised Version with marginal references. And on the motion of the Bishop of Oxford, seconded by the Bishop of Gloucester and Bristol, the following resolution was carried :—"It being the opinion of this House that the study of the New Testament would be greatly furthered by a carefully selected list of marginal references, and as it is known that important materials for such a selected list can be referred to, resolved : That a small committee of both Houses, with power to associate other scholars with the work, should be appointed, and that immediate communications should be opened with the University Presses on the subject."

"I have had many and many complaints made to me," said Dr. Ellicott, "by earnest and devout people, who thought themselves spiritually helped by using the Revised Version, that what they felt was seriously wanting were marginal references." These complaints have been made in the hearing of us all. There cannot be a doubt that, if the thing had been possible, the Revised Version ought to have had marginal references from the first. And it is now made clear that the thing was altogether possible, and only missed accomplishment by some faithless afterthought. "I may now mention to your lordships," said the Bishop of Gloucester and Bristol, who, it will be remembered, was chairman of the New Testament Revision Company, "that the Revision Company was at one time very closely connected with this question of references. In the early years of the Company it was felt that a carefully digested series of references would be of very great value to us in the different parts we were engaged upon, and at the time we even contemplated making it a final part of our work. The way in which we set about it, so far as I remember—I am speaking now simply from memory—was this: we first agreed upon what seemed to be the best set of marginal references, and, so far as I recollect, we almost

distinctly agreed that the three or four quarto volumes of the Holy Bible published by the University of Cambridge, probably twenty years ago, contained the best selection, and for this reason—that my lamented and valued friend, Dr. Scrivener, was editor of this Bible. Whatever Dr. Scrivener undertook he did thoroughly, and he bestowed enormous pains upon the references in the book to which I am referring. It was then thought by us all that we should induce our very able friend to take up the work anew for the uses of the Company. I do not remember whether we associated anybody else with him or not; I believe we did, but such was his devotion to Scripture that practically he undertook the work almost single-handed. He went very carefully over his own marginal references as appearing in the volumes to which I have referred. He or his associates may have probably made some, but he did not tell us exactly what changes were introduced. They were not, however, very many. We were thus supplied with a set of marginal references which were put into print, and which I still have in what might be termed the second edition of our work—second as regarded ourselves. And it was with great satisfaction the other day that I pulled out these volumes and found that the marginal references went through the whole of the New Testament, and I rejoiced the more when I remembered how carefully they had been drawn up."

It is not without surprise that we hear of all this work being done for the Revised Version. Why was it not made use of? Dr. Ellicott tells us that the Revisers felt that they could not issue a body of marginal references, however capable and trustworthy their compiler, without going through them steadily and systematically. But surely a prefatory note would have removed the burden of responsibility. And we cannot but sympathise with "the very great disappointment" of the Bishop of Oxford "that with the Revised Edition of the New Testament the publication of Dr. Scrivener's references was shelved or withdrawn."

When the motion came down to the Lower House, Archdeacon Farrar speedily showed the great need there is for a thorough revision of the references that are now printed with the Authorised Version. From 8000 in 1611, they have gradually increased, till now there are more than 30,000. Some of them, said Dr. Farrar, are altogether misleading. And he gave this single instance: One of the references to Rev. xiii. 14, a passage which speaks of lying miracles, is 2 Kings xx. 7, which records the fact that the prophet laid the figs on the boil, and Hezekiah recovered.

Professor Sanday, who is writing in the *Expositor* on "The Present Position of the Johannean Question," has come in the issue for April into closest contact with the heart of his subject. His argument is *the* one which those who deny the Johannean authorship of the Fourth Gospel have always found hardest to answer; and he presses it home with a persuasiveness which is almost irresistible. But we shall be pardoned for saying that, as Dr. Sanday puts it, it seems to us to prove too much.

The argument is that there are scenes and incidents in the Fourth Gospel which could not have been imagined and still less described by a writer who had not been a partaker in them. "There was one moment in the history of the Church which, when once it had passed, did not return—the moment when the new faith was in the act of forming and bursting through the husk of the old . . . The atmosphere was highly charged; a single spark would set the combustible materials all around in flame. Constantly that spark seemed to be on the point of falling, and still it was in some mysterious way held back. On one occasion in particular it was very near. Something strange had happened on the waste land to the east of the Sea of Galilee. Great crowds had collected, and their wants had been wonderfully supplied. A sudden enthusiasm seized them, and they tried to take their benefactor by force and make Him king. From which of the Gospels is it that we

get this trait so exactly true to the situation—a trait so true to the situation then, but by no means true permanently and at all times? . . . We ask what gospel it is which has so caught the flying moment, and we find that it is the Fourth."

That is one incident. But "a touch like this," continues Dr. Sanday, "is very far from standing alone." And he recalls several other scenes from the same Gospel which are like it. Now, when we say that this argument seems to us to prove too much, we do not mean too much for its own validity, but too much for the position which Dr. Sanday seeks to establish. Let it be remembered that Dr. Sanday holds that St. John wrote this Gospel towards the end of the first century, and therefore very near the close of his long life. Let it be remembered also that according to the Ephesian tradition, which Dr. Sanday accepts, John had been living for many years among Gentiles, apart from the places, the persons, and all the associations of the early years of his life with Jesus. Let it be remembered further, and more especially, that Dr. Sanday has recently uttered these remarkable words about the fidelity of this Fourth Gospel (*Contemporary Review*, October 1891): "To say that the Gospel was written by St. John is not to say that it is necessarily in all points an exact representation of the facts. It was written by the apostle towards the end of a long life. But what should we expect under such circumstances? When an old man looks back over the past, one of the first things which he is apt to lose is the sense of perspective. End and beginning draw nearer together. The facts, which belong to an earlier stage of development, are seen in the light which is thrown upon them by a later stage, and this later interpretation affects the statement of them as history. I admit that St. John's narrative may have been influenced in this way. I am not prepared to say exactly how far it has been influenced, but some such influence seems to me to be in the nature of the case."

That is Dr. Sanday's position. That is the extent of the claim which he makes for this Gospel. It seems to us that the argument which he presses home with so much skill in the current *Expositor* goes far beyond that claim, and makes that position intolerable.

Let us look at the second scene which he recalls, and quote his own words:—"A deputation from the priestly members of the Sanhedrin, or rather—as we are expressly and precisely told—from the Pharisaic party in that body, comes down to John the Baptist at Bethany beyond Jordan, to make a formal report upon his baptism, for the guidance of their colleagues. They ask, Who is he? 'And he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet (cf. Deut. xviii.)? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? . . . And they asked him, and said unto him, Why then baptizest thou if thou art not the Christ, neither Elijah, neither the prophet?' The Jews"—this is Dr. Sanday's comment now—"the Jews well understood that this baptism of John's was no mere form, but that it symbolised a thorough moral reformation, such as they connected with certain prophetic figures who were associated in their minds with the Messianic time. But how long can we suppose that this vivid recollection of John's baptism, and of the attitude of leaders and people towards it, would remain after the generation to which it had been preached had perished?"

In that incident there is a touch of exquisite significance to which Dr. Sanday does not refer. We shall return to that in a moment. But, as it stands, how does it agree with Dr. Sanday's concessions in the *Contemporary Review*? If St. John is writing in his extreme old age, when he has lost the sense of perspective, the facts and the interpretation of them being now so confused that this gospel is no longer an exact representation of the facts, and Dr. Sanday will not "vouch for the

literal accuracy of the discourses,"—if all this "must have happened unless the laws which regulate the processes of the human mind were suspended," how can it be that St. John throws himself into some of these facts, both of the earlier and the later stages in the history, and reproduces not merely their outward circumstance, but even their very life and breath?

There is an article in this issue of THE EXPOSITORY TIMES, by an Oxford scholar, which will be read with the deepest interest by those who have made the most careful study of the Gospels. Following in the path which Mr. Gwilliam traced in the issue for April, Mr. Bussell simply pleads for an earnest hearing on behalf of that remarkable work which he describes as the *Novum Organon* of Gospel criticism. Yet it is hard for us to grant him even so much as that. For those who have given themselves to defend the Johannean authorship of the Fourth Gospel have so implicitly accepted the tradition that it was written at Ephesus in the apostle's extreme old age, that it is difficult even to question that tradition; it is as if we were questioning the genuineness of the Gospel itself. How far this is from being the case will speedily appear on the least acquaintance with Mr. Halcombe's work. If the results of that work were established, it would not only establish the genuineness of St. John's Gospel, but it would also be the most powerful apologetic that had ever been laid at the feet of the Christian religion within modern times.

Now there can be no doubt that Dr. Sanday's argument in the current *Expositor*, whether it contradicts his own position in the *Contemporary Review* or not, points in the direction of Mr. Halcombe's contention, in the direction of a much earlier date in the life of St. John for the writing of this Gospel. And it is in our power to strengthen that argument. In a volume just issued by Messrs. Hodder & Stoughton, and noticed among the books of the month (*The Fourth Gospel: Essays by Ezra Abbot, A. P.*

Peabody, and J. B. Lightfoot), there is an essay by the late Bishop of Durham. His subject and his line of argument are identical with those of Dr. Sanday. Among the rest, he uses the very incident which we have just quoted from Dr. Sanday. We shall quote it in Dr. Lightfoot's own words also, drawing particular attention to the sentence which we shall give in italics.

"Connected with the Messiah's coming," says Dr. Lightfoot, "are certain conceptions, on which it may be well to dwell for a moment. One of these is the appearance of a mysterious person called '*the prophet*.' This expectation arose out of the announcement in Deut. xviii. 15, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me.' To this anticipation we have allusions in not less than four places in St. John (i. 21, 25; vi. 14; vii. 40), in all of which '*the prophet*' is mentioned, though in the first three the distinctness of the expectation is blurred in the English version by the rendering '*that prophet*.' In all these passages, the mention of '*the prophet*' without any explana-

tion is most natural in the lips of contemporary Jews, whose minds were filled with the Messianic conceptions of the times; while such language is extremely unlikely to have been invented for them more than a century after the date of the supposed occurrences. *But the point especially to be observed is, that the form which the conception takes is strictly Jewish and not Christian.* Christian teachers identified the prophet foretold by Moses with our Lord Himself, and therefore with the Christ. This application of the prophecy is made directly in St. Peter's speech (Acts iii. 22), and inferentially in St. Stephen's (Acts vii. 37); and later Christian teachers followed in their steps. But these Jews in St. John's Gospel conceive of '*the Christ*' and '*the prophet*' as two different persons. If he is not '*the Christ*,' they adopt the alternative that he may be '*the prophet*' (i. 21, 25); if not the prophet, then the Christ (vii. 40). It is hardly conceivable, to my mind, that a Christian writer, living in or after the middle of the second century, calling on his imagination for facts, should have divested himself so absolutely of the Christian idea and fallen back on the Jewish."

The Study of Theology in British Baptist Colleges.

BY THE REV. T. WITTON DAVIES, B.A., PRINCIPAL OF THE MIDLAND BAPTIST COLLEGE.

I HAVE been requested by the editor of THE EXPOSITORY TIMES to write an article on the above subject, and, hardly realising at the time the difficulty and delicacy of the task, I consented.

The word "Theology" in the title of this paper is used so as to embrace all studies included in the curriculum of a well-organised theological seminary. In the small space at my disposal it is impossible for me to lay out a complete scheme of "theologische Encyklopädie." Those who care to go into this subject may consult the *Encyklopädie und Methodologie der Theologischen Wissenschaften* of Hagenbach, or the *Theologik oder Encyklopädie der Theologie* of Rübiger, Leipzig, 1880: (Messrs. T. & T. Clark have published an English edition). There is a neat little work by Rev. James Drummond, D.D., entitled *Introduction to the Study of Theology*

(Macmillan & Co.), which, though open to criticism, is really useful.¹ For the purpose of this paper, I adopt the following conspectus of Theology:—

- I. SPECULATIVE THEOLOGY, dealing with the basal truths of religion.
- II. HISTORICAL THEOLOGY in its three departments—
 1. History of Doctrine.
 2. Church History and Polity.
 3. Comparative Religion.
- III. APOLOGETICS.
- IV. BIBLE LANGUAGES, together with Archæology, Introduction (General and Special), Exegesis, and Criticism.

¹ I hope that a volume on this subject will be included in Messrs. T. & T. Clark's "International Theological Library," so well begun by Driver's *Introduction*.

V. BIBLICAL THEOLOGY.

VI. SYSTEMATIC THEOLOGY, based as it should be on V.

VII. PRACTICAL THEOLOGY (so Van Oosterzee), including Elocution, Homiletics, Pastoral Work, and whatever has to do with ministerial work.

THE ATTENTION PAID TO THESE SUBJECTS.

Though the Baptists of the British Islands are numerous and wealthy, they have neglected the education of their ministers to an extent that is hardly credible. There is not a single college belonging to them in which the subjects named are taught with even a moderate amount of efficiency or success. With the conditions under which ministerial training is carried on, it could not well be otherwise.

In each of the colleges one man has to discharge the duties of five or six, so that it is hardly to be wondered at that the work is done superficially and uninspiringly. The same man in most of our colleges teaches the languages and the literatures of both Testaments, with all the rest that this implies. In addition, he has quite a catalogue of other subjects to teach. Is it surprising that the students of these colleges, after they have entered the ministry, find that the training has been miserably inadequate? Hence the chorus of complaints that arise from all quarters. In the *Baptist Magazine* for June 1891, Rev. J. H. Shakespeare, M.A., of Norwich, writes:—"The college system cannot justify itself either by pointing to the preachers or theologians it has sent forth." A former student of a British Baptist College writes to me thus:—"The matter given us in the theological classes which I attended was wholly inadequate to meet the demands of the present day, while the manner in which that matter was put before us was simply execrable." This writer complains in strong language of the lack of freshness, originality, knowledge, and enthusiasm displayed by his theological professor. He says that his fellow-students—and most of them are still at college—were unanimous in the opinion that the present Baptist College system is "rotten."

A late student of another British College writes to me that his theological tutor knew a good deal of theology, but that he was no theologian: all his knowledge was got from books, and he never wandered beyond these. In his classes this teacher used to "ask nice little questions, make pleasant

remarks, after which the students vanished, thanking heaven that another class was over." I might go on quoting to almost any extent from the pile of letters which lies before me. I have either spoken or written to students from each of the British Colleges, and I have not found a single case in which satisfaction was expressed with the training supplied. The fault lies often with the pupil, no doubt; but such universal dissatisfaction could hardly exist unless the teaching was at fault. I rejoice beyond measure in this dissatisfaction, and I sincerely hope it will grow in intent and extent, for there is in it the promise and prophecy of reform.

Three British Baptist Colleges are connected with University Colleges, the students taking their Arts course in the latter. In two out of the three there is but one theological professor. In each case this sole teacher of theology is expected to be an authority in all the departments of his subject, among the latter being two languages, though at the University Colleges one man teaches Latin, another Greek, a third philosophy, etc. Besides all this teaching, this theological professor is Principal of the institution, does much correspondence, keeps accounts, visits churches, etc., on behalf of the funds, so that at the most no more than three-fourths of his time—and indeed not that—is devoted to studying and teaching.

In the Rochester Baptist Theological Seminary, U.S.A., there are seven theological professors giving their whole time to the subjects appended to their names in the following list:—

- Rev. A. H. Strong, D.D., Biblical Theology.
- Rev. Howard Osgood, D.D., Hebrew Language and Literature.
- Rev. W. A. Stevens, D.D., Biblical Literature and New Testament Literature.
- Rev. T. Harwood Pattison, D.D., Homiletics and Pastoral Theology.
- Rev. B. O. True, D.D., Church History.
- Rev. H. E. Robins, D.D., Christian Ethics.
- Rev. A. S. Coats, D.D., Elocution and Sacred Oratory.

Rev. J. J. Williams, now pastor at Rochester,—the town where the seminary is,—was for three years a student at the seminary, previous to which for three years he was a pupil of mine at the Haverfordwest College. During his student career at Rochester, and since, he wrote constantly to me of the immense advantage experienced by him in

being under specialists. There, besides having men of acknowledged scholarship and intellectual force, one man at least is told off to instruct and inspire the students in preaching and in general ministerial work, and he a man eminently qualified by natural abilities and successful experience to do this. Among Baptists east of the Atlantic the same man must be scholar, teacher, preacher—at least, a teacher of the art of preaching as well as of other ministerial duties. Now such a combination, except in very rare cases, is not found; and hence it comes to be that one college fails in scholarship, another on the side of preaching, and with present conditions it must be so to the end of the chapter. Why should we not have a college in which more is done for scholarship than at Regent's Park, and in which more is done to make preachers and pastors than at the Pastor's College? This is the case in America, and it might easily be so in this country, if British Baptists did their duty.

The following is a list of the subjects taught by separate professors in the Colgate Baptist College, U.S.A. :—

1. Systematic Theology.
2. Homiletics.
3. Ecclesiastical History.
4. Greek Language.
5. New Testament Exegesis.
6. Hebrew Language.
7. Old Testament Exegesis.

In at least four Baptist Colleges in this country the so-called classical tutor has been teaching all the matriculation subjects, in addition to Bible Languages and Literature.

The President preaches and collects (or is expected to), writes no end of letters, keeps college accounts, and also teaches a few easy text-books like Butler's *Analogy*, Angus's *Bible Handbook*, Hodge's or Strong's *Theology*—such books as could be as well mastered by a good Bible class.

In no single Baptist College this side of the Atlantic is there one chair wholly set apart for HEBREW and OLD TESTAMENT studies, or indeed for any one of the subjects named in my scheme (see pp. 343, 344). Nor in one of our colleges is there a class for studying any language cognate to Hebrew. If a student felt ever so wishful to break ground with, say, Aramaic (Syriac and so-called Chaldee) or Arabic, etc., either for the literature or for the affinity these languages have

with Hebrew, he must study alone or go elsewhere for help. Nor in any British Baptist College is there a class for the special study of the LXX., though it often represents a correcter text than the Massoretic. (Of course, in Hebrew and Greek Testament classes the LXX., Peshito, and Vulgate are referred to by every teacher who deserves the name.)

BIBLICAL THEOLOGY can hardly be said to be studied in earnest at any one of our colleges, though portions are taken up in some instances for the sake of passing the Senatus Academicus examinations. But nowhere is the subject adequately studied. The late Principal Goadby of this college, a man in many respects ahead of his day, for many years before his deeply lamented death in 1889, conducted his students through Oehler's book on the Old Testament and Weiss's on the New. Besides this, he gave valuable lectures of his own which ought to see the light of day, and which I hope yet will. It should be mentioned, however, that Principal Goadby rested with Biblical Theology as applied to the several portions of Bible, without attempting to rise to general principles. Indeed his strength lay rather in getting at the facts than in co-ordinating and in generalising them. The late Principal Rooke of Rawdon, who died about the same time as Principal Goadby, was strong and weak in the same directions as the latter. Mr. Rooke was very wide and exact in his scholarship, and with longer life and better health he would have achieved a great reputation. It affords me pleasure to say, with the best authority, that the college lectures—some of them—of the late Rawdon President are being prepared for the press. Those who know what to expect will consider my article worth reading, if only to catch the last statement.

Taking SYSTEMATIC THEOLOGY in the usual sense, I have no hesitation in saying that in no one of our colleges is the subject taught with mastery of detail, with independence of judgment, and with enthusiasm. I have been myself, for the last two months or more, a professor of theology, and the statement just made must ever be true of myself as well as of others, so long as we teach under existing conditions. Here and all through this article I am writing against the existing college system, which makes thoroughness of knowledge, ripeness of judgment, and enthusiasm for teaching impossible. In our colleges, as at present conducted, one of

two courses is adopted by the theological teacher. Either some text-book is used and kept to,—with the addition of a running commentary,—or lectures are given which are almost entirely *réchauffés* of published works, and in too many cases of works issued long before the students were born. If the pupil is at all wishful to get at the heart of the theological thinking of the last decade, and to see what is good or bad in it, he has to read for himself books written since his teacher left off reading, or books which his tutor never found time to master when he did read. Such teaching has no life or reality about it, and it is heartily enjoyed by neither teacher nor taught. To be a really effective guide to young men the professor needs time for reading and for thinking, time for reflection as well as for prayer; with these it is possible for him to pass his theology through head and heart, and to teach that which has been thought out and felt and lived. During the eleven years I was at Haverfordwest, I taught Mathematics (pure and mixed), Chemistry, Latin, Classical Greek, New Testament Greek, German, French, English Language and Literature, Welsh, Hebrew and Old Testament Literature, Logic and Philosophy. How could I make the classes very successful! My esteemed colleague the President (Dr. Davies) had at least three men's work to do.

The complaint is made against our colleges that while they do make scholars—a kind, though hardly merited, concession—they do not turn out preachers. Everything is attended to except the actual work which the student will have to do in the ministry. The complaint has reason in it if it means that our colleges have not appointed men to see to the training of preachers and pastors. College presidents and professors have been mostly selected because they have passed certain University examinations, though they might be neither teachers nor preachers. And even if they have turned out such prodigies as to show themselves scholars, teachers, and preachers, they have little time to attend to the art of making and delivering sermons. Indeed, not seldom their power as public speakers has suffered seriously on account of the almost exclusive attention they have had to bestow upon their studies and their classes. And however important for them preaching may be, they would have been even less efficient teachers than they are had they attended more to platform and pulpit work. There is not, in

any one of our colleges, a man told off to give his time to ministerial work, a man full of fire and inspiration, who could tell the men what to do, and show them how to do it. If possible, each of the colleges should have in connection with it a preaching spirit, and he should be spared all other official duties besides guiding and inspiring the young men. But at present, in every British College, the professor of Theology is *ipso facto* the professor of Homiletics, Elocution, Pastoral Work, etc., and some people are so unreasonable as to expect him to do all these things well.

I have said that languages cognate to Hebrew are not taught in any Baptist College. I wish to name two other subjects which, so far as known to me, have no place in the curriculum in a single instance. One is what the Germans call THEOLOGICAL ENCYCLOPEDIA (see p. 343). In the German Universities this subject, together with Old Testament and New Testament Introduction, is among the first things taken in hand by the student in the beginning of his theological studies. And a most helpful thing it is at the opening of one's course to have the ground to be covered mapped out. One advantage of introducing this into our Baptist Colleges would be to compel us teachers of theology to supply fuller instruction or to show our instruction to be shamefully lacking.

COMPARATIVE RELIGION has never found its way into British Colleges, and this largely no doubt because of the unfounded prejudice that exists in relation to this important discipline; and yet to be afraid to study Christianity alongside the other great historical religions, is to admit that the religion of Jesus Christ cannot hold its own. In this age, when such substantial results have been attained by the comparative method, it would be a singular phenomenon if the religion of the Bible could have no light thrown upon it by a comparison with other religions.

I venture to put in a plea for the study of the ENGLISH BIBLE, because when the Bible is studied in the original languages it is the grammar, the lexicon, and such that get the lion's share of the attention. If a plan were adopted according to which the most important books of the Old and New Testaments should be gone through, and such a book as Dr. Angus's *Bible Handbook* mastered, a foundation would be laid that would be of priceless value. We take for granted that our students know their English Bibles, when a little observation

proves that they don't. Bible history, including geography, archæology, the history of the peoples named in Scripture, etc., would make the Psalms, the Prophets, etc., much more luminous and real: and yet the English Bible is very rarely studied in the Baptist Colleges.

SIGNS OF REFORM AND SOME SUGGESTIONS.

There are signs of better days for the British Baptist Colleges. In Universities and in University Colleges it has been for years considered an anachronism for one man to "profess" two languages or two sciences: it is coming to be thought an anachronism, too, for one man in a Baptist College to "profess" two languages and half a dozen subjects besides. We are awaking out of sleep. Thanks to the generosity and untiring zeal of my friend and teacher, Rev. Dr. Angus of Regent's Park College, £30,000 have been recently got together in order to endow three separate chairs at that college. This, in addition to collections and other endowments, makes it possible for my London *alma mater* to introduce something like reasonable specialism in theological teaching. I must, however, express my disappointment that Regent's Park College, with so much money, is so slow to move forward, for there are but three professors, one being Principal and another teaching University degree subjects, though University College is less than half an hour away, and these subjects are of necessity far better taught there.

Judging from recent signs, it appears to be extremely probable that the Manchester and Rawdon Colleges will be amalgamated, so as to form one strong college for the North of England.

The Senatus Academicus has been an immeasurable boon in broadening the curriculum of the Baptist Colleges and in directing the studies, and it is impossible for any careful observer not to be impressed with the increased and improved work done at our colleges since they joined the Senatus.

It has struck me as singular that in no British Baptist College up to last August was Hebrew prescribed or allowed for the entrance examination. It is now an optional subject, and ranks with other subjects in the entrance examination at Haverfordwest and at the Midland Baptist College. Our University Colleges are more and more

providing for the teaching of Hebrew, and we ought to encourage applicants for admission into the colleges by giving them credit for Hebrew, if they offer it. And most assuredly, except in rare cases, Hebrew should be entered upon in the first year of the student's course, so that before quitting college he may acquire such a mastery of Hebrew as he gains of Greek. As it is, men generally begin with Hebrew two or three years before settling in the ministry, and during these years their minds are largely taken up with thoughts of a church. Small wonder that little progress in Hebrew is made as a rule in the best of the colleges.

In all our colleges at present the Arts course proceeds *pari passu* with the Divinity course, though the latter gets more attention towards the end of the student's career. In very many cases a student spends all his college years from first to last in working for university degrees, so that he gives no concentrated attention to theological or ministerial branches at all.

There is a growing feeling that the two courses should be separated, and, indeed, that in the generality of cases the theological colleges should provide theological instruction alone, the student paying for the rest himself. At any rate, the last three years of the college career should be given up wholly to the study of biblical, theological, and ministerial subjects; far better this, even though no university degree be won.

The tendency among British Baptists is to have their colleges affiliated with University Colleges, so that secular studies may be prosecuted at the latter. Half a dozen years back Chilwell College was moved to Nottingham, where it is now known as the Midland Baptist College. Llangollen College was at the beginning of this very year moved to Bangor, and the most enlightened Baptists of Wales are strongly in favour of removing Pontypool and Haverfordwest to Cardiff and Aberystwith respectively, or (better still) to amalgamate them and make one strong college at Cardiff. Bristol uses the University College of that town, and Rawdon constituency is feeling that Classics, Mathematics, etc., should be taught by specialists at a University College. Even if the Baptist Colleges become purely theological, there are innumerable advantages in being in University or in University College towns, for in these towns there would be all the helps that other towns offer,

in addition to which there would be the library, the debating society and special and ordinary lectures in connection with the University College. Often one or two men would be cleverer than their fellows, so as to be able to add to their theological classes work in the University College. Besides, it is not healthy for Baptist or any other students to be always alone, having little or no contact with men of other denominations and of other callings. The larger and freer air of a University or University College town is a most invigorating tonic, and it prepares for work among men of the world.

If Baptist students are to take their Arts studies under specialists, they ought most certainly to have specialists to teach them in those subjects that appertain particularly to their work: and to attain this result, there must be in the colleges a theological faculty; *i.e.* the work done often by three-fourths of one man now must be taken in hand by three or more whole men, the business part being seen to by some one specially fixed for this. Either existing Baptist Colleges should be greatly strengthened, or they should be amalgamated to form better. The great want in this country is money, for we have no Colgates, or M'Masters, or Rockefellers among us. British Baptists have never given or bequeathed much towards the training of their pastors, though nothing—not even Foreign Missions—is of greater moment. In to-day's (11th March) *Daily Chronicle*, I am told that Mr. Rockefeller, having recovered from a serious illness, has given an extra 1,000,000 dollars to the New Chicago Baptist University. He had previously given 1,600,000 dollars; so that within about three years this American Baptist has handed over, for purposes of ministerial training, some £525,000. I wish some British Baptist, feeling that preaching is not sufficiently emphasised in our colleges, would give, say £6000, to endow a Chair of Preaching; that another, who considers that Hebrew and its cognates are shamefully treated, would give a like sum to secure one man for those subjects alone.

If our colleges were as fully equipped with the best teachers as we could desire, there would ever be students—promising preachers too—who could travel barely beyond English and English subjects; but in a well-manned institution there

might be elective courses. No student would be tied down to one or two men, or to a uniform curriculum. And every teacher will bear me out in the statement that the further he proceeds with his subject, the more efficiently and even clearly can he expound the elements.

Where Baptist Colleges are near to colleges of other denominations, they have not in most cases made the use they might of the professors of those other colleges. Just across the road from the Midland Baptist College, where these lines are penned, is the Congregational Institute. It seems to me absurd that the best men in each place should not teach all the students of both. Old Regent's Park men remember with pleasure the classes they took at New College, and the former students of the latter feel similarly regarding classes taken under Dr. Angus. But much more might be attempted even at Regent's Park, if my deeply revered tutor, Dr. Angus, will allow me to say so.

Throughout this paper I have not forgotten that all our teaching and all our learning at the colleges will come to nothing unless the Spirit of God help and bless us. God forbid that I should ignore either in theory or in practice the fact that the main strength of our colleges and of our Churches comes from God. It is unfair and it is unkind to ever hint—as some, I hope unwittingly, do—that because we contend for the best human equipment for the ministry, that therefore we undervalue the Divine preparation. Indeed, the more Divine the work is, the more resolved should we be to link it with the best human agency. God himself employs means, and there is generally a correspondence between the means He employs and the ends He attains. The men whom God elected to be prophets and apostles were more fitted by education and by natural parts than their unselected fellows. And to accomplish special tasks, men like Isaiah and Paul were chosen because of their special fitness. God's part in qualifying the ministry of Christ cannot be left out of our reckoning without the most disastrous consequences; but neither can we, without similar results, set aside the aids of training and education. The human and the Divine factors are both indispensable. May God bless our colleges, and may He give us all more faith and better works.

The Parable of the Demon's Return.

BY THE REV. ALFRED PLUMMER, D.D., MASTER OF UNIVERSITY COLLEGE, DURHAM.

'Then goeth he, and taketh with him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man cometh worse than the first.'—ST. LUKE xi. 26.

THE parable, of which this verse forms the conclusion, is given in almost exactly the same words both by St. Matthew and St. Luke, and in very much the same connexion. Jesus had just been healing a man who was suffering from a calamity of threefold intensity. A demon had taken possession of him, and had deprived him both of speech and of sight.¹ Christ had cast out the evil spirit; and then the freed victim both spake and saw. Both the evangelists tell us that the multitudes who witnessed the miracle were amazed at it. Yet many of them must have heard of demons being driven out from other persons. Not a few of them may have witnessed such cures. For not only had Jesus healed demoniacs before this, but among the Jews themselves there were exorcists who professed to drive out demons, and who at times had some success, as Christ Himself seems to imply by the question which He asks on this very occasion, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" (comp. Acts xix. 13). But this was no ordinary case, and perhaps no Jewish exorcist would have thought that here a cure was possible. The man was dumb, and could make no reply to any one who tried to converse with him. Still worse, he was blind, and could not see the person who wished to cure him. All the ordinary means of gaining influence over the patient with a view to helping him were closed. An exorcist setting to work with methods, which perhaps were analogous to those now used by a mesmeriser or a hypnotist, would not know how to begin. It seemed a hopeless case. And yet Jesus had freed the man from all three of his afflictions, probably by single command to the evil spirit to depart. No wonder that the people all marvelled.

"But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. xii. 24). To which blasphemous suggestion our Lord replies by pointing out that Satan is not likely to

ruin his own cause by casting out his own ministers; and by appealing to the fact of their own exorcists' success. If the power to drive out demons can come only from Satan, then they must admit that their own kith and kin are in the habit of employing Satanic agency. The accusation which they have made against Him recoils upon themselves. Satan is strong, makes many souls his prey, and for a while keeps his booty securely. But a Stronger than he comes, deprives him of his spoils, and lets the souls go. So far from Christ having Satan as His ally, He has him as an enemy with whom no terms can be made. And every one must take part in the contest; for neutrality is impossible. To attempt to stand by and merely watch the work of Christ is at once to join the other side. There are the two scales of the balance, and there is nothing but these two. Any weight withdrawn from the one scale of necessity goes into the other. "*He that is not with me is against me; and he that gathereth not with me scattereth.*" It is out of this declaration—one of the most solemn and far-reaching statements in the whole of the Bible—that the parable before us grows. It illustrates in a very vivid way the impossibility of deserting Satan without joining Christ; the impossibility of keeping aloof from Christ without falling into the power of Satan.

"The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out."

We need not suppose that Christ is here contrasting the imperfect and uncertain methods of the Jewish exorcists with His own. There is nothing in the wording to suggest this meaning, as if He would imply, "Your sons, when they cast out demon- temporary reli-

¹ St. Luke mentions the dumbness, but not the blindness.

there. The whole is a parable, with the literal truth of which we need not concern ourselves, any more than with the literal truth of the story about the Wheat and the Tares. The disastrous conclusion is the result, not of the defective powers of those who may have freed the man from the unclean spirit, but of the defective conduct of the man who was thus freed. And the case of a demoniac who is cured, and then allows himself to become repossessed, is made a parable to illustrate the case of a sinner, who repents of his sins, but makes no effort after holiness, and thus falls into far worse sins than those from which he had been freed. Such an one illustrates in a striking way the impossibility of leaving one side without joining the other. He shakes off Satan's yoke, but he does not accept Christ's yoke. He would abhor the unclean spirit, but he does not welcome the Holy Spirit. And he thus falls more hopelessly than before into the power of the evil one.

The unclean spirit, after wandering through the parched and barren wilderness, where such beings are supposed to dwell, fails to find a human soul in which he can dwell and cause further pain and mischief; and consequently is ill at ease: for only where he can inflict harm and loss is he at rest. Then he says, "I will turn back unto my house whence I came out." He still calls the man's soul "*my house*." He knows in what condition the house is likely to be, and therefore speaks of it as a sure possession. And a return to the former abode shows that this expectation is correct. "When he is come he findeth it empty,¹ swept, and garnished." It is *empty*. This, as the main evil and the chief cause of the ruinous end, is placed first. The house is "standing idle." No new tenant has been found for it. It is still "to let." God's Holy Spirit, that "ready, willing guest," has never been invited to take up His abode there. And the house is not only unoccupied; it is "*swept and garnished*." It is ready to attract any tenant, however undesirable. Since the unclean spirit went out, the man's physical and intellectual condition has improved. He is healthier in body and sounder in mind. There is much that a worthy tenant might use for high and noble objects; and there is therefore much for an unworthy tenant to abuse and destroy. And so, as there is no protection against

unworthy tenants, the foul spirit seeks some choice companions to come and share in the work of destruction, and they quickly make the ruin complete. Assuredly "the last state of that man becometh worse than the first."

Have we not here written very plainly the history of many a human soul? A man falls frequently into some grievous sin, which becomes so habitual that he may be said to be in the possession of the evil one. After months or years of misery he gets rid of the plague. He becomes frightened about himself, and makes good resolutions, and obtains strength to keep them. Or some wise friend takes him in hand and pleads with him earnestly; and under his firm and loving guidance the man is able to break off his evil habit and drive away the demon that had possessed him. Or again,—and this is perhaps no very uncommon thing,—the demon goes out of his own accord; as seems to have been the case in the parable. "The unclean spirit when he is *gone* out of the man;" "I will turn back unto my house whence I *came* out." Nothing is said about expulsion. Satan sometimes leaves us alone for a time and ceases to molest us; and we consequently cease to commit the sins to which we had become enslaved. Because we cease to commit them, we fancy that we have conquered them; the truth being that we have had no temptation to sin, and perhaps no opportunity of sinning. We imagine that we have learned to withstand temptation, when all that has happened is that temptation has withdrawn from us for a time, to return with sevenfold vehemence when we are completely off our guard. That is what happens to the man represented in the parable. Either by God's grace and his own good purpose, or simply through the craft of the evil one, he has been able to break off his evil habit and to live a rational and decent life. His self-respect has been recovered, and with it a healthier tone of body and mind. But there is a grievous defect in his condition. He is well satisfied with himself. Instead of being humbled by the long course of sin, from which he is at present free, he is proud of the freedom, which he thinks is a great credit to himself. He has no anxiety about being enslaved a second time; for as he has been strong enough to free himself, he must be strong enough to keep himself free. Consequently there is no earnest seeking for Divine support; no imploring of the Holy Spirit

¹ The *εχέζοντα*, certainly genuine in St. Matthew, is more doubtful in St. Luke, but is strongly attested.

to come and dwell in the heart from which Satan has for the moment departed. There is a temporary aversion to sin, but there is no yearning after holiness. In short, an attempt is being made to occupy an untenable position; not that of serving both God and Mammon, but that of renouncing the devil without becoming the bond-servant of Jesus Christ.

Sooner or later the result of such attempts is always the same. Unless we place ourselves constantly under Divine protection, unless we habitually keep our bodies as temples of the Holy Spirit, we may renounce the devil, but he does not renounce us. He watches his opportunity and comes back again with sevenfold subtlety and violence, and quickly has us more completely in his power than before. He enters in and takes up his *permanent* abode with us (*κατοικεῖ*), and we are in a far worse condition than we were at first. And perhaps it is not our old sin which at once begins again,—*that* might startle us and bring us to better things,—but new forms of sins, less conspicuous perhaps, but just as fatal, beset us.

As the Jews, when they were cured of the worship of idols, took to the worship of the letter of the Law and to covetousness, which is idolatry; or as a man who has conquered intemperance in drink falls a victim to pride and intemperance in language and conduct.

The experience of thousands has proved that forces which are quite sufficient, even singly, to induce a man to abandon some sinful course, are unable, even when combined, to keep him in the right way. Self-respect, the love of a wife or a child, the influence of a friend, a severe illness,—any one of these may have power to drive out the demon that has possessed him for months or years. But they are powerless to protect him from the renewed and persistent assaults of untiring spiritual foes. It is only when Christ through His Holy Spirit is made a welcome tenant that the liberated soul is secure. Safety from Satan's tyranny can never be won by merely shaking off his bondage. It can be made sure in no other way than by abiding under the sway of Him whose *service* is perfect freedom.

Mr. Halcombe and the Four Gospels.

BY THE REV. F. W. BUSSELL, M.A., BRASENOSE COLLEGE, OXFORD.

So long as the present interest in the history and criticism of the sacred books continues, so long shall we value any novel hypothesis which may explain or reconcile the relation of the Four Gospels, the most important point in such a study. Especially may we be grateful if, with novelty, we get absolute conviction in the proposer, and absolute clearness in the proposal. An idea to strike must be bold and clear, and capable of the briefest statement. These needful qualities are united in Mr. Halcombe's theory, to which an able, judicious, and impartial article of Mr. Gwilliam of Hertford College, Oxford, called attention in the April number of THE EXPOSITORY TIMES. "A method," says the learned critic, "which yields a sensible interpretation of the contents of ancient documents, while treating them as being what they profess to be, is certainly deserving of the most attentive consideration." And this method is no hasty guess or assumption, but the result of labours of twelve years, singularly patient and self-restrain It

would seem as if Mr. Halcombe were one of those rare characters who can follow out the Baconian advice in all its severity, can throw aside all early conceptions and prejudices, and can begin inquiry on the gravest questions with a mind open to receive the message of minute induction. His work and his method may be styled the *novum organon* of gospel criticism. His long and painful analysis and comparison of the various parts of the story, as told by the several narrators, has led him to the novel and startling result which he now asks to have considered. If he sets forth on his mission with any other equipment besides industry and impartiality, it is perhaps with a profound dissatisfaction with the common excuses and apologies offered by the orthodox for the "fragmentariness" of the Gospels. He is determined to see if their mutual relation cannot be made intelligible and instructive, instead of a constant difficulty. He himself expresses, in a kind of Algebraic formula, his own position, as WORD; the ordinary view

as ORDW—a collocation of letters to which it is impossible to attach any meaning. That is to say, he rearranges the order, and instead of an outlandish name, finds sense and method. Instead of regarding St. John as the last, he makes him the first of Evangelists; and maintaining firmly the *completeness* of this narrative on its own particular lines, sees in the three others an attempt to narrate what might be termed, for the sake of contrast, the exoteric side. Under this plan the problem of repetition and omission (seemingly so capricious) becomes perfectly clear. Thus his work resolves itself into a patient search for the rules of repetition; he asks, Is there any underlying reason or plan in such? he muses on the emphasis of Irenæus on the “quadriform” character of the Gospels, and wonders if together they do not form a *connected* whole; to use his own simile, rather a quadrangle of uniform plan, than four detached and disunited buildings. (Perhaps the most fascinating part of his work is where he lays down his new rules for repetition and omission in Matthew, Mark, and Luke.) So then he arrives at a conclusion more satisfactory than they can who gloze over difficulties (created, as he thinks, by their own initial assumption) by theories of “accident,” “independent writing,” or “essential fragmentariness.”

Tertullian supplies him with the valuable tradition that apostolic gospels precede non-apostolic; and thus regarding John and Matthew as united, instead of extremes, he is led further to give the first place to John.

On this position the whole question turns. “Yes, *the Synoptists presuppose John*.” To deny this precedence is as if one should write a word with the capital letter omitted, like playing meaningless counter-subjects on a fugue before the enunciation of the theme. “As a general rule, St. John’s narrative or statement will be found to be the fullest, and to give the facts most personal to our Lord, and most intrinsically important” (*Fourfold Gospel*, p. 28). St. John, “it is quite clear, wrote on a broad but well-defined principle of selection. Everything should be deemed foreign to his thesis, ‘that Jesus was the Christ, the Son of God,’ he avowedly excludes from his narrative” (*Hist. Rel. of Gospels*, p. 54). Thus John and Matthew are consciously complementary, and together form a continuous history, one representing the ministry at Jerusalem, the other at Capernaum. In Mr. Halcombe’s own words, “Documents I. and II. (= John and Matthew) ap-

pear to represent a complete history in two volumes. Document III. (= Mark) is a fresh and expanded edition of selected portions of Document II. (= Matthew); Document IV. cannot be better described than in terms suggested by the preface of the writer (= Luke) as a supplemental and explanatory treatise.” Such is, briefly and clearly expressed, the whole sum and substance of his several treatises on this subject, the result of his twelve years’ labours, and of his patient analysis. Nothing can be added to the statement, save by way of comment, support, or illustration.

He thus claims to propose an entirely simple, yet systematic arrangement, which is to solve the difficulties of harmonists, and which is the fruit, not of preconceived notions, to which facts are compelled to agree, but of the most minute examination of these facts. Such a theory explains omission and repetition; e.g. the episode of Lazarus is elsewhere left out, because already adequately treated by the protevangelist. The following words in the newest pamphlet (*The Fourfold Gospel*, pp. 30, 31) are worthy, on all accounts, of quotation at this point:—

“When we have once realised that the Gospels of St. John and St. Matthew are primary representations of two sides of a common subject, we are at no loss to see that there is this great difference between them. St. John does, St. Matthew does not, treat his particular side of the subject exhaustively.

“This comparative incompleteness of St. Matthew’s Gospel would of itself be sufficient to account for, and almost necessitate, the existence of St. Mark’s and St. Luke’s narratives.

“Broadly speaking, the Gospels of St. Mark and St. Luke are, as a matter of verifiable fact [to this process I have already alluded as the most interesting part of Mr. Halcombe’s studies], simply editions of St. Matthew, abridged in one direction, expanded in another. Thus, to a considerable extent, they both stand to St. John’s Gospel in the same relation as St. Matthew’s does; either of them would contribute a second, though a very imperfect second, to St. John’s first volume. But in their case this relation is not, as in St. Matthew’s case, an original one, but merely a *derived* relation necessarily consequent upon the extent to which they are reproductions of St. Matthew” (p. 31).

All the steps at this point in the process are full of interest; the single and happy change of St. Luke’s

order (xi. 14-xiii. 21, inserted after viii. 21); the demonstration that in each section of the fourfold narrative each of the writers is true to his *general* character; St. John's eyes concentrated on the Divine Person of the Lord; St. Matthew's, too, concerned with the Teacher and His doctrine; St. Mark, amplifying accessories, giving details of circumstance and effect of teaching on the hearers, and rearranging the sequence of time; St. Luke, careful (*Fourfold Gospel*, 35 and 15) to bear out St. Mark's arrangement of events, silent where St. Mark is in absolute agreement with St. Matthew. For St. Matthew confines himself to oral teaching of the Lord in a certain period of His ministry, assumes in his readers a broad knowledge of the general facts (how natural in an early historian of such a life!), and scarcely deigns to chronicle lesser details or maintain strict order. As time goes on, it becomes necessary to supplement and make vivid the narrative by adding further details of personal reminiscence, correcting the sequence. But yet a third narrative is needed and forthcoming to clear away suspicion, it may be, of discrepance and incompatibility between the two former.

But it will be seen that all this harmony of the three so-called Synoptists depends absolutely upon the earliness and undoubted pre-eminence and completeness of St. John's narrative. When Mr. Halcombe is proving so logically the relation of St. Mark and St. Luke to St. Matthew, and gaining the sympathy of critics in the *Literary Churchman*, the *Christian World*, the *Church Review*, *John Bull*, and the *English Churchman*, we must not forget

that this solution may only be accepted by those who go the entire length of his conviction. It rests absolutely on the priority of St. John: "The Synoptists presuppose the so-called Fourth Gospel," and we are perhaps insensibly led by a desire to accept the relations of Matthew, Mark, and Luke, as set forth in Mr. Halcombe's publications, to go on further to embrace his novel and revolutionary theory as to the date of St. John's Gospel.

"The Synoptic Gospels are all alike *acephalous*, or without beginning. Read alone, they would therefore convey an . . . erroneous impression of their subject. Experience and common sense alike forbid us to suppose that any historian would write the second volume of a history on the chance of some one else at a future day writing the first."

It is then to the task of proving the priority of St. John that Mr. Halcombe's future efforts will be directed (see chap. x. of *Hist. Rel.*). He projects a collection by various authors of essays upon such subjects, to give from different points of view the same general principle. The acute and anonymous critic in the *Guardian* (1891) has noted difficulties which should be cleared. It remains for those to be removed. It is on the *positive* value of the theory as explaining the attitude and mutual relation of Matthew, Mark, and Luke that Mr. Halcombe should repose, and all who are attracted to such a lucid exposition of their harmony will do well to bestow further attention on the great principle upon which this harmony rests—the priority of St. John's Gospel.

The Early Narratives of Genesis.

BY THE REV. PROFESSOR H. E. RYLE, B.D., CAMBRIDGE.

VI.

THE GENEALOGY OF THE SETHITES.

THE Genealogy of the Sethites is contained in chapter v. The reader will observe at a glance how widely this genealogy differs from that of the Cainites (iv. 16-24) both in the general treatment and in the style and language. The compiler of the book here returns to the priestly narrative, as the critics term the literary source from which he drew the opening section of the Book of Genesis (i. 1, ii. 4 a).

We notice the same orderly grouping of the subject-matter that we remarked upon in that section. We find a return to the use of the Divine Name "Elohim." We find that in vv. 1-3 the language is based upon chap. i. 27. We find that the Hebrew words for "generations" (ver. 1), "male and female" (ver. 2), "beget" (ver. 3), are characteristic of this source of the narrative in other portions of Genesis. Elsewhere in the Pentateuch it is the same hand that introduces bare and formal

lists in the intervals of the history (e.g. x. 11-29, xxxvi, xli. 6-27). Thus, the change in the style and treatment, which a thoughtful reader is at first inclined to consider strange and abrupt, receives a natural explanation in the compilatory formation which scholars of all schools now recognise in the structure of the Book of Genesis.

The only extract from another source to be found in this chapter is, in all probability, ver. 29. In that verse we observe not only the change in the use of the Divine Name, but also a departure from the formal character of the genealogy, and a popular explanation of the name of Noah—popular, we may call it, for the name is not derived from *nahem*, "to comfort," but from *nu'akh*, "to rest." We should, therefore, probably be right in regarding this verse as an insertion by the compiler himself. At any rate, as it stands, it does not wear the look of being homogeneous with the remainder of the chapter.

The genealogy itself could hardly be simpler. Besides the names of the Patriarchs we are told nothing but their ages, both at the time of the birth of their first-born and at the time of their death, and the fact that each of the Patriarchs begat sons and daughters. Of the Patriarch Enoch alone is any further description given. There is no account of the rise of arts, or of the progress of civilisation or even of morality among the Sethites. The bare category, which records the succession, by the line of the eldest sons, in the family of Seth, implies the spread of a large population over the face of the earth. The faint outline which we thus obtain serves to bridge an interval of 1656 years, which, according to the Hebrew tradition, occurred between the Creation and the Flood. (In the Septuagint Version the same period appears as 2242 years, in the Samaritan as 1307.)

The chief difficulty arising from this chapter is presented by the immense prolongation of life. The explanations which have generally been put forward in order to account for the length of life of these antediluvian Patriarchs have not, it must be confessed, been very satisfactory. Most commonly, it is assumed that, in the generations of primeval man, the powers of human nature were fresher and stronger; that they had not yet been sapped by lust and self-indulgence; that health was better, and life therefore longer. But I cannot think that such an assumption can be seriously maintained in the present day: (a) I am not aware that

physiologists have been able to show that man's physical vitality, in the infancy of the race, was greater than it has been in later times. (b) The analogy of savage tribes, in a stage of primitive barbarism, does not favour the theory of prolonged life in pre-civilised times. (c) There is nothing in the earliest Assyrian or Egyptian inscriptions from which we should infer that in pre-Abrahamic centuries a longer duration of life was enjoyed. (d) The literal acceptance of this extended span of life confronts us with fresh difficulties in the matter of the age of the Patriarchs at the time when their eldest children were born to them. None had children earlier than Mahalalel and Enoch; and they were already 65 years of age. Noah was 500 years old when Shem was born. (e) Assuming that the great event of the Deluge took place in the confines of an historic period, as is implied by the references to it in other literature, as well as by the Genesis account, the figures in chap. v. fail altogether to bridge the interval which the researches of natural science require us to interpose between the first appearance of man, and even the earliest records of Assyrian and Egyptian history which carry us back to 4000 B.C.

In order to escape these and similar difficulties, it has been suggested that the names of the ten Patriarchs represent different races or tribes, and that the years recorded in this chapter denote the period of the dynasties which ruled over them. The tendency to represent ethnology and geography by genealogy is exemplified, as we shall see, by chap. x.; but in the present chapter the allusion to the first-born, and the exceptional mention of Enoch, are rightly deemed fatal to this suggestion.

Still less probable, and surely less ingenuous, are the explanations which imagine that an antediluvian year was of shorter duration than the ordinary year; or that it consisted of three months until Abraham's time, of eight months until Joseph's death, and of twelve months since his day.

It seems more candid and natural to admit that Israelite tradition, like the traditions of other races, in dealing with personages living in prehistoric times, assigned to them an abnormally protracted period of life. Hebrew literature does not in this respect differ from other literature. It preserves the prehistoric traditions. The study of science precludes the possibility of such figures being literally correct. The comparative study of literature leads us to expect exaggerated statements in

any work incorporating the primitive traditions of a people.

The genealogy of the patriarchs effects the literary transition from the Creation to the epoch of the Deluge. It is necessary to the structure of the narrative; and it thus subserves the higher purpose fulfilled by the description of the events that have preceded and of the events that are about to follow—events of such transcendent importance in the spiritual teaching, which they conveyed and interpreted, as in a picture, to Israel.

It has been before pointed out that the selection of material for the composition of Genesis has preserved to us fragments of early traditions, to which very obvious parallels can be drawn from other literature. Thus Josephus, who seeks to justify the length of life recorded in this chapter, takes care to state that "Hesiod, Hecataeus, Hellanicus, and Acusilaus, and beside them Ephorus and Nicolaus relate that the ancients lived a thousand years" (Jos. *Ant.* i. 3. 9).

The unhistorical character of this chapter, no less than of the authorities cited by Josephus, is reflected in the length of life assigned to the Patriarchs. And it is worth while observing that, just as the Israelite and the Greek narratives pass from the stage of prehistoric tradition to that of national memoirs, so the span of life is reduced from that of fabulous length to that of normal duration. The antediluvian Patriarchs are credited with lives from 700 to 969 years; the postdiluvians lived from 200 to 600 years (xi. 10-32); the Israelite Patriarchs lived from 100 to 200 years; in the days of the Israelite monarchy the length of life (Ps. xc. 10) did not differ from that which we now enjoy.

We cannot here enter into the question as to the meaning of the names of the Sethite Patriarchs, or as to their connection with the Cainite Patriarchs. But it is interesting to notice that the numbers of the years mentioned in this chapter appear somewhat differently in the Samaritan and Septuagint versions. According to the Samaritan version, only 1307 years elapsed between the Creation of Man and the Flood; according to the Septuagint version, 2242 years. According to the Samaritan version, Jared was 62 (not 162) when Enoch was born; Methusaleh 67 (not 187) when Lamech was born; Lamech 53 (not 182) when Noah was born. According to the Septuagint version, Enoch was 190 (not 60) when Kenan was born; Kenan

170 (not 70) when Mahalalel was born; Mahalalel 165 (not 65) when Jared was born; Enoch 165 (not 65) when Methusaleh was born.

According to the Samaritan numeration, Jared, Methusaleh, and Lamech died in the year of the Flood. According to the Septuagint numeration, Methusaleh outlived the flood by fourteen years.

Although, as has already been pointed out, the genealogy gives us no account of the social or moral condition of the Sethite Patriarchs, we are left to infer from the narrative of the Flood, and from the incidental mention of Enoch, that the human race became rapidly sunk in iniquity. The interest of readers of this chapter is naturally centred upon Enoch. His removal from earth is obviously not to be explained, as some have suggested, upon the theory of an early death. In Israelite literature, premature death was never regarded as a mark of Divine favour; and, if Enoch had thus died in early life, we should have expected the use of the same phrase, "And he died," which occurs in the mention of the other Patriarchs. The ordinary interpretation is certainly the correct one of the words, "He was not; for God took him." "By faith," says the writer of the Epistle to the Hebrews, "Enoch was translated that he should not see death; and he was not found, because God translated him" (Heb. xi. 5, cf. Eccclus. xlv. 16, xlix. 14).

In this mention of Enoch, we gain an assurance that, in the early traditions of Israel, a belief was current in the possibility of some other issue of life than mere physical dissolution. Such a belief was entertained in other Semitic races. The "apotheosis" of Hasisadra (Xisuthros), the Noah of the Babylonian inscriptions, has some points of correspondence with the translation of Enoch.

The Israelite narrative, in spite of its brevity, leaves us in no doubt as to the cause of the especial mark of Divine favour towards Enoch. Not for his greatness, nor for his heroic deeds, nor for his beauty, for which causes the privilege of "apotheosis" was granted in the tales of Greek and other mythologies, but for the simple reason that "he walked with God," was he "taken." The Patriarch's walk with God has become a by-word in religious literature.

Only in the case of Enoch and Elijah is "translation" mentioned in Scripture. The walk with God, unto the end, unto the death, is the beaten path of His saints on earth. "To be with Christ"

seemed to St. Paul to be far better ; but even he was reserved to crown his witness by a martyr's death.

"THE SONS OF GOD AND THE DAUGHTERS OF MEN" (vi. 1-8).—The narrative of the Deluge is prefaced by a short description of the corruption of the inhabitants of the world. This passage is as remarkable for its general style as for its contents. It is unmistakably extracted from some very ancient source ; and, on that account, has probably been here inserted by the compiler of the book. It gives in greater detail the same indictment of wickedness, which is repeated in vv. 11, 12 ; but it is not without difficulty, on account of its startling references to the marriages of "the sons of God" with the "daughters of men" (vv. 1-4).

Many have stumbled at the language here used. Occurring in the midst of a plain, straightforward narrative, no ground is offered for any but a simple and literal interpretation.

In favour of the explanation, which is sometimes put forward, that the verses only allude to the disastrous results of the intermarriage between the descendants of Seth and the descendants of Cain, nothing can be said to make it at all probable. It is incredible that the two families should suddenly be designated by the writer with these marked titles, without a word of explanation to guide the reader towards their right distinction. Again, we have no reason to suppose that the descendants of Seth were at all distinguished by their piety. Enoch "walked with God" and Noah "was a righteous man," but from the very language used in reference to these two Patriarchs, we might rather infer that they were virtuous exceptions. Why, then, should the Sethites be called "the sons of God?"

In the context of this particular section there is no mention of Sethites and Cainites ; and it is the purest assumption to suppose that any contrast between the members of the two genealogies was here intended, when no clue is added as to their respective identification.

Equally improbable is the Jewish explanation, which identified "the sons of God" with the nobles and men of the upper classes, and "the daughters of men" with women of inferior rank and station. It is based on the use of "the sons of men" (*adam*), and the sons of noble men (*ish*), rightly rendered in the Revised Version, "Both low and high" (Ps. xlix. 2) ; and it is illustrated by

"Sons of the Most High. Nevertheless ye shall die like men (*adam*)," Ps. lxxxvii. 6, 7. But obviously such poetical usage is no safe key to the understanding of simple prose ; and even if it were, while explaining "the daughters of men" (*B'noth adam*), it fails to give us a suitable parallel for the use of "the sons of God" in the sense of "the nobles." For, beyond all dispute, the occasional usage of such a phrase for the children of Israel, as the adopted family of God, affords no support to its technical application here, in the sense of "the upper classes."

We must surely adopt the simplest and most literal rendering. This is obtained from the usage of the expression "the sons of God" in other passages (Job i. 6, ii. 1, xxxviii. 7 ; Ps. xxix. 1, lxxxix. 6 ; Dan. iii. 25) where "angels" are clearly intended. Accepting that explanation for "the sons of God," we follow the analogy of the Hebrew passages, where the words occur, and we obtain the simplest and most natural antithesis to "the daughter of men."

What interpretation, then, does this solution afford us? Are we to suppose that angelic beings actually contracted marriage with terrestrial? That is the opinion of some.

It is preferable to regard the whole passage, which, as has been said, is undoubtedly an extract from some very ancient source, as a relic of an early Hebrew legend. In this legend, the marriages of the angels with the daughters of men were considered to account for the generation of giants, and to explain their daring and insolent confidence, as well as their exceeding sinfulness.

Whether the legend, from which the extract is made, included any earlier story of the Fall, has sometimes been questioned. It has been suggested that the present narrative, in its full original form, accounted for the origin of evil, which was deemed to have arisen from the confusion of the angelic and the human races. In any case, it was not unnatural that later tradition derived from these verses the idea of the fall of the angels from their first estate.

We may observe that the passage opens abruptly, without any direct connection with what has gone before, and that it is clearly marked off from what follows. The mention of the "Nephilim" contains a reference to a race not elsewhere so designated, but, presumably, mentioned in the narrative from which the section was derived.

While, of course, it is impossible to speak with any degree of certainty, there is considerable probability in the view, that vv. 1-3 epitomise a parallel or alternative version of the Fall. The temptation here comes from beings of a higher race; the entrance of sin and death is ascribed to the abandonment by the daughters of men of the position which God had allotted to them. Here, as in chap. iii., the woman as the weaker vessel yields to the temptation, and is the cause of sin and death prevailing among mankind.

The purpose of the insertion of the passage is obvious. It is to illustrate from the earliest traditions the current belief as to the enormity of the wickedness that prevailed in the prehistoric centuries. It is, indeed, coloured by primitive mythology: nor is this any loss. We are enabled thereby to see the method of the compiler. For while, as a rule, in the early chapters of Genesis the more distinctly mythological elements are removed from the narratives by the scrupulous care of the Israelite writer, traces of their original shape and colouring are occasionally to be seen; but perhaps nowhere else does this appear so distinctly as in this short section.

THE STORY OF THE FLOOD.

Chapters vi. 9—ix. 17.

Upon this narrative more interest is naturally centred than upon any other of the early narratives in Genesis. The vividness of the description, the wonderful character of the overthrow, the touches of detail in the story, the similarity to other accounts of a cosmical Deluge preserved in the records of other nations, combine to attract to it universal attention.

On this account more, probably, has been said upon these chapters than upon any other section of the same length in the whole of Genesis. There is, therefore, the less need here to enter with minuteness into the account of the Flood. In the present papers, it will only be possible to touch upon (1) the structure of the biblical narrative; (2) the parallel to it presented in Babylonian literature; (3) the historic character of the story; and then to supplement this treatment with a brief notice of the place occupied by the Flood in the religious teaching of Israel.

1. It is a fact now generally known, and universally recognised by all scholars, that the

account of the Flood, preserved in the Book of Genesis, results from the combination of two slightly differing versions of the same story. The greater portion of the narrative has come down to us in the form in which it was preserved in the priestly narrative. But large extracts from the prophetic narrative, by the hand of the Jehovist, have also been retained, and their presence can unmistakably be recognised.

The two accounts are interwoven; but the distinctive features, both of their style and of their characteristic treatment, have enabled scholars to assign with some confidence the greater portion of the section, in its present literary state, to the one or the other document.

To the priestly narrative is generally assigned chaps. vi. 9-22, vii. 6, 11, 13-16a, 18-22, 24, viii. 1, 2a, 3b, 5, 13a, 14-19, ix. 1-17.

Characteristic of its style are the use of the Divine title Elohim, and of the Hebrew phrase "for after their kind," vi. 20, cf. i. 25; "male and female," vi. 19, cf. i. 27; "these are the generations," vi. 9, cf. x. 1; "in the selfsame day," vii. 13, cf. xvii. 23, 26; "establish . . . covenant," vi. 18, cf. ix. 9, 11-17; "increase and multiply," viii. 17, cf. ix. 1-7, etc., etc.

It is in this narrative that we find the precise mention of Noah's age (vii. 5-11), the exact dimensions of the ark (vi. 9-22), the depth of the Flood (vii. 20), and the covenant with Noah (ix.).

To the prophetic narrative is assigned the greater part of vii. 1-5, 7-9, 10, 12, 16b, 17, 22, viii. 6-12, 13b, 20-22.

Characteristic of its style is the use of the Divine name Jehovah (Jahveh), the use of the phrase "the male and his female" in vii. 2 (literally "the man and his wife," quite different from that used in vi. 19), the term "house" applied to the family of Noah in vii. 1, etc., the incident of the raven and the dove, and the most marked anthropomorphisms which occur throughout the story.

How completely separate the two accounts are will appear to the simplest reader in chapter vii., where we have two successive mentions of Noah entering the ark with his family and the animals, *i.e.* 7-9, and 13-16. The two documents containing the narrative undoubtedly were in general agreement. But they differed in certain points of detail, which the compiler, faithfully extracting from his authorities, made no attempt at reconciling completely. They are points, however, which have probably caught the attention of many a

student, and have seemed hard to understand. It is a matter for real gratitude on the part of Christian readers that criticism has been able so satisfactorily to explain many of the little knots that have seemed to make the thread of our narrative in some places difficult to unravel.

These points of unimportant divergence fall into three principal groups—(1) the number of the animals preserved, (2) the character and origin of the Flood, (3) its duration.

(1) As to the animals preserved in the ark, we find an interesting variation. The Prophetic, or Jehovist account, specifies seven of the clean and two of the unclean animals (vii. 2). Evidently, the thought underlying this distinction was that more of the clean animals should be brought into the ark than of the unclean, because Noah and his family might only obtain their food from the former. The distinction is interesting, if only because the division of animals into clean and unclean seems to have been very general in Western Asia; and the prophetic narrative may reflect the primitive tradition that survived from the prehistoric ancestors of Israel.

According to the priestly account, on the other hand, the animals went in two by two. The lives of Noah and his family were not perhaps regarded as being sustained by animal food (ix. 3). For their sustenance special provision was made (vi. 21). The pairs of animals were admitted into the ark with the purpose of preserving their species upon the earth. The writer did not recognise the division into "clean" and "unclean" at that early period. The "priestly" view of the Israelite history regarded such ceremonial distinction as having proceeded first from the Sinaitic legislation. Modern inquiry into Semitic institutions has shown that the Israelites shared with neighbouring races particular rules as to what was permitted to be eaten and what was not. The priestly narrator in all probability records the version of the tradition which had become current among the priests of Israel, and which was most consonant with the stricter ceremonialism that regarded all religious rules as dating from the wilderness.

Similarly the prophetic narrative contains, and the priestly omits, the account of Noah's altar and sacrifice in viii. 20-22.

(2) The Flood is attributed in the two accounts to different physical causes. In the Jehovist narrative the Flood arises from the continuous downfall of rain (vii. 12, viii. 2*b*). In the priestly narrative we find it is brought about as much by the breaking up of "the fountains of the earth" as by the opening of the windows of heaven (vii. 11, viii. 2*a*). Some great terrestrial commotion is thus implied.

(3) The most serious discrepancy of all relates to the duration of the Flood. In the Jehovist narrative, the whole period, occupied by the warning before the Flood, its prevalence and its subsidence, comprised but sixty-eight days. There were seven days of warning before the rain fell (vii. 10); there were forty days and nights during which the tremendous rain was incessant (vii. 12, viii. 6); there were three periods of seven days each, which marked the gradual absorption and final subsidence of the water (viii. 6-8, 10-12).

In the priestly narrative, on the other hand, the duration of the whole Flood catastrophe exceeded a year. It began on the seventeenth day of the second month, and it was not until the twenty-seventh day of the second month in the following year that the waters had abated from the earth. While we are not told exactly how long a year was, there is no reason to doubt that the writer regarded it as of equal duration with a year in the Israelite calendar. And this natural supposition is confirmed by the statement that for 150 days the waters of the Flood continued to rise and increase (vii. 24, viii. 3).

The difference between the two narratives betokens a distinct literary origin; and, as has been mentioned above, evidence to the same effect is forthcoming from the language in the corresponding portions.

The subject of the relation of the Genesis narrative of the Flood to the similar narratives which are to be found in other literature must form our starting-point for the next paper in this series.

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

THE TRADITIONAL AND ANALYTICAL VIEWS.

I. The rectified traditional view may be conveniently expressed under the following formulated statements. We have full reason for believing—1. That the Book of Genesis was *compiled* by Moses,—in its earlier chapters from primeval documents which may have been brought by Abraham from Chaldæa, and in its later chapters (except parts of xxxvi.) from family records of a distinctly contemporaneous origin, which we may reasonably believe to have been preserved in the families of the successive patriarchs as the archives of their race. That these should have been accessible to the divinely-appointed leader of the race, himself a man of known learning,—that he should have arranged them and illustrated them by contemporary notes, is a supposition so reasonable, that, though no more than a supposition, it may be accepted at least as more plausible than any other which has yet been advanced. 2. That, of the four remaining Books of the Pentateuch, the first, the Book of Exodus, as the autobiographical character of large portions of it seems clearly to indicate, was *written* by Moses, or, at least, under his immediate direction and authority. That the Book of Leviticus, as containing the statutes and ordinances for the most part expressly stated to have been revealed to Moses, must, if not actually written by him, have been compiled by authorised scribes under his immediate supervision. That the Book of Numbers, as containing more mixed material, may be considered to have been compiled—in part from the legislative revelation made directly to Moses, in part from contemporary records made by Moses, in obedience to God's command, in part from documentary annals including references to books that may have been compiled during the lengthened abode in the wilderness,—but all, as the tenor of the whole book, and its concluding verse seem distinctly to imply, under the authority and general oversight of Moses. . . . Finally, that the Book of Deuteronomy, containing as it does, not without

notes of time and place, the addresses of the closing days of the inspired legislator (which we may regard as having been specially recorded and preserved by official writers), assumed its present form, as one passage seems in some degree to suggest, under the hand of Joshua. 3. That the Book of Joshua, which is rightly considered by all recent critics as standing in close connexion with the Pentateuch, was similarly compiled by some contemporary writer or writers under the direction of Joshua—in part, as the narrative seems to imply, from communications personally made by Joshua, and, in part, from documents and records made at the time by official writers and recorders, of whose existence and employment, even in those early days, we find traces in the Pentateuch. 4. That the Book of Judges is a compilation, not improbably made by the prophet Samuel, from contemporary records, family memorials, and other existing materials, commencing with events recorded in Joshua, and extending, though not in perfect chronological order, over a period of about 400 years. 5. That the Books of Samuel and of Kings are compilations, consisting in part of the compositions of contemporary prophets, beginning with Samuel and with Nathan and Gad, and in part of selected materials from official records, sacred and secular, put together, and perhaps added to, by seers and prophetic writers, of whom Jeremiah was the last, and, as he well may have been, one of the principal contributors. 6. That the Books of Chronicles were a compilation, possibly, nay, even probably, by Ezra, made largely from the Books of Kings, or from the documents on which these books were based, but with abundant references and allusions to nearly all the earlier historical books, including the Pentateuch. 7. That the Books of Ezra and Nehemiah were written by the writers whose names they bear, and contain, in part, extracts from official documents and from contemporary records, and, in part, narratives of personal history. 8. That the prophetic writings are written by those whose names are, in every case, specified in their writings, and that they contain, in

some instances, portions of contemporary history, but that the main element of their writings is distinctly predictive, and has reference to events that belong to what was future and posterior to the time when they were mentioned by the writer. 9. Lastly, that the historical books, as we now have them, bear plain and unmistakable marks of the work having passed through the hands, not only of the early compiler or compilers, but of later editors and revisers,—numerous notes, archæological and explanatory, some obviously of an early, and some of a late date, being found in nearly all the books, but particularly the more ancient. Such would appear to be a fair and correct statement of what we have agreed to term the Traditional view of the historical and prophetic books of the Old Testament, modified as it now is, and, in some particulars, rectified, by modern research.

II. We now turn to the opposing theory to which we have agreed to give the colourless epithet of "Analytical," as claiming to be founded on a searching criticism of the historical books of the Old Testament, and especially of what is now called the Hexateuch (the Pentateuch and the Book of Joshua)—these early books involving the widest alleged divergences from the formulated statements which have been set forth in the foregoing paragraphs. This Analytical view we will first place before the reader in the form now generally adopted by the most acute foreign critics of the Old Testament: we will then pass onward to notice the extent to which they have been accepted by recent writers of our own country and Church. The results that have been thus accepted will unhappily be found to be considerable; but the tone in which they are set forth is widely different from that adopted by the majority of the foreign critics, and is marked by a temperate and reverential spirit which, at any rate, shows some recognition of the momentous issues that are involved, and the influence they must exercise on the faith of the general reader of the Old Testament.

The results of the Analytical theory, as arrived at by the most acute foreign critics, may be thus briefly summarised:—1. That the Old Testament did not assume its present form till a somewhat late date in the period of the Exile. 2. That the later historical books, and especially the Books of Chronicles, disclose methods of constructing history which justify the limited

estimate that has been formed of the trustworthiness of the earlier books, and prepare us for the inferences that have been drawn from a critical investigation of them. 3. That this critical investigation, in the case of the Pentateuch, and the Book of Joshua (now usually called the Hexateuch), discloses at least three strata of narrative and legislative details, of different dates and distinctive peculiarities, which, after having been revised and re-edited, possibly several times, have at last been not unskillfully combined in the form in which they have now come down to us. 4. That the three strata more particularly to be recognised are—(a) a History Book,—itself composite, as both names of Almighty God (Jehovah and Elohim) are to be found in it,—dating from the period of the early kings and prophets; (b) the Book of Deuteronomy, compiled in the days of Manasseh or Josiah by some unknown writer, and having some slight affinity with the above-mentioned history book; (c) a document, in its earliest state of perhaps the same date as (a), historical only in form, using throughout the name Elohim,—sometimes called the *Grundschrift* or Fundamental Document, sometimes the Book of the Four Covenants, sometimes, though misleadingly, the earlier Elohist,—which, after having been carefully revised, became expanded in the time of the Exile into what is called the Priestly Code, its basis being Leviticus and allied portions of Exodus and Numbers. 5. That the three codes of Law found in the Pentateuch conform to and corroborate this analysis. 6. That in the present Books of Judges, Samuel, and Kings we have remodelled history, and a repainting of the original picture on a generally uniform principle, and with some reference to Deuteronomy,—the accretions and corruptions in the Books of Samuel being numerous, and especially when the prophet stands in connection with the history of David; and the revision of the Books of Kings being also very unrestricted, though closer to the facts than in Judges or Samuel. 7. That the prophets used history as a vehicle for their own ideas; and that their so-called predictions are only fallible anticipations of the manner in which, according to their conceptions, the Deity would, consistently with the character they ascribed to Him, deal with the subjects of His government; and this, notwithstanding it is admitted that all the writers of the New Testament, and our blessed Lord Himself,

ascribe divine foreknowledge to the Israelitish prophets. 8. That thus—to sum up a few leading results to which we are led by the foregoing statements—we are to regard the Book of Deuteronomy as a fiction, founded it may be on traditions, and of no earlier date probably than the eighteenth year of Josiah; that the Tabernacle of Witness, or, as it is now commonly called, the Tent of Meeting, and everything connected with it, had never any existence except in the fabricated history composed in the days of the Exile, and that far from the Tabernacle being the prototype of the Temple, it was the Temple that suggested the deliberate and elaborate fiction of the Tabernacle; and, further, that the older books were remodelled according to the Mosaic form, and that Chronicles, especially, was falsified by Priests and Levites to sustain the belief that the tribe of Levi had been set apart from the days of Moses, and that the priesthood dated from that time,—such a belief being, it is alleged, utterly inconsistent with the truth.

Such, in brief outline, is the analytical view of the Old Testament—a view which, I regret to say, has very many supporters, and in Germany is fast becoming the accepted account of the origin and formation of the earlier portion of the Book of Life. That such a view should meet with acceptance in any Christian country is sad enough, and startling enough, but that it should meet with acceptance to a considerable extent at the hands of members of our own Church is full of very sad augury for the future. But it is so. In a carefully written article by one of our university professors, and in a portion of a recent and well-known collection of theological treatises, the substance of much that has been just specified has been adopted and set forth as a view of the Old Testament that may be consistently maintained by an English Churchman.

We are told, for example—(1) That the earlier narratives before the call of Abraham are of the nature of myth,—myth being defined to be the product of mental activity not yet distinguished into history and poetry and philosophy. (2) That the Hexateuch owes its existence to three principal sources, viz. those already specified,—the composite History Book, sometimes called the prophetic narrative, Deuteronomy, and the Priests' Code: the first-mentioned being the oldest; the second belonging to the reign either of

Manasseh or Josiah; and the third to the period of the Exile, when the laws, gradually developed out of an earlier and simpler system, were finally formulated in a complete and definite Code. (3) That the Book of Deuteronomy is a republication of the Law in the spirit and power of Moses put dramatically into his mouth. (4) That the later historical books are of a composite structure, and present to us the phenomena of older narratives fitted into a compiler's framework; and, generally, that there is a considerable idealising element in the Old Testament history. (5) That in the Books of Chronicles we must admit unconscious idealising of history, and a reading back into past records of a ritual development which is really later. (6) That the predictive knowledge of the prophets is general, and of the issue to which things tend; sometimes, but not usually, a knowledge of times and of seasons, prophetic inspiration being consistent with erroneous anticipations as to the circumstances and the opportunities of God's self-revelation.

Such are the conclusions with regard to Old Testament criticism which English Churchmen are advising us to accept. Such the sort of compromise, if compromise it can justly be called, which those who stand in the old paths, and substantially hold the traditional view, are now invited to make with those who maintain in its completeness the analytical view, as it has been set forth in this address.

Now, in the first place, let any fair-minded reader simply set side by side the six statements just made with the eight statements of the analytical view made a little earlier, and then form his opinion of the relation of the two. And will it not be this?—that the difference in tenor between the two groups of statements is slight, and that it is impossible to regard the statements of the English writers as otherwise than expressive of a general acceptance of the analytical view; modified, it will be observed, in certain details, and minimised, to some extent, in phraseology, but in no degree approximating to the rectified traditional view, or to be regarded as a mediating statement between the two theories. We have really only two views to place in contrast, but, in doing so, it will be only right and equitable to recognise that we are not justified in imputing to the English advocates of the analytical view the extreme opinions which the foreign advocates can

be shown either by direct statement or by necessary inference, indisputably to hold. This, however, may always be said—that the tendency of unbalanced minds, if they accept any modified view, to pass onward into the unmodified, is very patent. The real harm then that has been done by recent English writers lies in the plain fact that they have, though with the very best intentions, actually prepared the way for shaken and unstable minds to arrive at results which will at last be found to involve inability to accept the supernatural, and so, a complete shipwreck of the faith.

These things are sad and serious, and do justify us in inviting these well-intentioned writers to reconsider their whole position, and to ask themselves whether they may not more profitably devote their efforts to a guarded rectification, where it may be needed, of the traditional view, and whether these over-hasty excursions into the analytical are not full of peril, not only to simple and trustful souls, but even to those in whose interest these adventurous excursions have been made.

But we must now proceed onward with our general argument. We have set forth, we trust fairly and correctly, the two opposing views—the

rectified traditional and the analytical, and also the few real modifications that have been suggested in the latter. We must now put these views to the test, and give full and fair consideration to the two leading arguments which must influence us in our choice between the old and the new learning,—between tradition and critical hypothesis,—between historical supernaturalism and ultimately natural development,—between alleged facts and alleged myths,—between the leading features of the belief of the Jewish and of the Christian Church, and the investigations, confessedly acute and elaborate, of a few distinguished scholars and critics of this last half of the nineteenth century. These two leading arguments we will endeavour to develop in the next address, and in those which will follow it. We will first make our appeal to the reasonable and the probable: we will then make that appeal which, if rightly made, must bring to a close all controversy—the appeal to Him to whom the Old Testament bears witness, and whom the New Testament reveals—to Him in whom dwell 'all the treasures of wisdom and knowledge, the Light of the world as well as the Saviour of the world—the Lord Jesus Christ.

Buhl's Canon and Text.

Canon and Text of the Old Testament. By DR. FRANTS BUHL, Ordinary Professor of Theology at Leipzig. Translated by Rev. JOHN MACPHERSON, M.A., Findhorn. Edinburgh: T. & T. Clark, 38 George Street. 1892. 7s. 6d.

Dr. F. Buhl occupies, as is well known, the chair formerly held at Leipzig by the late venerable Dr. Franz Delitzsch. He was, as is generally understood, designated by that scholar as his successor. Dr. F. Buhl is a Dane, and has been for several years Professor in the University of Copenhagen; and while in that post published, in Danish, the major portion of the work now before us, which he afterwards enlarged and published in German. He studied under Delitzsch at Leipzig, and it speaks volumes for the liberality of the German authorities that a Dane should be called to occupy a chair of theology in the renowned Saxon University. The work is exceedingly well and carefully done, and it fully deserves being issued in an English dress. The translator has done his work, on the whole, carefully, and has added among the literature references to the most important contributions of British

scholars. There is no short summary of the history of the Old Testament Canon in English so satisfactory as that which is contained in this volume. The work will form a most useful addition to every clergyman's library, and even specialists will find in it much that will repay their perusal. We heartily recommend the work, and hope it may pass through many editions. Its publication is a sign of the increased interest now felt in Old Testament studies in this country. We trust it will be found soon in the hands of all our theological students, as it will show them how wide the field of research is, and how much remains yet to be done.

C. H. H. WRIGHT.

The Epistles to the Thessalonians.

The Epistles to the Thessalonians. With Introduction, Notes, and Map. By the Rev. GEORGE G. FINDLAY, B.A., Professor of Biblical Languages in the Wesleyan College, Headingley. Cambridge: At the University Press. 1891.

WE learn from a prefatory note to this little volume that the work of editing the Epistles to the Thessa-

lonians for the *Cambridge Bible* was originally intrusted to Dr. Moulton, the well-known headmaster of the Leys School. Owing to the pressure of other duties, however, Dr. Moulton found himself unable to proceed with the undertaking, and Professor Findlay was asked to take his place. Perhaps no higher praise could be bestowed upon the Commentary, as we now have it, than to say that it possesses just those characteristics of excellence which we would have expected in any text-book from Dr. Moulton's pen,—the same accurate scholarship, the same well-balanced judgment, the same spiritual insight into the apostle's meaning, the same devoutness of tone. Mr. Findlay's book is, of course, framed on the lines with which previous volumes in the same series have made us so familiar. It consists of an Introduction, a series of Notes on the text itself, an Appendix, and an Index—the last sufficiently full to render it really serviceable. Those who have made much use of the author's Exposition of the Epistle to the Galatians, published a few years ago as one of the volumes in the *Expositor's Bible*, will expect and be prepared to find Mr. Findlay's treatment of Thessalonians at once careful, fresh, and suggestive. Nor will they be disappointed. Whether dealing with the historical details of Paul's connection with Macedonia, or discussing the genuineness of the two epistles, or annotating the text itself, Mr. Findlay is always concise, always perfectly clear, and always succeeds in leaving the impression that he thoroughly knows the ground over which he leads us. Only of one topic could we have wished a fuller and more explicit treatment, viz. the place which these epistles hold in Paul's own theological development. That they must be assigned the first place in any chronological arrangement of the Pauline letters; that they "afford the best example left to us of St. Paul's *earliest* instructions to Gentile converts"; that they are "neither passionate nor argumentative, but practical, consolatory, prompted by affection, by memory, and hope"; that they "represent, as has been aptly said, 'St. Paul's normal style,' the way in which he would commonly write and talk to his friends,"—all this is clearly stated in the Introduction. Mr. Findlay also calls attention to the fact that very little is said in the two letters on the subject of the Atonement and Salvation by faith. He explains

this on the ground that "on these fundamental doctrines there was evidently no dispute at Thessalonica. They were so fully accepted and understood in that Church that it was unnecessary to dilate upon them; and the apostle had other matters to deal with." The comparatively small space occupied by the subject of Christian Morals is also referred to; Mr. Findlay remarking that though "the new duties and affections belonging to the new life of believers in Christ are touched upon at many different points," yet "they are not developed with the fulness and systematic method of subsequent epistles." We are reminded on another page that the doctrine of the *Parousia*, so prominent in these letters, "afterwards retreats into the shade in the apostle's writings"; and for this two reasons are suggested,—Paul's quickened anticipation of the nearness of his own death, and his discovery of the disturbing and morbid effect of the doctrine itself among the Thessalonians. This is admirable so far as it goes. But we wish that Professor Findlay could have found room for at least one paragraph from the point of view adopted, for example, by Dr. Matheson in his recent and singularly fresh volume on the *Spiritual Development of St. Paul*,—one paragraph bringing out more clearly that the chronological order of the Pauline Epistles marks a mental order too. Much of the value and merit of Sabatier's well-known book, to the just published English translation of which Mr. Findlay has contributed a very thoughtful essay, lies in the careful attempt that it makes to trace the different stages in the apostle's mental and spiritual career; and by one so familiar with Sabatier's argument, we might have expected that greater prominence would be assigned to this particular topic. It is, however, almost invidious to find fault where so much is good. The Notes are crisp and never scrappy, no mere verbal discussions, but instinct with life and spirit. Nothing could be better, for example, than the brief and well-condensed paragraphs on Election (pp. 51, 52), the Kingdom of God (p. 71); the Day of the Lord (pp. 108, 109); or than the discussion in the Appendix on 2 Thess. ii. 1–12 (the "Man of Sin" section). This addition to the *Cambridge Bible* bears on every page of it the evidence of long and sympathetic study of Pauline theology.

JOHN I. W. POLLOCK.

Exposition of the First Epistle of St. John.

BY PROFESSOR RICHARD ROTHE, D.D.

CHAPTER II. 12-14.

"(12) I write unto you, little children, that your sins are forgiven you for His name's sake. (13) I write unto you, fathers, that ye have known Him who is from the beginning. I write unto you, young men, that ye have overcome the evil one. I have written unto you, children, that ye have known the Father. (14) I have written unto you, fathers, that ye have known Him who is from the beginning. I have written unto you, young men, that ye are strong, and the word of God abideth in you, and ye have overcome the evil one."

WITH the close of ver. 11 the line of thought is plainly broken off, and there is no clear connection between it and what follows. Up to that verse John has steadily kept by the thought expressed in i. 6, which he has worked out in its manifold relations. He had stated it in the interest which guides him throughout the whole of his epistle, the interest, viz., of stirring up his readers to endeavour after a right completeness in their Christianity. He is far, however, from feeling this interest satisfied by this one development of his main thought; he has many other points of view from which he can and will promote it. Only, these different points of view do not present themselves to him in a definite logical connection. He accordingly places them alongside of one another externally, which leads to the direct connection being entirely broken off. This is what happens here also.

Just as John began (i. 5) by telling his readers what was the purport of the apostolic proclamation which he had to make to them, so here also he once more states to them in another pregnant formula the sum and substance of what he has to write to them. Put briefly, it is as follows:—He would have them know that they lack none of the conditions necessary to a *complete* Christianity, to the strict earnestness and joyous confidence of such a Christianity. He adds that this is not the first time that he writes this to them. Accordingly, the expression, "I write unto you," refers in a general way to the present epistle as a whole, and not to the immediate context. What he says is not "*because* your sins are forgiven you," but "*that* your sins are forgiven you." For he does not mean to say: "that which I here write unto you has its ground in the assumption that you are really Christians." He rather expressly declares to them that what he here writes to them afresh was already well known to them, to wit, that he himself had already written it to them. In point

of fact, John does not aim in our epistle at the communication of information which would be new to his readers. On the contrary, he aims solely at bringing clearly before their consciousness the *most fundamental* Christian convictions; convictions which must have fallen into the background of their consciousness, seeing that in their life they exhibited an incompleteness, a sluggishness, lukewarmness, and joyouslessness in their Christianity, which would inevitably have been excluded by these convictions, in proportion as they really lived in their soul. His readers must be reminded upon what a peculiarly lofty standpoint they as Christians already actually stand, in order that they may feel how highly they as Christians could and must esteem their mission in the world, and how the hindrances to the completeness of their Christianity, which they imagine they cannot surmount, are no longer existent for them *as Christians*. Of all the conditions necessary to a strict earnestness in their Christianity they lack nothing, and consequently what is of importance for them is, not that they gain a new standpoint, but that they heartily abide and advance upon that which they have. It is from this point of view that we must consider all that follows.

He first of all addresses his readers as *little children*. This is a general, loving form of address to his readers, in which, as in vers. 1 and 28, he embraces all the special classes of them. To think of the children of the Church is altogether inadmissible. By the terms *fathers* and *young men* he merely denotes the two main classes into which, in his way of looking at it, the whole Church, addressed as "little children," falls. That which he now expressly and afresh presents to the whole of his readers as the common, fundamental consciousness of the Christian, in which every one of them should share, is the assurance of the forgiveness of sins which has been obtained through Christ. In the words, "for His name's sake,"

Christ, not God, is meant (iii. 23, v. 13; John i. 12). Here, as always, His *name* denotes His unique character, His dignity and worth as being the expression of His unique existence; here, indeed, it specially denotes His character as Redeemer and Propitiator in respect of sins. On account of this His character the readers have been forgiven their sins. John conceives of this forgiveness of sins as being essentially appropriated by means of faith on the part of man (v. 13). This consciousness of having received, and of possessing forgiveness of sins, and that, too, full forgiveness, for the Redeemer's sake, is in point of fact the fundamental Christian consciousness. Now, however, its direct and necessary consequence is the further consciousness of being radically freed and separated from sin, of neither being able nor needing to give place to it any longer; and it is for the express purpose of again exciting this latter consciousness vividly within them that John anew writes to his readers of the old truth, with which they were already all familiar. It is true they could hardly have forgotten it; but in its definite individual reference to themselves, considering the incompleteness and halting character of their Christianity, it had naturally become vague. John impresses upon it afresh the seal of his apostolic authority: "Ye *have really* forgiveness of (all) your sins. Of that make yourselves absolutely certain upon my assurance."

Regarding these altogether general fundamental Christian truths of which the apostle speaks, we are only too ready to believe that we are thoroughly acquainted with them. We must, however, be continually learning to apprehend them in all their purity and precision, and in the first instance, in their precision as presented to our thinking faculty. In our way of representing them to ourselves that which is specifically Christian disappears only too readily in that which is naturally human. It is so very natural for us to translate the great proclamations of the gospel into the language of the ideas with which we are familiar. As an inevitable consequence we obscure them to ourselves; and in this respect it is of great importance to be continually tracing back our Christian notions to their original source, the holy Scriptures, to be transporting ourselves back vividly into the standpoint of the first believers in Christ, and to be reproducing their religious views in our consciousness in all their original simplicity. This clearer

apprehension of Christian truth is also a keen critic of our whole ethical condition. In an ethical respect nothing cuts so deep into us as those simple fundamental truths of the gospel in their unadorned form; just as nothing is so effective in awakening our conscience as a clear view of the person of the Redeemer Himself. Moreover, the longer a Christian lives, the convictions and thoughts, in which he recognises the real means of salvation, are continually becoming fewer in number; but in the same proportion they also grow in purity and distinctiveness. Thus the assurance of the forgiveness of sins is the Christian's fundamental conviction; justification from sin is the ground of the whole Christian condition. For the whole of one's susceptibility to Christ proceeds from the consciousness of sin, from the condition of being separated from God by means of it, and of the experience of divine wrath because of it. The first thing whereby the Christian regains fellowship with God can only be the doing away of this his separation from God, the assurance and experience of God's forgiving grace. This is also the sole basis of sanctification; the two are psychologically inseparable. Whenever our zeal in the matter of our sanctification subsides, we should not merely recall to mind that sanctification is a necessary consequence of justification, but we should also question whether we still really possess justification. For the first evidence of the latter is a confident alacrity and gladness in the work of sanctification. Thus, then, his readers lack nothing necessary to a strict earnestness and zeal in their Christian life; and this is not the first time that John writes thus to them, for a little further on he alludes to a previous written communication to them.

In what follows John now gives express prominence to two *special* aspects of this general fundamental Christian consciousness, and shows their peculiar bearing upon two main classes of his readers. These main classes he denominates as "*fathers*" and "*young men*." These designations are to be understood of age in the literal sense, not of age in respect of Christianity, nor of different stages in the Christian life. And in point of fact difference of age modifies the standpoint of the Christian and the complexion of his Christianity in a peculiar manner. From the nature of the case, advanced age is characterised predominantly by the contemplative tendency that looks within,

youth by the practical tendency that turns to that which is without. Christian age is engrossed predominantly with Gnosis; Christian youth strains itself predominantly in the fight with the power of sin and with the world, whose temptations have still for it the charm and might of their first freshness. It is in accordance with this psychological fact that John assigns to the fathers and to the young men their respective parts. It is true that the knowledge of God and the fight against the evil one cannot be absolutely separated—the one demands the other. But all the same the one or the other is predominant according to the Christian's age. John holds that this is the case, and shows that in this respect also Christianity adapts itself to all the developments of the natural human life, in order to make it manifest in its full form.

To the fathers he writes: "*Ye have known Him which is from the beginning.*" Christian age turns back again from the activity of life to its central point, gathers together all the single rays of its consciousness into the thought of God, all the movements of its life into quiet intercourse with God. And now John assures the fathers that in their Christian knowledge they already really possess the true knowledge of God, the perfect Gnosis and theosophy; from which it follows (and, indeed, he declares that fact to them in order that they themselves may be able to draw this practical consequence for their behaviour) that they do not have to look elsewhere, say in the pretended Gnosis, for the true and perfect theosophy, and that they must not let themselves be misled in respect of their evangelical knowledge of God, and their joyous confidence in it, by the boastings and persuasive arguments of that Gnosis. *He who is from the beginning* is accordingly not Christ, but God. Moreover, it is with a purpose that God is thus designated here. John means to say: In Christ ye have really known the absolute God Himself, the absolute, divine, original Existence, not merely a derived and subordinate power (like, e.g., the demiurge of the Gnostics), as the Gnostics objected to the Catholic Christians. Of course he is not speaking here of the dialectical knowledge of God, which he could not regard as concluded. But that which forms the content of *all* knowledge of God is the direct and immediate possession of every Christian, who, with his Redeemer as his Guide, has run the race of the

Christian life. It is absolutely impossible for a man to obtain a richer and fuller content of knowledge of God than that which he beholds of God in Christ, so far forth as he has learned fully to understand the latter Himself by an ever-deepening intimate fellowship with Him.

To the young men, on the other hand (and, therefore, to early manhood), he writes: "*Ye have overcome the evil one.*" He assures them that through their faith in the Redeemer they have really conquered the devil; from which it follows (and this very inference John demands of his readers) that they can and should fearlessly and inexorably face the world, along with its prince, and every temptation to sin, seeing that these have no more any power over them, and that they must not, as cowards, shrink back from the strictness and severity of the demands made upon them by unadulterated Christianity. It is thus that one must encourage men to the fight against sin, and not by toning down sin and its power. If we adopt the latter method the true abhorrence of sin is deadened, and the fight against it seems to be something indifferent. In Christ the Christian possesses all the might which he requires for the complete conquest of sin. In point of fact he has already routed sin completely; and a dread of it would now be a cowardly flight. Thus, no doubt, John's readers have the needed strength against sin; but they must also take heed that they do not forget this. The *evil one* is Satan, the prince of this world (iii. 12, v. 18, 19; John xvii. 15).

With the words, "*I have written unto you, children,*" there begins a new difficulty. John repeats almost literally (only with an alteration, that does not affect the thought, and with an addition) what he has just written, only with the difference that, instead of "I write," he now says, "I have written." At first sight this repetition is so surprising that we can easily understand how Calvin and others after him should have suspected the genuineness of the whole of ver. 14. More recent expositors see in this verse nothing more than a mere repetition for the sake of greater emphasis. Our passage, however, can have a good meaning only if it refers to a written communication other than our present epistle. When John elsewhere in the epistle (ii. 21, 26; v. 13) uses the words "I have written" with reference to the epistle itself, it is evident from the context that they refer to what immediately precedes. Here

the only natural supposition is that they refer to previous communications of the apostle to the same circle of readers; and the assumption of previous written communications is not in itself at all improbable. On that assumption John would say: That which I now write you in this respect cannot be at all new to you; I have already written to you on this subject; you should already be familiar with it, and you should long ago have taken measures accordingly. If, however (according to i. 1 ff.), there is a definite connection between our epistle and the Gospel of John, it is unquestionably most natural to refer the words "I have written" back to the latter; and this reference corresponds most appropriately with the contents of the Gospel. "That which I now write to you by way of exhortation in my own name is precisely the purport of the historical account of the Redeemer which I have already published."

To the *children*, i.e. his readers in their totality, John does not now write, as before, that their sins have been forgiven them, but that they have *known the Father*; probably because the designation of them as children made him think of forgiveness of sins in the special aspect in which it is essentially the bestowal of divine sonship. The two facts are substantially the same. The second formula implies: Ye know and have God as *Father*, and therefore stand towards Him in the relation of full,

cordial, joyous fellowship. This, however, is essentially true of the first formula: Your sins have been forgiven you; you stand in the state of justification and of grace. The second word, that to the *fathers*, is repeated literally; the third, that to the *young men*, is repeated in an amplified form, yet without any change in the thought. The victory over the evil one is accounted for by the fact that they are *strong*, and the *word of God abides in them*, i.e. in a way that is peculiarly appropriate to the character of youth. This strength is not merely youthful fulness of vitality, but a divine, spiritual strength. It lies in the fact that the word of God, the sword of the Spirit against the demonic forces, God's revelation of Himself, especially in Christ, abides in them, and continually fills their consciousness. You only need, says John, to preserve Christ continually in your heart in order to be strong in spirit. The Christian youth is still doubtful as to that; he has not yet, through long experience, attained the assurance that the bearing of God's image in Christ in one's consciousness is a source of exceeding great strength. To the Christian man and veteran this is familiar from the long experience in which he has found this to be a truth that never failed him. But what is necessary is an *abiding*; individual and occasional impulses are far from forming this invincible might.

Recent Literature on the Poetical Books of the Old Testament.

JOB.

1. *The Student's Commentary*. Vol. iii. *Job-Song*. Murray. Crown 8vo, pp. 473. 7s. 6d. 1890.
2. *The Book of Job*. Illustrated by Sir JOHN GILBERT. Nisbet. 4to, pp. xxx, 188. 1880.
3. *The Book of Job*. By G. H. BATESON WRIGHT, M.A. Williams & Norgate. 8vo, pp. 242. 7s. 6d. 1883.
4. *A Commentary on the Book of Job*. By SAMUEL COX, D.D. Kegan Paul. 8vo, pp. 552. 16s. 1885.
5. *Job and Solomon*. By the Rev. T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. 309. 12s. 1887.
6. *Lectures on the Book of Job*. By the Very Rev. G. G. BRADLEY, D.D. Clarendon Press. Crown 8vo, pp. xxxii, 334. 7s. 6d. Second edition. 1888.
7. *The People's Bible*. Vol. xi. *The Book of Job*. By JOSEPH PARKER, D.D. Hazell. 8vo, pp. 454. 8s. 1889.
8. *The Book of Job and the Song of Solomon*. By TALMID. Edinburgh: Thin. Crown 8vo, pp. 85. 1890.
9. *The Cambridge Bible. The Book of Job*. By the Rev. A. B. DAVIDSON, D.D., LL.D. Cambridge. 12mo, pp. lxxviii, 300. 5s. 1891.

The volumes to be noticed in the present survey are, with a single exception, those which deal with separate books of the Old Testament. The exception is the *Student's Commentary*. And it is mentioned because it seems both to deserve and to demand mention. It is not known as it ought to be known. That it has had to fight its way into recognition is solely due to the fact that it is an abridgment. No doubt the *Speaker*, from which it is abridged, is better, if you can afford it. But if

you cannot afford the *Speaker*, this is a most satisfactory substitute. There are those we have heard of who even prefer it to the *Speaker*, so carefully and judiciously has Professor Fuller done his work, and the volume is so exceedingly convenient to handle.

The rest of the books have been put down above in the order of publication. Let them now be arranged according to the author's aim and intention, beginning with Introduction and ending with Homiletic.

Canon Cheyne's *Job and Solomon* (5) is Introduction pure and simple. Its sub-title is, "The Wisdom of the Old Testament," a more appropriate designation far than the principal title. For in the four books that are "introduced," Job, Proverbs, The Wisdom of Jesus the Son of Sirach, and Ecclesiastes, it need scarcely be said that Solomon is very little in evidence. Each book is dealt with in the method with which we are familiar, but with a fulness with which we are not yet familiar. First comes a survey of the contents of the book; next a series of short essays on critical problems as widely apart as its date and its religious value; then a few notes, among which the "Aids to the Student" are of the utmost value; and the volume concludes with an Appendix and most admirable Index.

"Talmid's" book (8) is a translation, a translation and nothing more, of Job and the Song of Solomon. It is metrical and it is faithful; it is not so readable; it is not meant to be readable chiefly.

Mr. Wright's *Job* (3) is a student's critical edition, in which the Hebrew is plentiful and not even pointed. The translation is careful and conservative, the notes bring forward many useful parallels both to the language and the thought; but the Introduction is Mr. Wright's most valuable contribution to the study of Job. Especially is the chapter on the author's use of Hebrew Literature of distinct and original importance.

In Professor Davidson's edition (9), we have all that we are wont to consider necessary to a complete Commentary—Introduction, Notes, Appendix, Index. We have more; for there is also a new translation; you have only to rewrite the book from the renderings found in the notes and you have it. It is one of the volumes of the *Cambridge Bible for Schools and Colleges*. Is there a better?

Dr. Samuel Cox's book (4) is not the conventional commentary. It is such an exposition as Dr. Cox himself first introduced us to, and finally

made us familiar with. But it is a "full" exposition, the work of one of Bacon's "full" men, and it is built upon a new and most admirable literary translation.

Shorter and more popular, but certainly neither of inferior scholarship nor less exquisite in literary style, is Dean Bradley's volume (6). Dr. Cox's book first appeared in the *Expositor*; the Dean of Westminster's was first heard in Westminster Abbey. The difference of audience marks the difference in treatment. Dean Bradley's is the book to create an interest in Job.

Spenser is the poet's poet. Parker (7) is the preacher's preacher. "Handfuls of purpose" he throws in at the end, but the whole book is handfuls of purpose. The difficulty must be to sow the seed and wait for its growth within you; the temptation, to turn this seed-corn into food for your own immediate use.

The last book on *Job* (2) is one of the flowers of literature, beauty and fragrance more than utility. Sir John Gilbert's drawings are engraved by Dalziel, Whymper, and W. L. Thomas.

THE PSALMS.

1. *A Critical and Exegetical Commentary on the Book of Psalms*. By J. G. MURPHY, LL.D. T. & T. Clark. 8vo, pp. 694. 12s. 1875.
2. *The Treasury of David*. By C. H. SPURGEON. Vols. i.-vii. 8vo. 56s. 1875 to 1885.
3. *Notes Critical and Philological on the Hebrew Psalms*. By W. R. BURGESS, M.A. Williams & Norgate. Two vols. 8vo, pp. 436, 381. 21s. 1879, 1881.
4. *An Introduction to the Study and Use of the Psalms*. By J. F. THURPP, M.A. Macmillan. Two vols. 8vo, pp. 397, 356. 21s. 1879.
5. *The Life of David as Reflected in his Psalms*. By ALEXANDER MACLAREN, D.D. Hodder & Stoughton. Crown 8vo, pp. 262. 3s. 6d. 1880.
6. *The Book of Psalms*. Translated by the Rev. T. K. CHEYNE, D.D. Kegan Paul. 12mo, pp. xxviii, 257. 6s. 1884.
7. *The Psalms, with Introductions and Critical Notes*. By Rev. A. C. JENNINGS, M.A., and Rev. W. H. LOWE, M.A. Macmillan. Two vols. Crown 8vo, pp. lxi, 349, 394. 21s. Second edition. 1885.
8. *The Psalms in History and Biography*. By the Rev. JOHN KER, D.D. Elliot. Crown 8vo, pp. 219. 2s. 6d. 1886.
9. *Biblical Commentary on the Psalms*. By FRANZ DELITZSCH, D.D. Hodder & Stoughton. Three vols. Crown 8vo, pp. 513, 523, 475. 22s. 6d. 1887-1889.
10. *The Psalmist and the Scientist*. By GEORGE MATHESON, D.D. Blackwood. Crown 8vo, pp. 338. 7s. 6d. 1887.

11. *The Book of Psalms: A New Translation with Commentary.* By the Rev. T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. xvii, 413. 16s. 1888.
12. *Studies on the Book of Psalms.* By JOHN FORBES, D.D., LL.D. T. & T. Clark. 8vo, pp. 276. 7s. 6d. 1888.
13. *The Psalter, with Introduction and Commentary from the "Teacher's Prayer-Book."* By the Right Rev. ALFRED BARRY, D.D. Eyre & Spottiswoode. 4to, pp. 455. 3s. 6d.
14. *Notes on the Seven Penitential Psalms.* By the Rev. A. G. MORTIMER, B.D. Masters. Fcap. 8vo, pp. 183. 3s. 6d. 1889.
15. *The People's Bible. The Psalter.* By JOSEPH PARKER, D.D. Hazell. 8vo, pp. 464. 8s. 1890.
16. *The Witness of the Psalms to Christ and Christianity.* By the Right Rev. W. ALEXANDER, D.D., D.C.L. Murray. 8vo, pp. xxiv, 400. 9s. Third edition. 1890.
17. *The Psalms Chronologically Arranged.* By FOUR FRIENDS. Macmillan. Crown 8vo, pp. 464. 5s. 1891.
18. *The Cambridge Bible for Schools and Colleges. The Book of Psalms.* By the Rev. A. F. KIRKPATRICK, B.D. Cambridge. 12mo, pp. lxxx, 227. 3s. 6d. 1891.
19. *The Book of Psalms Metrically Arranged, with Notes, etc.* Religious Tract Society. Crown 8vo, pp. xl, 280. 3s. 6d. 1891.
20. *The Origin and Religious Contents of the Psalter.* By T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. xxxviii, 517. 16s. 1891.
21. *The Psalms: A New Translation, with Introductory Essay and Notes.* By JOHN DE WITT, D.D., LL.D., L.H.D. New York: Randolph. 8vo, pp. xxxvi, 325. 8s. 1891.

In the order of subject, Canon Cheyne's *Bampton Lectures* on the "Origin of the Psalter" must come first. But this important book has been so fully and so recently reviewed in THE EXPOSITORY TIMES that we shall pass at once to the next.

Mr. Thrupp's book (4) is not what is technically known as an Introduction. Of that there are but some twenty pages in the first volume. Nor is it properly an exposition. The author correctly describes it as an "Introduction to the Study and Use of the Psalms." One by one the Psalms are examined, first as to their historical surroundings, and then as to their ethical or religious contents. The work is critically conservative, but not offensively so. Dogmatically, it is perhaps less conservative.

Mr. Burgess (3) has written one of the most original and suggestive books on the Psalter which we possess. The pity is that, working on the Hebrew, it should appeal to so limited an audience. Certainly every Hebrew student should see the book.

The veteran Emeritus-Professor of Hebrew at Aberdeen is as flourishing as a tree planted by the rivers of water, and his fruit-bearing season knows no ending. These *Studies* (12) may owe something to their editor, the Rev. J. Forrest, M.A.; but there is no mistaking Dr. Forbes' own generous touch.

The most popular of the Parchment Library, and the most popular of all the author's books, it is said, is Dr. Cheyne's *Book of Psalms* (6), a translation with only the briefest and quaintest notes at the end, and a pleasant Introduction at the beginning.

In the *Psalms Chronologically Arranged* (17), the Four Friends have followed Ewald as to the arrangement. Ewald's position once forward is now looked upon as quite safe and even conservative. The version of the Psalms is that of the Book of Common Prayer amended with about the same reticence as the Revisers amended King James's Version. The best parts of the book are the Introduction and the notes to the separate Psalms, the latter especially. These notes are always pointed, fresh, and instructive.

With Dr. De Witt's edition (21), we approach the commentary proper. This is an American work, and for scholarship and taste it will hold its own with anything we have in the English language. The translation is full of happy suggestion, the notes are brief but never unnecessary, the Introduction is a masterpiece of right feeling and clear well-informed statement. English scholars should make the acquaintance of this welcome volume.

Our list contains five complete Commentaries, to which must be added Professor Kirkpatrick's first volume in the *Cambridge Bible* (18), which has quite recently been reviewed. Three out of the five work upon the Hebrew. Delitzsch (9) is the fullest and the richest, satisfies the more he is used, and the translation is worthy of the book. Murphy (1) is in one compact volume, and will hold its place in spite of newer and more revolutionary work. But for the working student, Jennings and Lowe (7) will prove the most acceptable of all. It is thoroughly English; it works with the Grammar and the Lexicon in hand; it has inexhaustible patience with the sincere student.

Two works on the Psalter by Canon Cheyne have already been mentioned. We have now to touch upon his commentary proper (11). The translation is not always the same as that of the

parchment edition, for Canon Cheyne is never in awe of his former self. The notes are compressed, sometimes they seem even constrained, so that the satisfaction is less than with the author's *Isaiah*. Dr. Cheyne's knowledge of the literature of his subject, and his command of that knowledge, is a constant surprise. The last Commentary (19) is of a more popular kind, such as we look for from the Religious Tract Society. It has been reviewed already.

Before entering the Homiletic domain, two works of an apologetic kind claim notice. Dr. Matheson's purpose (10) is to examine whether the religious sentiment of the past has been superannuated or rendered obsolete by the modern "scientific" conception of nature. He chooses several leading points of contact. Thus the Psalmist's view of the origin of life is found in Ps. xxxvi. 9, "For with Thee is the fountain of life." Has modern investigation contradicted that? Has it rendered it obsolete? It is a fresh and convincing display of the undying permanence of the religious sentiment and of the biblical expression of it.

Dr. Alexander's *Bampton Lectures* (16) deal with the argument from Prophecy. But they are more and bolder than that. From the full contents and significance of Christianity, Dr. Alexander works back to the Psalms and claims their witness on its behalf. He is aware that he runs the risk of reading Christ into the Psalms; but he does not let that risk prevent him finding Christ and the essential elements of Christianity in them.

The Treasury of David (2), that greatest of storehouses for the preacher, and Dr. Parker's volume on the *Psalter* (15) need no more than the barest mention. The latter might have run to as many volumes as the former without exhausting either the subject or the author.

Dr. Maclaren is at home in the Psalter as few even of our expository preachers are. His contribution to the "Household Library of Exposition" (5) was the earliest, and it gave the series a name at once.

Mr. Mortimer's *Notes on the Seven Penitential Psalms* (14) are chosen chiefly from patristic sources. Its purpose is devotional, to serve as a Manual in Lent, and it should fulfil that purpose well.

Bishop Barry's *Psalter* (13), with its fine large type and brief practical comments, should prove most acceptable to many an aged pilgrim.

Last of all, Dr. Ker's book (8) belongs to the "By-paths" of the study of the Psalms. His choice of the Psalter for historical and biographical illustration was a happy one, and he did it well.

PROVERBS.

1. *A Commentary on the Book of Proverbs*. Attributed to IBN EZRA. Edited by S. R. DRIVER, M.A. Clarendon Press. Crown 8vo, pp. xv, 57. 3s. 6d. 1880.
2. *Original Notes on the Book of Proverbs*. By the Rev. S. C. MALAN, D.D. Vol. i., chapters i.-x. Williams & Norgate. 8vo, pp. xv, 489. 12s. 1889.
3. *The People's Bible. The Proverbs*. By JOSEPH PARKER, D.D. 8vo, pp. 456. 8s. 1890.
4. *The Expositor's Bible. The Book of Proverbs*. By R. F. HORTON, M.A. Hodder & Stoughton. Crown 8vo, pp. 418. 7s. 6d. 1891.

There is no book in the Bible for which so little has been done by expositors as the Book of Proverbs. Though the four volumes above do all in some degree remove the reproach, there is still room for a great work here. The man must be born to do it.

Dr. Driver's little book (1) is a reprint from a MS. in the Bodleian Library of a Commentary attributed to Ibn Ezra, but really written by Moses Kimchi, brother of the more celebrated David Kimchi. It is, of course, in unpointed Hebrew. The Preface is full of instruction.

Dr. Malan (2) has gone to the East to find his notes. From an enormous breadth of reading in Eastern literature, colloquial and classic, he has selected illustrations upon almost every verse of the ten chapters which this first volume covers. They are more than illustrations; they often open the way to a true exegesis of a passage.

Dr. Parker (3) we know. But this is not so fine as the historical books; unexpectedly, Dr. Parker is less at home here than in the Psalter. It is often felicitous; but Dr. Parker has not yet given us *the* Commentary on the Book of Proverbs.

Mr. Horton (4) worked under restraint, and the restraint has not been altogether good for him. What he might have done if complete liberty of time and space and treatment had been possible, we cannot say. But he has proved here that most of the requisite and exceptional gifts are his—knowledge, the historical mind, the lightness of touch, the literary skill.

ECCLESIASTES.

1. *The Authorship of Ecclesiastes.* Macmillan. Crown 8vo, pp. xxxiv, 558. 1880.
2. *The Cambridge Bible for Schools and Colleges. Ecclesiastes.* By E. H. PLUMPTRE, D.D. Cambridge. 12mo, pp. 271. 5s. 1881.
3. *The Book of Koheleth.* By the Rev. C. H. H. WRIGHT, D.D. Hodder & Stoughton. 8vo, pp. xxvi, 516. 12s. 1883.
4. *Lectures on Ecclesiastes.* By the Very Rev. G. G. BRADLEY, D.D. Oxford. Crown 8vo, pp. 133. 4s. 6d. 1885.
5. *The Expositor's Bible. The Book of Ecclesiastes.* By SAMUEL COX, D.D. Hodder & Stoughton. Crown 8vo, pp. xvi, 335. 7s. 6d. 1890.
6. *The People's Bible. Vol. xiv. Ecclesiastes to Isaiah xxvi.* Hazell. 8vo, pp. 456. 8s. 1891.

The first book on our list, published anonymously, was written by the Rev. David Johnston, D.D., of Harray. It presents the whole evidence in favour of the Solomonic authorship of Ecclesiastes. And it adds to that a dissertation on "that which was spoken through Jeremiah the prophet," as quoted in Matt. xxvii. 9, 10.

Dr. Wright (3) also discusses the authorship of the Preacher, and reaches a different result. But this is only a small part of his *Donellan Lectures*, which contain a full Introduction to the book, a new translation, a grammatical and critical Commentary, and an Appendix. Thus one finds here the same fulness of treatment as in the author's *Bampton Lectures* on Zechariah. Dr. Wright is the student's commentator, and the student of Ecclesiastes has abundant and trustworthy material to his hand in this volume.

In the *Cambridge Ecclesiastes* (2) both the strength and the weakness of the late Dean Plumptre are found in their most pronounced form. You cannot fail to admire the learning, as extensive as it is serviceable. The bold originality of the writer's attitude throws an intense interest all around his work. But you never can be quite sure where the judgment ends and the fancy begins. Every page abounds in suggestion, but you must verify the exposition of every line.

Better examples of what the popular lecture can accomplish are not to be found than in Dean Bradley's two volumes, of which the earlier is now before us (4). They also reveal what the popular lecture demands—an exact exegesis, natural group-

ing, careful language wedded to clear thought, and an earnest purpose to deliver God's message.

Nor are these qualities absent from Dr. Cox's book (5) in the *Expositor's Bible*. Nay, there is added that pleasant aroma with which Dr. Cox surrounds the popular discourse. This is an old friend. Some of us have learned the art from him. We are glad to welcome him in this attractive form.

Dr. Parker's fourteenth volume has been already noticed in THE EXPOSITORY TIMES. It runs through Ecclesiastes, through the Song, and on to the twenty-sixth chapter of Isaiah. Like all the rest of the series, it is pre-eminently the preacher's book; and yet there is no book which the casual reader can dip into at any place with more immediate pleasure.

THE SONG OF SONGS.

1. *The Song of Solomon rendered into English Verse.* By JAMES PRATT, D.D. Griffith & Farran. Fcap. 8vo, pp. 78. 1881.
2. *The Song of Songs, translated from the Hebrew with occasional Notes.* By the Rev. W. C. DALAND, A.M. Leonardsville, N.Y. Crown 8vo, pp. 50. Second edition. 1888.
3. *The Song of Solomon compared with other Parts of Scripture.* Nisbet. Fcap. 8vo, pp. 248. 3s. 6d.
4. *The Song of Solomon.* By Rev. M. RAINSFORD, B.A. Simpkin. Crown 8vo, pp. 265.

First two books which, with brief Introductions and notes, give their strength to the translation of the Song. Both maintain its historically dramatic character; yet the one differs greatly from the other in the distribution of character and scene. Mr. Daland's translation is the more literal; Dr. Pratt's, being in verse, is the more pleasant to read.

The anonymous book which comes third is well described in its title. The Song is viewed theologically and prophetically, and Scripture is brought to bear upon its interpretation at every verse.

But the same method of interpretation is followed to more pleasing purpose in Mr. Rainsford's attractive volume. No doubt the perspective of Scripture is lost somewhat. But it is so hard in this Book to maintain the historical development and the theological significance together. Here also we wait the great expositor.

Expository Papers.

Note upon Isaiah viii. 6.

"Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son."

ISAIAH is speaking to the men of Judah, who are in deep distress on account of the invasion of their country by the armies of Israel and Syria. At this juncture the prophet, directed by God, gives a sign of approaching deliverance to its king. The birth of a child bearing the name of Immanuel shall take place, and shall herald safety and security; but this communication has no comfort for the king. The birth of that prophetic son, however full of meaning to Bible students in the present day, had no rousing effect upon Ahaz. Yet still the prophet's words had then their partial fulfilment. Not many months rolled by ere Rezin and Pekah had bowed to Assyria's might.

Remembering, then, to whom these words were addressed, and the occasion of their utterance, we should have naturally expected that their interpretation would not have presented much difficulty; but as we turn over the pages of the various commentaries we do not find this to be the case.

The one difficulty that stares in the face the Judaic interpreters is the expression "rejoice in." Verily it would be a marvel that they should exult in their oppressors; but when we turn to the Revised Version, and also to Dr. Kay in the *Speaker's Commentary*, and find the word "with" suggested, then that hindrance is removed, and we understand the passage to mean—that Judah, like Israel, has forsaken her faith in God, and trusts in "big battalions."

But we find Dr. Payne Smith interpreting "this people" as Israel; and the sentence proclaims their rejection of the house of David, the small stream, and preferring the soldier monarch Pekah, and in so doing are rejecting in times to come the Messiah.

Professor Orelli and Dr. Samuel Cox have a double interpretation.

1st. Israel is meant, and their refusing the waters of Shiloah finds its explanation in the rejection of the temple service (under Mount Moriah the spring arose) and the turning aside to idols—the golden calves; and then later on, trusting in the two kings, Rezin and Pekah.

2nd. Dr. Cox by introducing a new word, on the

authority of Hitzig and others, meaning despondency (melting away) in the place of rejoicing, makes the statement apply to Judah; because they dread the power of Rezin and Pekah, and lean not upon the power of God, they seek for aid from the Assyrian host.

Professor Orelli, without making this change of expression, still considers that the words apply to Judah through their application to Assyria for help; and, certainly, in the result they had deep cause to bewail the alliance.

The main thought that runs through the passage is not a difficult one to trace. The strong tendency there is in man to lean upon earthly props, and to disregard those Divine helps which move in a mysterious way their wonders to perform. Silently, secretly, quietly, but effectually, they proceed, and man's impatience doubts its reality, and loses heart in its efficacy.

But we cannot refrain going a step farther and linking on the prophet's words to our Saviour's own declaration to the blind man. . . . Did not He, the "Sent" of God, bid the blind man wash his eyes in the pool of Siloam, which by interpretation is "Sent"? To that quietly flowing stream he goes and receives sight.

But to Israel, then, as of old, "the Sent of God" was despised and rejected, because He came to do His work without observation; because His influence was to penetrate within, silently and secretly, with no flourish of trumpets or evidences of world-power. Therefore they would none of Him, and the lesson needs to be pressed home upon doubting, wavering hearts now as much as ever. The tendency to forget the reality of the invisible, to turn from the quiet ways of God's working and providence, and either find satisfaction in the world's attraction, or seek for refuge in some of the fanciful theories of religion, a restless age is ever setting on foot.

ALFRED GILL.

Farrington.

The Heavenly Calling.

HEBREWS iii. 1.

THE outline of an address may be made from this and other passages where God's calling of Christians is named.

This calling (*κλήσις*) is simply *invitation*. In the Gospels the cognate verb (*καλέω*) is used in the sense of inviting, and is often rendered by the English *bid*, as in Matt. xxii. 9: "As many as ye shall find, bid (*καλέσατε*) to the marriage." It is God's calling, inasmuch as it is He who calls. It is the Christians' calling, because they are the called. See the passages cited below.

I. *The Nature of this Calling.*

1. It is a *high* calling (Phil. iii. 14). It is a call upwards (*ἄνω*). It is a call from a lower to a higher plane.

2. *Holy* (2 Tim. i. 9). It is a call from sin to holiness. Sinners are called to be saints (Rom. i. 7; 1 Cor. i. 2).

3. *Heavenly* (Heb. iii. 1). It is from heaven, and is a call to heavenly things.

4. *In Christ Jesus* (Phil. iii. 14). This defines the calling. God's calling is in Christ Jesus, and our reception of it is also there.

II. *The Reason of God's Calling.*

1. 2 Tim. i. 9 gives the reason. It was not because we had merited the call, but because (1) God had previously planned it, and (2) it was in keeping with the grace bestowed on us in Christ Jesus.

III. *The Responsibility of those Called.*

1. To walk worthily (Eph. iv. 1). The life must be in harmony with the nature of the calling.

2. To suffer (1 Pet. ii. 21). This, of course, where there is need for it. Christ has set the example.

3. To seek with diligence to ensure the calling (2 Pet. i. 10). There is constant need for earnest endeavour, not to make sure that an invitation will be given us (we are all invited), but to make sure that the end of our calling will be gained—an entrance into Christ's eternal kingdom.

R. HALLIDAY.

Hamilton.

Hebrews xi. 1.

ALL faith is (a) "the evidence of things not seen"; but faith is (b) "the substance of things hoped for," only under certain conditions. These conditions are:—

1. That the object of faith be *in the future*. Creation (ver. 3) is an object of faith, but it is past, and faith in it is exclusively an instance of (a).

2. That the object of faith be *a thing desirable*. The Flood (ver. 7), although in Noah's future, was a thing of terror, and could not be hoped for. Here again, in Noah's faith, is an instance of (a) exclusively.

All the examples cited in the course of the chapter are for the illustration of faith, either:—

1, *Under (a)*. We have quoted, above, instances of this exclusively—Creation and the Flood.

Or 2, *under (b)*. Of which there can be no exclusive examples; but it is specially prominent in the references to the death of the Patriarchs (vers. 13, 20–22).

Or 3, *under both (a) and (b)*. The incidents quoted from the life of Abraham illustrate faith first under (a) as "the evidence of things not seen" (ver. 8—the Greek does not imply that Abraham had any intimation at that time about an inheritance); and secondly, in vers. 9, 10, as brightening into (b) "the substance of things hoped for."

C. CONNOR.

New Zealand.

Hebrews ii. 9.

THE interpretation of this verse raises so many interesting and important questions that I may be excused for replying briefly to one or two points in Mr. Wratishaw's note in last month's EXPOSITORY TIMES. The point at issue between us is mainly the proper translation of *διά* and *γεύσασθαι*.

And first as to *διά*. Mr. Wratishaw, it will be remembered, adopts the rendering "for the purpose of," and in support cites the latter clause of Rom. iv. 25. But, as has already been pointed out, the preposition must clearly have the same meaning in both clauses of this verse, and that meaning, as determined by the first clause, can only be "because of," the natural meaning in any case of *διά* with the accusative. Nor is any real difficulty thereby raised on doctrinal grounds, as Mr. Wratishaw imagines. What St. Paul says is, that as it was because of our transgression that Christ was delivered up, so it was because of our justification that He was raised. Or, in other words, God gave up His Son to die, because we had sinned. He raised Him again, because by His death He had procured our justification. The Resurrection was God's attestation of the fact that the work of re-

demption had been completed. And so in Heb. ii. 9. It is "because of the suffering of death" that our Lord is represented as "crowned with glory and honour."

The second point, the exact translation of *γεύσθαι*, is more difficult. To be in harmony with the proposed interpretation of the preceding words it requires the translation, "He may have tasted," and I quite admit that this is not a common use of an aorist. But it is not unknown (see Farrar's *Greek Syntax*, p. 126, note), and adopting it the progression of thought is clear [I avoid my former paraphrase of "apply the benefits of," which Mr. Wratislaw does not like, though in the end it

seems to me to amount to practically the same thing]. "But we see Jesus because of the suffering of death crowned with glory and honour, in order that His having tasted of death may have a universal application." Or, a restatement of John xii. 32, that it was owing to His subsequent exaltation that our Lord's death was made applicable for every man. I need only further point out that in this rendering of *γεύσθαι* the thought of *time* is as far as possible banished, and we have reference simply to a completed act, the effects of which remain.

GEORGE MILLIGAN.

Edinburgh.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. vi. 33.

"But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you" (R.V.).

EXPOSITION.

This is the great summing-up. Strictly speaking, it has to do only with the subject of the present section, the right state of the heart with reference to heavenly and earthly things; but being couched in the form of a brief, general directory, it is so comprehensive in its grasp as to embrace the whole subject of this discourse. And, as if to make this the more evident, the two keynotes of this great sermon seem purposely struck in it—the "Kingdom," and the "Righteousness" of the Kingdom—as the grand objects in the supreme pursuit of which all things needful for the present life will be added to us. The precise sense of every word in this golden verse should be carefully weighed.—BROWN.

"*Seek.*" The context shows that the word points to the "seeking" of prayer rather than of act, though the latter meaning is, of course, not excluded.—PLUMPTRE.

"*First.*" No "secondly" is implied, as though we might be avaricious after we have attended to the duties of religion. The first object is supreme. This positive command is needed, for we can

avoid anxious thought only when we have some better object.—SCHAFF AND RIDDLE.

It has been made matter of wonder that the Lord only says "first" and not "alone"—exclusively. He says indeed elsewhere, "One thing is needful"; and in its profoundest principle this "first" is also an "alone." But here we discern a certain softening of His gracious utterance at the outset; experience will bring out its vigorous strictness afterwards.—STIER.

"*His kingdom.*" That is, "Your heavenly Father's" (ver. 32). The common reading is an alteration for explanation. Supreme dedication to a Personal Object of trust and desire, who is our Father for Christ's sake, is here commanded.—SCHAFF AND RIDDLE.

The kingdom of God is the primary subject of the Sermon on the Mount, that kingdom which the God of heaven is erecting in this fallen world, within which are all the spiritually recovered and inwardly subject portion of the family of Adam, under Messiah as the Divine Head and King.—BROWN.

"*His righteousness.*" Not the righteousness of the scribes and Pharisees (Matt. v. 20), but the righteousness of God; the righteousness, that is to say, that is enjoined by God as constituting moral meetness for the kingdom of heaven, and that is also personally characteristic of God (Matt. v. 45, 48). The Saviour is not referring to the imputative righteousness, of which Paul writes so much, and which constitutes the title to the glory

of the kingdom. He is giving instructions to His disciples, who were already implicitly clothed with that righteousness. He is referring to the righteousness which must be sought for daily, as ethical preparation for the kingdom of heaven.—MORISON.

"*All these things.*" All what things? Not an accumulation of food and raiment; piety is not a short road to wealth; but *all these things of which your heavenly Father knows you have need; i.e.,* enough day by day to supply daily need. The promise is interpreted by David's testimony (Ps. xxxvii. 25), and by Paul's experience and assurance (Phil. iv. 11, 19). So interpreted, life proves it true; those who give themselves wholly to God's service often live in poverty, but they rarely or never suffer for want of necessary food and raiment.—ABBOTT.

"*Shall be added unto you.*" *Added;* for while the primary portion is the kingdom and its righteousness, the other things are the gracious reward for *not* seeking them.—BROWN.

CRITICAL NOTE.

The difference in this verse between the Authorised and Revised Version arises from the retention by the former and the rejection by the latter of the words "of God" (τοῦ θεοῦ). Almost all the MSS. have them; but A and B have them not; and many editors follow these two great MSS. when they agree, though all others are in opposition. This, it will be remembered, was the Revisers' head and front of offending in the eyes of the late Dean Burgon. Against Schaff and Riddle's note, quoted in the Exposition, may here be placed M'Clellan's, who holds with the Authorised Version: "The omitters," he says, "probably deemed the words superfluous; but they are emphatic (cf. ch. xii. 28, xxi. 31, 43), and the final position of αὐτοῦ (*of him, his*) in the original confirms them."

METHODS OF TREATMENT.

I.

HOLINESS AND HAPPINESS.

By the Rev. Principal Fairbairn, D.D.

In the text there is a command and a promise. The command is, "Seek ye first the kingdom of God, and His righteousness:" the promise, "And

all these things shall be added unto you." "These things" are the food and raiment, the necessities and the comforts of life, for which men so arduously toil, and so anxiously care. Does this mean then, "Attend to nothing but religion, pray, fast, wait on Providence, without work and will of your own, and Providence will see that you never want"? That would make Jesus teach the most idle and extravagant quietism, while He means to teach doctrine "profitable for life and godliness." To seek the kingdom and righteousness of God is to seek to imitate Him, to be in our little world what He is in the infinite universe, the unwearied Worker, the sleepless Providence, the source and guardian of good, the enemy and judge of evil. Our part is to be and do our best in the present; God's part is to make our future correspond to the present out of which it grows.

Christ is the most illustrious proof of His own principle—the obedience which ends in righteousness, the trust that can walk through sorrow into chastened and patient love, the hope that can sit peacefully in the darkest night and wait for the coming day. Let us look at a few of its manifold applications.

1. By seeking the kingdom of God first, man's highest personal wellbeing is attained.

2. Citizenship in the kingdom of God is the primary condition of all good to man in the home and family.

3. Citizenship in the kingdom of God best qualifies for true and efficient citizenship in the civil kingdom.

II.

GEOGRAPHY, ARITHMETIC, GRAMMAR.

By Professor Henry Drummond, M.A.

I. Geography tells us where to find places. Now, *where* is the kingdom of God? "In heaven?" No. "In the Bible?" No. "It must be in the Church?" No. Heaven is only the *capital* of the kingdom of God; the Bible is the guide-book to it; the Church is the weekly parade of those who belong to it. The kingdom of God is *within you*.

What is the kingdom of God? It is righteousness, peace, and joy which are can very easily be

sulky, touchy, some of the men not on speaking terms with the others, and so on. The kingdom of God is peace.

II. Are there any arithmetic words in the text? Yes, *first*, *added*. Now Christ tells us to seek the things I have named—to do what is right, to live at peace, and be always happy; Christ tells us to seek them *first*, because they are best worth seeking. There is nothing that requires so much to be kept in its place as religion, and its place is—*first*.

The other arithmetic word is *added*. There is not a boy who does not know the difference between addition and subtraction. But very few people know the difference when they begin to talk about religion. They tell boys that if they seek the kingdom of God, everything else is going to be subtracted from them; that they are going to lose everything that makes life worth having to a boy.

III. The third head is Grammar. The verb is “seek,” and it is in the imperative mood. It *must* be done. Why? Because we are *commanded* to do it by our Captain.

ILLUSTRATIONS.

MOVED by the passionate distress of his first-born, Isaac pronounced a benediction upon Esau, which, though it left him inferior to Jacob, endowed him with riches and plenteousness. It is curious to observe the difference between the blessings. So far as they both refer to temporal prosperity, they seem to be precisely the same, except in the order in which the mercies are received. The blessing upon Jacob is: “God give thee of the dew of heaven and the fatness of the earth;” that upon Esau: “Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.” Where lies the difference? In the order of the blessings. “The dew of heaven” is the first thing in Jacob’s blessing, the second in Esau’s.—HENRY MELVILL.

ABOUT thirty years ago there was a famous master at one of our public schools who used to give a gold medal every year to the student who wrote the best essay on “Truth.” And year by year the name of the student who gained the medal was set up in letters of gold on the walls of that master’s class-room. One year there came up from the country a lad who wanted greatly to have his name on these walls in letters of gold. In order to find out what sort of essay was likely to win the prize, he got an essay to read which had gained it some previous year. When he read it, he saw that it was far beyond anything that he could write. So in an evil moment he resolved to copy it out and send it in as his own. It won the prize. But after a time the

master remembered that he had read some of the phrases before, and then the whole deception was discovered, and that lad was expelled from the school.—ALEXANDER MACLEOD.

IT is the possibilities more than the realities of life that weaken and sadden; it is the fear of to-morrow that most threatens faith in God. They say, “It is the pace that kills;” but it is not so much the pace as the fear that begets the pace, the terror lest the strength fail ere the goal be reached. And fear creates its own object; no terror paralyses like the terror for things unreal. He who stands with foot firm planted on the realities of God and eternity will feel no fear in the presence of any to-morrow or the evils it may bring.—A. M. FAIRBAIRN.

THERE is a passage in a Greek drama, in which one of the personages shrinks irresolutely from a proposed crime, which is to turn out to his own and his companion’s great profit; and the other says to him, Dare —, and *afterwards* we shall show ourselves just.—J. B. MOZLEY.

THERE was in Glasgow a boy apprenticed to a gentleman who made telegraphs. The gentleman told me this himself. One day this boy was up on the top of a four-storey house with a number of men fixing up a telegraph-wire. The work was all but done. It was getting late, and the men said they were going away home, and the boy was to nip off the ends of the wire himself. Before going down they told him to be sure to go back to the workshop, when he was finished, with his master’s tools. “Do not leave any of them lying about, whatever you do,” said the foreman. The boy climbed up the pole, and began to nip off the ends of the wire. It was a very cold winter night, and the dusk was gathering. He lost his hold and fell upon the slates, slid down, and then over into the air down almost to the ground. A clothes-rope stretched across the “green,” on to which he was just about to fall, caught him on the chest and broke his fall; but the shock was terrible, and he lay unconscious amongst some clothes upon the green. An old woman came out; seeing her rope broken, and the clothes all soiled, she thought the boy was drunk, shook him, scolded him, and went for the policeman. And the boy with the shaking came back to consciousness, rubbed his eyes, and got upon his feet. What do you think he did? He staggered, half blind, away up the stairs. He climbed the ladder. He got on to the roof of the house. He gathered up his tools, put them into his basket, took them down, and when he got to the ground again, fainted dead away. Just then the policeman came, saw there was something seriously wrong, and carried him away to the Infirmary, where he lay for some time. I am glad to say he got better, and is now doing well. What was his first thought at that terrible moment? His duty. He was not thinking of himself; he was thinking about his master. First, the kingdom of God.—HENRY DRUMMOND.

THERE are just two things in life which people seek after. They are the *right* things and the *nice* things. And

of these two, the first to seek after is the right thing; the second is the nice or pleasant thing. Solomon sought the right thing, and God added the pleasant things. But his elder brother, Absalom, took the other plan. He sought the thing he would like first, the kingdom of Israel while his father was still living. And Absalom was slain in battle, and they threw him into a ditch, and covered him with stones.—ALEXANDER MACLEOD.

For life, with all it yields of joy and woe,
And hope and fear,—believe the aged friend,—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost
Such prize, despite the envy of the world,
And, having gained truth, keep truth; that is all.
—ROBERT BROWNING.

The International Lessons.

Psalm li.

THE PRAYER OF THE PENITENT.

1. "Purge me with hyssop" (ver. 7), as the person who was a leper or who had touched a dead body had to be purged. See the ritual in Leviticus xiv. 6.

2. "That the bones which thou hast broken may rejoice" (ver. 8). Just as he says in Ps. xxxii. 3, "When I kept silence, my bones waxed old through my roaring"; so here he uses this strong figure to express the complete exhaustion from which he suffered. His whole body was broken with the extremity of his suffering and grief.

It is not easy, perhaps it is impossible, to mark this prayer off into definite portions. For strong emotion will not be confined within logical and intellectual banks. But there are three elements in it, however they may overlap one another—(1) the Psalmist's cry for forgiveness of sin; (2) his earnest entreaty for purity within; and (3) the promise that he will seek to turn others to God. And as typical expressions of these three elements we may choose—(1) "According unto the multitude of Thy tender mercies blot out my transgressions" (ver. 1); (2) "Create in me a clean heart, O God; and renew a right spirit within me" (ver. 10); and (3) "Then will I teach transgressors Thy ways" (ver. 13).

When these three results of a full repentance are briefly explained, it may be well to draw the attention to one or two remarkable expressions in the Psalm.

1. The fourth verse—"Against Thee, Thee only, have I sinned"—contains the whole meaning of sin. David had done wrong to Bathsheba, to Uriah, to himself, to the whole nation of which he was king; yet he says, "Against Thee only have I sinned." For what is done for or against one of God's creatures is done for or against God. "Inasmuch as ye did it unto the least of these, ye did it unto me." And besides, evil done be called *sin* strictly in its relation to God; all evil is sin, and yet all evil is sin alone.

2. In ver. 5 he says, "Behold I was iniquity." Now, whether we call this

tary power of sin, or speak of the guilt of Adam's first transgression, the thing to notice is, that the Psalmist does not make it an *excuse* for his sin. It is for the very opposite purpose he refers to it, that he may acknowledge he has not only committed murder, but is a murderer in heart.

3. Lastly, there is that remarkable prayer in ver. 11, "Take not Thy Holy Spirit from me." Is David thinking of Saul, the first King of Israel, his own early persecutor? We are told that the Spirit of God departed from Saul, and an evil spirit filled and tormented him. Ah! in those days David was pure and faithful. Well may he pray that now in his day of outward prosperity, when he has so ill requited the goodness of the Lord, His Holy Spirit may not be taken away from him. But that very prayer of true repentance makes the difference between him and Saul.

ILLUSTRATIONS.—Ver. 1. When Dr. Carey was suffering from a dangerous illness, the inquiry was made: "If this sickness should prove fatal, what passage would you select as the text for your funeral sermon?" He replied: "Oh, I feel that such a poor, sinful creature is unworthy to have anything said about him; but if a funeral sermon must be preached, let it be from the words, 'Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions.' Empty boats float high, but heavily-laden vessels are low in the water.—C. H. SPURGEON.

Ver. 2. The worst sin is not some outburst of gross transgression, forming an exception to the ordinary tenor of a life, bad and dismal as such a sin is; but the worst and most fatal are the small continuous vices, which root underground and honeycomb the soul. Many a man who thinks himself a Christian is in more danger from the daily commission, for example, of small pieces of sharp practice in his business, than ever was David at his worst. White ants pick a carcass clean sooner than a lion will.—ALEXANDER M'ILAREN.

— the sweetest sight,—a little, weary
a posy of flowers
ed their hold,
ed, and the
ed, let us
we be

wise, the flower of forgiveness, the great passion-flower of God's love.—GEORGE DAWSON.

Psalm lxxxiv.

DELIGHT IN GOD'S HOUSE.

1. "Yea, the sparrow hath found an house" (ver. 3). Different explanations of this verse will be found in *THE EXPOSITORY TIMES*, vol. ii. p. 137. The simplest explanation is that the "altars" are used by a common figure of speech for the whole house. By an exactly similar figure we speak of meeting within the "courts" of God's house. The birds could not very well build their nests on the altar for the daily sacrifice, but upon and around the house itself easily enough.

2. "In whose heart are the ways of them" (ver. 5). This is the most difficult expression in the Psalm. The Revised Version gives: "In whose heart are the highways to Zion." The Hebrew is simply, "In whose heart the highways." An interesting suggestion has been made that the writer recalls the pleasant memories of former visits to Jerusalem. The highways are remembered by him, and how he and his friends went on from strength to strength joyfully, the highways and their memories are in his heart.

3. "The valley of Baca" (ver. 6). Baca means "a balsam tree," but a closely allied word, *bacah*, means "weeping." Perhaps both ideas are intentionally combined. Passing through the dry and barren valley where only the mulberry can grow, a valley that in ordinary circumstances would cause weeping, owing to the hardship of the journey, they were so filled with thoughts of their journey's end, the house of God was so vividly present to them, that their hearts rejoiced, as if springs of water had risen and the early rain come down to cover the valley with blessings.

THE 84th Psalm is entitled "A Psalm of the Sons of Korah." This is that Korah who rebelled against Moses and Aaron in the wilderness, and "went down alive into the pit," as we read in the sixteenth chapter of Numbers. Their father's calamity became a lesson to the sons of Korah throughout all their generations. In the time of David we see them closely attached to the worship of Jehovah. They were promoted to the honourable office of Keepers of the Door of the Tabernacle which was erected over the ark in Zion. Moreover, their special gift of music was recognised. The family of Korah became, along with the families of Asaph and of Ethan, the official musicians of the Tabernacle and the Temple. It is a signal example of triumph over the taint and disgrace of birth.

By one or more of these descendants of Korah this Psalm, according to the inscription, was sung; perhaps made as well as sung. For some reason, which we can only conjecture, he was an exile from Jerusalem and the house of God there. Perhaps he had fled with David from the face of Absalom. Perhaps it was the time Hezekiah and the armies of Sennacherib were besieging

Jerusalem. But his heart is where he cannot be himself. My soul longeth, he says, yea, even fainteth, for the courts of the Lord. He envies the little birds which he has often seen flying round the altars. Their nests are within the very courts, they are always at home there. Blessed, he says, are they that *dwell* in Thy house; they are always praising Thee.

Then (vers. 5-7) he recalls the journeys he has made in happier times to Jerusalem. In the company of the faithful he has often passed through barren valleys, for the road is a dry and dreary one; but where there was no water, hope and trust within have made it a place of springs; and instead of growing fainter and fainter, they went on from strength to strength, for Zion was their goal.

For such a journey with its happy destination, this is now his prayer (vers. 8-12). Yet he is not mindful of himself alone. The anointed of God, the King, is in need of his intercession. The king's safety and his own restoration to the house of God seem bound up together. But Jehovah will shield from danger and will make glad with the light and the warmth of His presence. For the Lord God is a sun and shield. Blessed is the man that trusteth in Him.

ILLUSTRATIONS.—Ver. 3. Near the "golden gate" I climbed on to the top of the wall, and walked along for some way, enjoying the fine view down into the gorge of the Kedron, with its harvest crop of little white tombs. In a chink I discovered a sparrow's nest of a species so closely allied to our own that it is difficult to distinguish it—one of the very kind of which the Psalmist sung. The swallows had departed for the winter, but the sparrow has remained pertinaciously through all the sieges and changes of Jerusalem. Besides the sparrow, several pairs of the beautiful little palm turtle dove, nestled in the shelter of the olive trees, appreciating their security in this hallowed area.—H. B. TRISTRAM.

Ver. 5. When we speak of a thing being in the heart, we mean more than that it is known to us; we mean that we love it. And in this sense the way to heaven is in the believer's heart. A mother told me that when her children were young, she lived during the summer in the country, some miles from the town where her boys attended school, and they walked home every Friday, and never found the way long; but on Monday mornings, when they had to go back to school, it was very long and tiresome too. But the road was the same, only on Fridays they came home, and on Mondays they left home; that made the difference.—ADAM SCOTT.

Psalm ciii.

A SONG OF PRAISE.

1. "Forget not all His benefits" (ver. 2). The meaning of the Hebrew is,—Forget not any of His benefits. Forget not, *i.e.* remember all His benefits.

2. "From destruction" (ver. 4), or *the pit*—i.e., death, Hades.

3. "Thy mouth" (ver. 5). The word means an ornament, but how is that to be got to give sense here?

4. "So that thy youth is renewed like the eagle's" (ver. 5). Better "like the eagle," as in Revised Version. The Psalmist gives no countenance to the fable of the old eagle being restored to youth, and starting life anew. He simply says that we become strong and active like the eagle.

5. "His hosts" (ver. 21), a wider word than "angels," just used, but meaning practically the same.

UNLIKE the 51st, the 103rd Psalm is easily divided into three well-marked parts. (1) In verses 1-5 the Psalmist refreshes his memory with the reasons he has for praising God. (2) In verses 6-18 he tells of the tender mercy of God over *all* them that fear Him. In verses 19-22 his thoughts take a yet wider range. He calls upon angels and all the creatures of God, in all places of His dominion to praise Him; and with a touch of affecting reality he ends where he began: "Bless the Lord, O my soul!"

1. He mentions three great evils from which God delivers him—sin, disease, death. Who but God can deliver from any one of them? But he adds most appropriately that God is never content with delivery from evil. He gives good things to fill their place. He gives strength like the eagle's where weakness reigned before.

2. Then he describes this loving-kindness of God in great detail, and with incomparable beauty of thought and language. It is the tenderness of God, His pity that he sings so sweetly. But he is careful to show that God's pity is discriminating. His mercy is *toward them that fear Him*. For, though God is kind unto the unthankful and the evil, as our Lord tells us, and the Psalmist does not contradict that; yet in his conception of the pity of God, there is a tender nearness which only they who love Him know and feel. "If a man keep my commandments, my Father will love *him*." It is a nearer, homelier love than the "God so loved the world that He gave."

3. But this loving Father is King upon His throne, and His kingdom ruleth over all. We are His children by pity, but God's pity makes us glorious, plants us alongside the angels, fits us for their unfallen companionship. Fits me, even me. "Bless the Lord, O my soul!"

ILLUSTRATIONS.—Ver. 2. I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she: "Father, I am going to count the stars." "Very well," I said, "go on." By and by I heard her counting—"Two hundred and twenty-two hundred and twenty-four, two hundred and twenty-four," she said, "I had no idea there were! Ah! dear friends, I sometimes say in my song, Master, I am going to count Thy benefits."

sighs, not with sorrow, but burdened with such goodness; and I say within myself, "I had no idea that there were so many."—MARK GUY PEARSE.

The last of the Scottish martyrs, James Renwick, who was executed in February 1688, at the early age of twenty-eight, could find no better words in which to express his triumphant faith, and so his death-song was this precious utterance of the old Hebrew saint. Hence it was a usage in the Scotch Church to sing this Psalm when they celebrated the Lord's Supper.—TALBOT W. CHAMBERS.

Ver. 4. Twenty-five years ago, when I was at college, a minister gave me a tract. It was a discourse on the words, "He crowneth me with loving-kindness and tender mercies." He said to me: "The name of the lad who spoke these words will be heard wherever the English language is known." The name was Charles Spurgeon. Spurgeon was under twenty-one when he preached that sermon, which made my old friend prophetic. Said this young fledgling Puritan preacher: "When God takes a man's head out of the dust, He crowns it with a crown that is so heavy with His grace and goodness, that he could not wear it were it not lined with the sweet velvet of His loving-kindness."—ALEXANDER WHYTE.

Daniel i. 8-21.

DANIEL AND HIS COMPANIONS.

1. "The children which are of your sort" (ver. 10). These of the same age and in the same position.

2. "Melzar" (ver. 11) is not a proper name. It should be rendered "the steward," as in the margin.

3. "Pulse" (ver. 12) was no doubt some vegetable diet of the simplest kind.

FIRST a few sentences of introduction. Daniel was born, probably in Jerusalem, in the days of Josiah the Good. He had heard the great cry of agony which ascended to heaven when the news came of the defeat and death of Josiah by the King of Egypt at Megiddo. He had gradually learned to follow with interest the progress of politics in Judah and in the countries with which the fate of Judah was now so closely bound, Assyria and Babylon on the north, and Egypt on the south. For, though he may not have been a son of Zedekiah, as Josephus asserts, he was certainly of royal blood. He was told of the fall of Nineveh, the capital of Assyria, and the establishment of the kingdom of Babylon in its place; he heard of the crushing defeat of that Necho, King of Egypt, who had overthrown Josiah, and he was present in Jerusalem when the conqueror of Necho besieged and took it. That conqueror was the famous Nebuchadnezzar, King of Babylon.

The great characteristic of conquest in that day was the carrying away of the inhabitants and planting them in a new land. This custom to transplant the conquered into subjugated lands was in subsistence in sailors,

and scribes, and household slaves in the cities and along the canals of his own country, Babylonia. Among those whom he carried away from Jerusalem were four young men—Daniel, Hananiah, Mishael, and Azariah. Where our lesson opens they have just reached Babylon.

Daniel must have been about fourteen years of age. His fine physical appearance and his intellectual accomplishments caused him to be set apart for the position of a "Chaldæan," that is, a man of science and affairs. The Chaldæans were the politicians as well as the scholars of the day. Now it was necessary that he and his companions should forget as speedily as possible their country and their God. And everything was done to bring this about.

This is the explanation of Daniel's attitude and of our lesson. It may seem a small thing that Daniel should have refused the luxurious food which was ordered him; but that refusal revealed his fine manly character, for it had a great principle in it. The question with Nebuchadnezzar is: How shall I most quickly get these lads to forget their previous home and training? He changed their dress, their food, their names, their studies. Daniel submitted to all but one. He may have protested against the change of his name Daniel, "God is my judge," to Belteshazzar, "May Beltis (a Babylonian goddess) defend the King;" but he could not help himself in that. There was one thing only he could not submit to, it was the eating of the king's food.

For it was food that had been offered in sacrifice to idols. "They shall eat unclean things in Assyria," was the prophecy of Hosea. No doubt most of them did so, and asked no questions. But Daniel and his four young friends would not so defile their conscience. It was a noble protest, a fine evidence of the upbringing they had had in the days of Josiah, as well as of their own firmness of character. How it was successful, the story of the lesson very plainly tells.

ILLUSTRATIONS.—It often happened that for several days and nights, Luther locked himself up in his study and took no other nourishment than bread and water, that he might the more uninterruptedly pursue his labours.

Sir Isaac Newton's great treatise was composed while the body was sustained by bread and water alone. And in spite of the wear and tear of such protracted and prodigious mental labour as his, that same temperance sustained him to his eighty-fifth year.—E. HITCHCOCK.

The youth of Daniel and his friends makes it evident that their revolution was due to *early training*, and probably to simple habits of home life. Hence the importance of the religious education of children; the desirability of directing this education to the formation of character and the training of will, not simply to the enlightening of intellect; and the wisdom of simple home habits.

Daniel ii. 36-49.

NEBUCHADNEZZAR'S DREAM.

1. "Miry clay" (ver. 41). The translation more probably is that of the margin. The feet were partly iron and partly brittle earthenware, not soft clay, as our translation leads us to conceive.

2. "They shall mingle themselves with the seed of men" (ver. 43), is an expression very difficult to explain. It is said to mean that alliances would be formed by marriage between one nation and another, or one king and another, and that this would prove a source of weakness. But it is not easy to see the bearing of that in this place.

3. "Worshipped Daniel" (ver. 46). Not as a god, however. There is another word for that.

4. "Sat in the gate of the king" (ver. 49), or, "at the king's court" (R. V. margin).

How Nebuchadnezzar dreamed and found none to tell him his dream, is told in the earlier part of the chapter. At last the interpreter was found in the person of the young captive from Jerusalem. And Daniel could tell the dream and the interpretation of it, because he knew the power of prayer.

Our subject is the interpretation of the dream.

Any one who has seen an illustration of one of the colossal statues of Assyria or Egypt, will understand the outward appearance of the great image which Nebuchadnezzar saw. It was probably in a sitting posture, head of gold, breast and arms of silver, belly and thighs of brass, legs iron, but in the feet partly mixed with baked clay. What did it signify?

There have been many answers, but we shall rest content with the most widely accepted. The four parts of this great statue represented four empires—the Babylonian, Persian, Greek, and Roman. That the feet were partly of iron and partly of brittle earthenware is understood to be a luminous picture of the state of the Roman Empire towards its decline and fall, especially when weakened by the admixture of barbarian nations.

But now, what is the stone that was cut from the mountain without hands and destroyed this image? The answer is unanimous—it is the kingdom of our Lord and Saviour Jesus Christ.

How striking then is the contrast! the outward splendour of this image and of every part of it, and the obscure origin and apparent insignificance of the stone; the utter destruction of the image, the glory and final permanence of the stone. And the important thing to notice is, that the greatness of Christianity is won *at the expense* of the kingdoms of this earth, not by their aid being called in, not by an assimilation of what is best in them, but by their destruction: "Be of good cheer, I have *overcome* the world."

This is the lesson to learn here also. "He that loseth his life shall gain it." Not success in life, not popularity with men, not power, political, social, scientific; but the broken spirit and the contrite heart that mark us citizens of the king-

dom which shall never fall. "Sell all that thou hast," Jesus said to a prince of the fourth kingdom, the kingdom of iron, "Sell all that thou hast and give to the poor . . . and come, follow Me."

At the Literary Table.

THE BOOKS OF THE MONTH.

ANALYTICAL CONCORDANCE TO THE BIBLE. BY ROBERT YOUNG, LL.D. (*Edinburgh: George and Adam Young.* 4to, pp. 1106, and Appendixes. Prices various.) The publication of a new and revised edition of the late Dr. Young's *Concordance* is nothing short of an ecclesiastical event. It is out of sight the most serviceable Concordance to the English Bible. This is no disparagement of Cruden, or of Cruden's many editors and redactors. Without these Dr. Young freely confessed he could not have produced this work. This new edition is worthy of the labour and the real scholarship which were originally spent upon the book. Every discovered slip has been set right; and there are other improvements which only use could have suggested. But the leading feature of this edition is a most valuable survey of recent explorations in Bible lands. This is done by an excellent scholar and *littérateur*, the Rev. Thomas Nicol, B.D., whose contributions to the *Critical Review* have been particularly relished. We have not yet had time to test Mr. Nicol's facts; but there can be no difference of opinion as to the attraction of the style in which he has clothed them. This is only one of the Appendixes. But of this and the others, we must speak on another occasion.

A SHORT COMMENTARY ON THE BOOK OF DANIEL. BY A. A. BEVAN, M.A. (Cambridge. 8vo, pp. 235. 8s.) It has been stated by the present Bishop of Durham that the Book of Daniel "exercised a greater influence upon the early Christian Church than any other writing of the Old Testament." Its influence is not so uniform now. It no longer shapes the policy or suggests the teaching of the Church. But the loss in breadth seems to be made up by the gain in intensity. If its influence over the "Body of Christ"

is less, the spell it casts over the "members in particular" is at least as absorbing.

It is to this individual absorption, or even fascination, that we owe the extraordinary variety in the methods of interpretation of Daniel. *Quot homines tot sententiae.* But Mr. Bevan has a strong hope that the period of diversity and mutual exclusiveness is nearly at an end. His hope is in the scholarship—the strictly scientific scholarship—which is now giving itself to the Old Testament with a singleness of eye never known before. Of this modern scholarship Mr. Bevan's own book is a good, even an illustrious, example. Every portion of the Book of Daniel, every item that tradition or apologetic has furnished about the Book of Daniel, is passed through a most searching examination in the light of Hebrew philology and contemporary history. For some methods of interpretation Mr. Bevan has neither faith, hope, nor charity. No interpretation or tradition need seek shelter under the authority of a name. But if you are willing to begin at the beginning, and to learn what can be said for the Book of Daniel, and every verse of it, by history, sacred, secular, and monumental, and by a most competent acquaintance with Hebrew grammar and philology, this is the book for your purpose.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. THE BOOK OF EZEKIEL. BY THE REV. A. B. DAVIDSON, D.D., LL.D. (Cambridge. 12mo, pp. lv. 368. 5s.) Is there any school or college in the land that ever set an examination on the Book of Ezekiel, or is likely ever so to do? But it is no matter. There are preachers and students in abundance who have waited for this volume, and its name will not hinder its acceptance. It is a difficult book, the

Book of Ezekiel, difficult in itself, and made yet more distressingly difficult by the state of its text. None will wonder that even Professor Davidson speaks of taking leave of his task "with a certain sense of defeat." But there was just on that account the greater need that such as he should have been chosen to deal with it. And he has given himself to it without reserve. It is a small book, as commentaries go, but,—

"In fair proportions we just beauties see,
And in short measures life may perfect be."

THE FOURTH GOSPEL. BY EZRA ABBOT, D.D., A. P. PEABODY, D.D., and J. B. LIGHTFOOT, D.D. (*Hodder & Stoughton*. 8vo, pp. 171. 7s. 6d.) Bishop Lightfoot's essay we already know. It deals with a single point in the internal evidence for the Johannine authorship, but it puts that in an inimicably telling manner. Dr. Peabody's contribution is on the internal evidence as a whole. It is quite disappointing. Indeed, it is hard to see what end so inadequate a statement could be expected to serve. But Dr. Ezra Abbot makes up for all that. The publishers have done a real service by issuing in this country his masterly essay on the external testimony to St. John's Gospel. He was a true scholar, unprejudiced, unafraid. He searched with unflinching patience, he spoke with unflinching confidence. Further evidence has been forthcoming since he wrote, which he himself would have incorporated in this edition had he lived to put it forth. It is a pity that, at least, his references were not brought down to date by the editor. But the essential and abiding value of the essay itself is unaffected.

THE RESULTANT GREEK TESTAMENT. BY R. F. WEYMOUTH, D.Lit. (*Elliot Stock*. Crown 8vo, pp. xix, 644. 5s.) The title of Dr. Weymouth's edition of the New Testament is, like the Revised Version, more accurate than rhythmical. Dr. Weymouth's text is the result of agreement on the part of modern editors. The time seems well chosen to make such a text. Dr. Weymouth is himself no mean scholar in this department; he has taken the utmost pains to remove error, and he has produced a work that may be used with confidence. It is probably as near the original text as with our present knowledge we can get. In schools and colleges this should supersede all other editions of the Greek Testament.

THE REDEMPTION OF THE BODY. BY W. F. WHITEHOUSE, M.A. (*Elliot Stock*. Crown 8vo, pp. 65. 2s. 6d.) Mr. Whitehouse, who is described as a Layman of the Diocese of New York, offers in this little work a new interpretation of Romans viii. 18–23. It is in Mr. Whitehouse's favour that no *satisfactory* interpretation of that passage has ever yet been given. It is also greatly in his favour that by his interpretation he takes away the necessity of our finding in this single passage a doctrine not elsewhere clearly, if at all, revealed in Scripture—the final redemption of the brute creation. It is surely further in his favour that his method is so simple. He would translate the word (κρίσις), which is rendered "creature" or "creation" in the Authorised Version and Revised Version, by *body*, and understand it of the human body itself. It is against usage, certainly, but not so insuperably as might be supposed.

THE MASORETIC TEXT OF THE BOOK OF MICAH. BY JOHN TAYLOR, D.Lit., M.A. (*Williams & Norgate*. Crown 8vo, pp. 204. 5s.) This kind of work is both faithful and needful, and yet the audience for it is so limited, that every person who belongs to that audience ought to give it a hearty welcome. Dr. Taylor complains that he has worked at a disadvantage, being distant from the great libraries. No doubt. But he is himself an accomplished scholar, and it is safe to say that none but himself will feel the disadvantage of which he complains. Though its value is not confined to Micah, yet the student of Micah at least cannot afford to be without this little book. For either he must work over the ground again for himself, which is needless, or be without the equipment, which would be fatal to success in any study of Micah.

THE EXPOSITOR'S BIBLE: THE EPISTLES TO THE THESSALONIANS. BY THE REV JAMES DENNEY, B.D. (*Hodder & Stoughton*. Crown 8vo, pp. 404. 7s. 6d.) In the ordinary commentary, with its introduction and explanatory notes, a moderate success may be attained by almost any one. But in the expository discourse it is either success or failure; and, alas! the door is wide that leads to the latter, and many there be that go in at it. But Mr. Denney is not

one of these. He knows that in work like this the man must be more than the exegete, and he has thrown himself as well as his scholarship into it. In a series which carries more than a fair share of the best expository work, Mr. Denney's book will keep a leading place.

PSALMS AND LITANIES. BY ROWLAND WILLIAMS, D.D. (*Fisher Unwin*. Crown 8vo, pp. 219. 3s. 6d.) The writing of prayers is surely a rare occupation and delight for an Eton boy at school. But in the case of Rowland Williams the child was father of the man; and it is by his Prayers and Psalms that he will be known, when his name as a keen controversialist has died away. This is a new edition of a well-known book, written in the author's manhood and scarce finished at his death. To many a one it may still prove the channel of a present help in time of need.

THE INSPIRATION OF THE HOLY SCRIPTURES. BY THE REV. FRANCIS J. SHARR. (*Wesleyan Methodist Book-Room*. 8vo, pp. 180. 2s. 6d.) "If we could but come to a definite settlement of this," says Mr. Sharr, "a host of other questions would settle themselves." But it will not do to keep the other questions waiting. And yet there is one thing about inspiration upon which we are all agreed. If it is not inspiration itself, it is a very large element in it. "Among the uses of the Old Testament," said Professor Davidson in our issue for April, "there is one that deserves special emphasis—the firmness of voice with which the Old Testament says 'God.' It utters little but one word to men, but this is the word." So also Mr. Sharr: "The loftiest thing we get in any other book is genius, but in the Bible we have God." Upon this we are *all* agreed; and surely it is a very great matter. As for the manner in which God is in the Bible, we are agreed that it must be by searching that we shall find that out. For while by searching we cannot find God, whom we have found already, there has no decree gone forth against finding the working of His hand in that way. And further, we are agreed that the search must be without bitterness or thoughts uncharitable. In such a search, then, Mr. Sharr's Fernley Lecture is a trusty guide. It will be read with pleasure; it cannot be read without

profit. English theology has lost something in his lamented death.

COLLOQUIES ON PREACHING. BY THE REV. HENRY TWELLS, M.A. (*Longmans*. Crown 8vo, pp. 248. 2s. 6d.) This is a third and cheaper edition of Canon Twells's *Colloquies*. So the day for praise is past, and there seems but little room for blame.

JESUS CHRIST AND THE PEOPLE. BY MARK GUY PEARSE. (*Charles H. Kelly*. 4to, pp. 253. 2s. 6d.) This is the latest of Mr. Pearse's delightful Talks. And he is as happy, and perhaps more at home here than ever. The chapter or discourse on "The Advantages of Common People" should be welcomed by a very large constituency, and welcomed gladly.

HOW TO STUDY THE BIBLE. BY THE REV. FREDERIC RELTON, A.K.C. (*S.P.C.K.* 12mo, pp. 44. 6d.) There is a freshness about Mr. Relton's work which we have always found attractive. We read every word of these papers in the pages of *Church Bells*. Now they come in the neatest of shapes, and at the cheapest of prices; and surely they will reach a very large circulation. For the very questions which every intelligent reader of the Bible is asking to-day are answered here; they are answered with all the pleasure of clear, vivid writing, and without the pain of needless controversy.

LET US KEEP THE FEAST: A MANUAL FOR THE HOLY COMMUNION. (*Macniven & Wallace*. Small 4to, pp. 156. 1s.) Not for "Young Communicants," but for personal preparation. And it comes forth with the imprimatur of Drs. Macgregor, Dykes, Whyte, and Calderwood. Some books need such a blessing, but this book does not. The publishers also have got it up in excellent taste.

SERMONS PREACHED IN LINCOLN'S INN CHAPEL. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, 6 vols. 3s. 6d. each.) This edition of the Lincoln's Inn Sermons is now complete, and a parting word may be spoken by way of special recommendation. Maurice is not, perhaps,

at his best in these sermons; he was not at his best otherwise than in himself, for he was always better than his best brain work. But these sermons are characteristic, and not unworthy of the man. The publishers have done well by them, and they deserved it.

NEW TESTAMENT COMMENTARY.
EDITED BY C. J. ELLICOTT, D.D. (*Cassell*. Royal 8vo, Parts I. and II. 7d. each.) Messrs. Cassell have begun a new monthly issue, in sevenpenny parts, of their well-known Commentary on the New Testament. We shall speak of it often, as we have

done in the past. Here it is enough to say that the opportunity should not be let slip.

PSALMS AND HYMNS FOR SCHOOL AND HOME. Enlarged edition. (London: 23 Bouverie Street. 1d.) Here are four hundred and ninety hymns, printed legibly on fair good paper and stitched into an artistic cover, and the price is one penny! On the title-page may be read, "The profits are given to the Widows and Orphans of Baptist Ministers and Missionaries." If this is seriously intended, one wonders where the profits of *some* hymn-books go.

Point and Illustration.

"Suffer the little children."

New York Evangelist.

AN interesting incident is recorded of Francis Xavier, the great Jesuit missionary. Once, on some field of labour, where hundreds came with their needs, their questions, and their heart-hungers, he was worn almost to utter exhaustion by days and nights of serving. At last he said to his attendant, "I must sleep, I must sleep. If I do not, I shall die. If any one comes, whoever comes, waken me not. I must sleep." He then retired into his tent, and his faithful servant began his vigilant watch. It was not long, however, till a pallid face appeared at the door. Xavier beckoned eagerly to the watcher, and when he had hastened to him, he said in a solemn tone, as of one who had seen a holy vision, "I made a mistake, I made a mistake. If a little child comes, waken me."

"Her warfare is accomplished."

BY THE REV. WILLIAM EWING.

Sunday School Times.

THIS phrase conveys a very special meaning to dwellers in these lands to-day. The "time of service" appointed for every Moslem youth is regarded with dread. Those who have returned speak of the hardships of their military service, and their worn frames only too often afford cogent corroboration of their tales. The joy of return to home and friends, free, can easily be imagined. When the young men are taken away, they are led forth bound and manacled, guarded by soldiers with loaded rifles, followed by troops of weeping friends, who hardly hope to see them again. When the day of release comes round, again the troops of friends go forth, with fife, drum, and cymbal, with singing and dancing, and every demonstration of joy, to welcome them home again. I often watch them coming in from the north, along the seashore, dressed in holiday attire, their music and singing waking the echoes in the old ruins behind us, the returning ones walking in the midst of the procession, with a great contentment mirrored in their faces. "Their warfare is accomplished."

Abraham and Dives.

BY THE REV. MARK GUY PEARSE.

The Methodist Times.

RICHES are not an evil—beware of the man who whines that they are; he has his eye most likely on yours. When Abraham said to Dives, "You had your good things in this life," Dives might have said to Abraham, "So had you; you were richer than I, very rich in cattle and silver and gold." What was the difference? Abraham's goods were not his good; Abraham's riches were not in his heart.

"It is Finished."

BY EUGENE FIELD.

New York Evangelist.

OUR British cousins rarely "begin," they "commence." They seldom "end," they "finish," that is, they say they do, but they don't; for to say that a thing is finished is equivalent to saying that it is finely elaborated and polished to the degree of which the creator is capable. Very little in human life is finished. A poet named Gray once wrote an elegy, and he ended it, say, within two years after he began it, but he required the considerable space of thirty years to finish it. Our Bible is a notable specimen of pure and beautiful English. The translators thereof comprehended the far-reaching meaning of that misused word, "finish." With reverential propriety they put that word into the mouth of the God-Man, and we are told that, lifted upon the tree on Calvary, Christ cried out, "It is finished," and bowed His head and gave up the ghost, thus ending a life actually finished in every respect.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

"PRINCIPAL WITTON DAVIES' indictment of the Baptist Colleges in Britain, for expecting every teacher to be able to teach half a dozen distinct branches of theology might well be taken to heart by the managers of other theological colleges in which we are more interested." So says the *Record* in reviewing the May issue of THE EXPOSITORY TIMES. Other papers have spoken to a like effect.

The *Independent* holds that the "college question is at the bottom of much of our present distress as a denomination." It may be well to quote the words in full: "The May number of THE EXPOSITORY TIMES contains, as usual, a wealth of interesting and useful matter. But if it contained nothing else than the article by Principal Davies on 'The Study of Theology in British Baptist Colleges,' it would still be a notable number. The article is, in brief, an outspoken condemnation of the present college system among the Baptists, with some suggestions for reform, and should be read by all interested in the 'college question' of the Free Churches. We can congratulate our Baptist brethren that so candid and competent a critic as Principal Davies has taken up this matter for them, and that the Baptist Union is actually moving in the direction of college reform. We would even venture to hope that someone will be found ere long to perform the same for the Congregational body. Certainly the

question' is at the bottom of much of our present distress as a denomination. And we shall look in vain for much improvement in the denominational outlook until we have set on foot a root and branch reform of the college system."

We have received some letters on the subject, two of which we publish in this issue. The importance for all our Churches of the "college question" can scarcely be overstated. But it has the proverbial two sides; and it becomes us to be watchful and patient, lest we either stifle or overstrain the liberty of speech, and sin in this matter with our lips. Yet, perhaps, the greatest sin we can fall into is the sin of apathy. The attitude of resistance to a "man-made ministry" has an apology; so has the insistence upon a universal college curriculum. The one position for which there is no apology is the fancy of "a golden mean" between these two. Of all our complacent phraseology these words bear the heaviest burden of responsibility. There are those amongst us who believe that there is "a golden mean" in everything; and it is their peculiar glory that they spend their lives in seeking and finding it, in the only satisfactory and conscientious way of sitting still and doing nothing. What is the golden mean between a hundred and one not and

Since the notes were written on Miss Amelia B. Edwards' *Pharaohs, Fellahs, and Explorers*, that distinguished Egyptologist has died. She began her literary life in a sphere in which women have long since taken their place, and now almost made their own; she passed to another, which no woman had dreamt of approaching, and made of it a complete conquest and possession. In the year 1873 she went to the south of France to seek a holiday. Not finding it, she started with a friend for Egypt, hired a Nile boat at Cairo, and went up the river as far as the third cataract. That journey found her a novelist and made her an Egyptologist. The record of it—*A Thousand Miles up the Nile*—has become, in its cheap Tauchnitz edition, says the editor of the *Academy*, as indispensable as Murray or Baedeker. In time she was appointed hon. secretary of the Egypt Exploration Fund. Then she lectured, wrote reviews, edited reports, and made recruits with an energy that knew no tiring. "A rare faith was hers," says Professor Reginald Stuart Poole, "in her work, and in each new labourer who came to her aid"; and he adds: "Her work as editor, and her part of the annual reports, are always to be traced by a peculiar charm, which was the result of enthusiasm that never failed, and pains that were never grudged." Thus she made her place in Egyptology, where the door was as strait as the straitest sect of specialists could make it, and Egyptological giants like Mariette, Maspero, and Grébaut would send her the first news of their discoveries. Three years ago she received an invitation from America to lecture on the subject which had now become closely associated with her name—more closely in that and other lands than in her own. The invitation was signed by the Vice-President of the United States, by Holmes, Lowell, Whittier, Howells, and "no fewer than twenty-five presidents of colleges." She went and fulfilled her engagements. She even fulfilled her engagements by lecturing the same night as she had accidentally fallen and broken her arm, and then further by travelling some hundreds of miles the following day. But she never was quite the same again. "A journey to Italy last

year proved beneficial, but it was evident to all who knew her well that she had never wholly recovered from the shock. She died of bronchitis at Weston-super-Mare on Good Friday, having been attended through many months' illness by her devoted friend and fellow-traveller in America, Miss Kate Bradbury."

From Hebrews xi. 21 to Genesis xlvii. 31 is a marginal reference which there can be no hesitation in making. It is after it is made that the hesitation begins. Separately, the passages read very well. But how can "Jacob worshipped, leaning upon the top of his staff" (Heb. xi. 21) be a correct quotation of "Israel bowed himself upon the bed's head"? (Gen. xlvii. 31). The difficulty has been twice touched upon in THE EXPOSITORY TIMES. Dr. Robertson of Whittinghame, replying to a request in the issue for November 1891, took the view that the Septuagint translators "went off on a wrong scent" when they translated the Hebrew word "staff," and they were followed in the way of quotation by the writer of the Epistle to the Hebrews. He described the translation "bed" of the Authorised Version at Gen. xlvii. 31 (it has been kept unaltered by the Revisers) as a sensible one—"Jacob bowing in thankful adoration upon his bed's head is very intelligible."

But the Rev. John Reith, B.D., of Rickarton, in an interesting note which he has sent us, suspects that the very reason why the LXX. "looked about for the alternative 'staff'" was the impossibility, under the circumstances, of Jacob doing the thing that is thus attributed to him. "If he bowed himself on the bed's head while he worshipped, he must have got up on his knees and turned round to do it (Vulgate: *Conversus ad lectuli caput*), displaying a degree of agility hardly to be expected from a man of a hundred and forty-seven on his deathbed." Nevertheless, Mr. Reith agrees with Dr. Robertson as to the correctness of the word "bed" in the translation of Genesis xlvii. 31. "What Jacob actually did is clearly shown by the exactly parallel passage 1 Kings i. 47, where the

same words are used of David on his deathbed, except that 'head' is wanting, and another word for 'bed' is used. This is translated: 'And the king bowed himself upon the bed.'"

On the other hand, in our issue for March, the Rev. J. Newenham Hoare, advocated the correctness of the Septuagint translation "staff." And now we find that Mr. Hoare is strongly supported by the Rev. H. G. Tomkins in his recently issued and most satisfactory volume of the "Bypaths of Bible Knowledge" Series, *The Life and Times of Joseph* (R. T. S., crown 8vo, pp. 192, 2s. 6d.). As Dr. Robertson pointed out very clearly, the variation arises from the fact that the same word in Hebrew means either "bed" or "staff," according to the vowel sounds with which it is pronounced. Supposing then that "staff" is right, the next question is, as Mr. Hoare has said, Who's staff? By rendering "Jacob worshipped, leaning upon the top of his staff," our translators give it as their opinion that it was Jacob's own staff. But the word "leaning" is not in the text. It is inserted to help out the English translation. And "upon" may at least as well be "towards." Whereupon we get the rendering "Jacob worshipped towards the head of his staff." Now, the staff of office wielded by Egyptian potentates may be seen in the British Museum, made of ebony or other wood, and its head of ivory carved as a papyrus flower or otherwise. The staff may, therefore, very well have been Joseph's staff; the symbol of high authority of the deputy of the Pharaoh, the lord over all the land of Egypt; and Jacob, as he turned towards it, might well remember his own incredulous question—"Shall I indeed come to bow down myself to thee to the earth?" It is an interesting circumstance, adds Mr. Tomkins, that at Hebron, in the sepulchral chamber where it is said that Joseph was ultimately buried, a staff is hung up.

Did Jephthah slay his daughter? The Rev. A. A. Ramsey, whose sermon on the subject is quoted in the *Christian World* of March 3, replies with

an emphatic "No." "Jephthah's vow," he says, "was *whatsoever* cometh forth of the doors of my house to meet me . . . shall surely be the Lord's, and I will offer it up for a burnt-offering." The margin gives *or* in place of *and*—"or I will offer it up." So that the vow, he holds, might be translated: "Whatsoever cometh forth from my house to meet me shall surely be the Lord's; or, if suitable, I will offer it up as a burnt-offering." Only creatures of a certain kind were acceptable in sacrifice to Jehovah. Jephthah knew this; hence his vow must have been conditional, as the "or" in the text would indicate. The vow was fulfilled, Mr. Ramsey believes, by Jephthah's surrendering his daughter to a life of celibacy. After she returned from bewailing her virginity upon the mountains, she was devoted to a life-long separation from society and the engagements of the world. The loss of posterity was itself a sufficient sacrifice to Jephthah. She was his only child.

Father, Son, and Spirit, and these three one God; soul, body, and spirit, and these three one man—there are many who will assent to both propositions. But Dr. Balmgarnie of Bishop Auckland goes beyond them both. In an article in the *Homiletic Review* for April, he argues that, inasmuch as man was made in the image of God, *each part* of the trinity in man was made in the likeness of *each Person* in the Trinity of God. The soul is the image of the Father; the body, of the Son; and the spirit, of the Holy Ghost.

The reasoning by which this startling thesis is supported scarcely attains to mathematical demonstration; but it is skilfully conducted, and never altogether wanders out of sight of reason and revelation. Thus Dr. Balmgarnie holds that in Old Testament times God manifested Himself as the second Person in the Trinity, and in a human shape. In this shape the Son then appeared among men "in the days of His flesh." In this shape He ascended into heaven. "It is only natural then to conclude that He still bears c

image and likeness. When He comes again, it is promised that 'we shall be like Him'; and our hope of happiness for eternity is that we shall be with Him where He is, and see Him face to face. There is the strongest reason, therefore, to suppose that He existed in that form from all eternity."

"For a right understanding of the life and thoughts of the ancient Egyptian, there is nothing more important than a right understanding of what is called a *Ka*." So says Professor Sayce in the *Academy* of February 13. Now, the most courageous effort to give an explanation of what is called a *Ka* is found in Miss Amelia B. Edwards' new book, *Pharaohs, Fellahs, and Explorers* (Osgood, M'Ilvaine, & Co., 8vo, pp. 325, 18s.). But before looking into that fascinating volume, let us hear Professor Sayce's own explanation. He says: "I am inclined to identify the *Ka* with the Accadian *Zi*, which in my Hibbert Lectures I have defined as life manifested under the form of movement, whether real or imaginary. Whatever was conceived of as capable of movement possessed a *Zi*, just as much as it possessed a shadow. Originally, of course, it was only an object which could possess a *Zi*; but in course of time the necessities of logic caused the conception of a *Zi* to be extended to the phenomena and powers of nature, as well as to the gods themselves. Whether there was any historical connexion between the Accadian idea of this *Zi* and the Egyptian idea of the *Ka* we shall probably never know. Psychologically there was a very close relation between them."

This seems to need further explanation. Let us turn to Miss Edwards, and go back a little. "Man, emerging from barbarism, is like an intelligent child, full of curiosity about himself. He is puzzled by the mystery of his own existence, and, according to his limited experience, he seeks to account for that mystery. Now, the ancient inhabitant of the Nile Valley accounted for himself in a very elaborate and philosophical fashion. He conceived of man as a composite being, consisting

of at least six parts; namely, a body (*Khat*), a soul (*Ba*), an intelligence (*Khou*), a shadow (*Khaibit*), a name (*Ren*), and another element called in Egyptian a *Ka*. The co-operation of these several parts as one harmonious whole constituted the living man. But they were dissociated by death, and could only be reunited after a long probation. When so reunited, it was for ever. The man attained immortality, and became as one of the gods. Meanwhile, being dead, the Body lay inert in the depths of the tomb; the Soul performed a perilous pilgrimage through a demon-haunted Valley of Shades; the Intelligence, freed from mortal encumbrance, wandered through space; the Name, the Shadow, and the Heart awaited the arrival of the Soul when its pilgrimage should be accomplished; and the *Ka* dwelt with the mummy in the sepulchre."

What, then, is this *Ka*? We have heard Professor Sayce's opinion. Before reading that of Miss Edwards, let us, by way of contrast, for there is instruction in the contrast, quote the opinion of other Egyptologists of light and leading. Dr. Brugsch, in his *Hieroglyphic Dictionary*, explains it as "the person, the individuality, the being." Professor Maspero, recognising its incorporeal character, calls it "the double." Mr. Le Page Renouf likens it to the "eidolon" of the Greeks, the "genius" of the Romans. And Dr. Wildemann has lately written an interesting paper to show that it was not the person, but what he calls the "personality" or "individuality" of the deceased—meaning thereby that which distinguished him in life from other men; in other words, the mental impression which was evoked when his name was mentioned.

Widely as these definitions differ, they agree, as Miss Edwards points out, in one thing. They all bear witness to the unsubstantial nature of the *Ka*. It is not the man, it is not the body of the man, nor his soul, nor any substantial reality. It is a "Spectral Something," inseparable from the man

during life, surviving him after death, and destined to be reunited with him hereafter.

Yet this shadowy something, as unsubstantial apparently as a dream, is known to us almost entirely in connexion with its prowess in the matter of eating and drinking. "Though the Ka occasionally figures in historical texts, and with reference to living persons, he is *invariably* met with in memorial inscriptions, from the old Pyramid period down to the comparatively recent time when the ancient religion was superseded by Christianity. Throughout that long time (namely, from about four thousand years before Christ to the reign of the Emperor Theodosius I., three hundred and seventy-nine years after Christ), one special formula, graven on funerary tablets, remained almost word for word the same. That formula was neither more nor less than an invocation addressed by the deceased to all who might visit or pass by his tomb, imploring them to offer up a prayer on his account to Osiris, the God of the Dead. This sounds curiously modern, reminding us of a similar prayer which we have all seen many a time in little village churchyards on the continent of Europe. The resemblance, however, does not go very far. Jacques Bonhomme petitions you to say a *Pater-noster* for the repose of his soul. But the ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades, but of his Ka, which was the companion of his mummy in the tomb. And what may we suppose he wanted for his Ka? Peace, after the battle of life? Loving remembrance on the part of those who survived him? Not at all. His supplication was of a far more material character. It was literally for the good things of this world—in a word, for what is expressively termed 'a square meal.'"

Miss Edwards quotes two of these petitions. They are almost exactly alike. He earliest. It is the funerary tablet of one who lived in the early part of the Sixth

some three thousand five hundred years before our era :—

"O ye who live upon the earth !

Ye who come hither and are servants of the gods !

Oh, say these words :

"Grant thousands of loaves, thousands of jars of wine, thousands of jars of beer, thousands of beeves, thousands of geese, to the Ka of the Royal Friend Pepi-Na, Superintendent of the Royal Household, and Superior of the Priests of the Pyramid of King Pepi."

The mere repetition of this formula was supposed to be sufficient to furnish forth this dainty meal. But the Egyptians were not content with an imaginary banquet. They actually provided the things that were asked for. "The four oxen who dragged the funeral sledge to the tomb on the day of burial were slaughtered and cut up on the spot ; gazelles and geese were also slain ; and these, together with great sheaves of onions and cucumbers, and basket-loads of bread, corn, dates, nuts, and other eatables, as well as a number of large jars filled with wine, milk, water, and barley beer, were deposited in the sepulchral chamber, and then walled up with the mummy. And afterwards, at stated dates, the descendants of the dead deposited food and drink in the votive chapel attached to the tomb."

And all this was for the Ka. It was neither a sacrifice to the gods nor yet for the benefit of the mummy. The mummy, indeed, is a very secondary personage compared with the Ka. The tomb itself was called the "House of the Ka," not the house of the mummy. A creature that "clamoured for beeves and geese and wine and beer, whose bill of fare put the most stupendous of civic banquets to shame, to whom an ox roasted whole would be of no more account than a beef-lozenge to an alderman," in Miss Edwards' expressive phrase, could scarcely be the airy nothing which the Egyptologists try to conceive. Miss Edwards holds the belief (and she supports it by a strong array of arguments

the evidence of sculptures and inscriptions for *the life*, the vital prin-

"The ancient Egyptian was incapable of conceiving abstract ideas; hence it follows that he necessarily conceived of vitality as a separate entity. We ourselves speak figuratively of the life as 'going out of the body' at the moment of death; but the Egyptians believed not only that it went out, but that it thenceforth led an independent existence. They knew that the living man nourished his life—his Ka—with meats and drinks; and they naturally and naïvely concluded, from their concrete point of view, that meats and drinks were necessary to the existence of the Ka when its partnership with the body should be dissolved. It was, in fact, because the Ka was the life that it required nourishment; and because it was of divine origin that it survived the death of the body. The starvation of the Ka was, therefore, a more grievous calamity than the destruction of the body. The body could be replaced by a statue, or even by a painting; but the extinction of the Ka meant the extinction of the divine spark, the annihilation of the dead man's prospects of ultimate reunion with his Ka. In a word, it meant the loss of his immortality." Thus Miss Edwards persuasively argues.

We shall not follow her now into the question of the bearing of this subject upon Egyptian painting and sculpture. It is enough merely to notice that the statues and even the paintings which were buried in the tomb with the mummy were intended to form a body for the Ka, if the mummy should be destroyed. In order, therefore, that the Ka should feel at home in his new body of stone or wood, the statue was bound to be as exactly like the man as the sculptor's art could make it. If the man was ugly, the statue must also be ugly. If he had any personal defect, the statue must faithfully reproduce it; as, for instance, in the funerary statue

of Nemhotep, a deformed dwarf, who held a high office at Court under a Pharaoh of the Sixth Dynasty. The sculptor of a Ka statue dared not flatter.

Of more immediate interest for us is Miss Edwards' suggestion that this very word Ka is none other than the usual Hebrew *Khai* (חַי), meaning "life." "It may be," she says, "that the Greeks borrowed their 'vital spark,' as they borrowed so much else, from the Egyptians; and I do not doubt that the Hebrews—who carried away even more intellectual spoils than spoil of silver and gold and raiment out of the land of Bondage—were indebted to their taskmasters for their doctrine of the "Khai" or life. They, in fact, borrowed not only the notion, but the word, for the 'Kha' and the 'Khai' are surely one and the same."

And so we recall that touching scene in the life of Joseph when his brethren came down to the land of Egypt to buy themselves corn, and the wronged brother saw them for the first time since he had been left to starve in the pit at Dothan. "Send one of you," he said, "and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies" (Gen. xlii. 16). "I have not the slightest doubt," says Miss Edwards, "that what he actually said was, 'By the Ka of Pharaoh, surely ye are spies.' It was the most solemn judicial oath which an Egyptian could take. To take it lightly was punishable by death. For the Ka was the life, and the Ka of the king was the life of the king which he received directly as a divine gift from Ra, the greatest of the solar gods."

Studies in "Paradise Lost."

II.—MILTON'S CHRIST.

"Adore the Son, and honour Him as Me."

A CURSORY glance at Milton's dissertation on the Supreme Being in the second chapter of his *Treatise on Christian Doctrine* will prepare the reader for the unorthodoxy of his attitude with regard to Christ. "The essence of GOD, being in itself most simple, can admit no compound quality." And again, "Nothing can be said of the One GOD . . . which assigns to Him at the same time the attributes of unity and plurality." In accordance with this view, he proceeds to argue in great detail in the fifth chapter of his *Treatise* that Christ is simply the first of creatures, that He came into being within the limits of time and in pursuance of the arbitrary Will which might either not have made Him at all or have made Him anything else, and that the "divine nature" which was accorded Him must by all means be distinguished from the "Divine Essence."

Reading in the light of these statements the passages in *Paradise Lost* relating to the Messiah, we find it difficult to understand that they can ever have been read in any other light. Yet for a century and a half Milton was regarded as a champion of Protestant orthodoxy; and there have not been wanting writers, even since the discovery of the *Treatise*, to defend him from the imputation of Arianism. This mistaken view of his position with regard to the Divine Sonship has been doubtless helped by the fact that he held two other positions with equal confidence and, as far as the poem is concerned, with much greater clearness. He accepts fully and unreservedly the doctrines of the Incarnation and Atonement; and he fearlessly attributes to the Son, and that under the Divine Name, functions (such as those of the Creation of the world and of the Judgment of man) attributed in Scripture to GOD.

At first sight, these two positions may well seem incompatible with any but an orthodox view of the nature of Christ. "'God alone,' we may be disposed to say with St. Anselm, 'can satisfy GOD,' and make atonement for the sin of man. Milton, therefore, who so strongly insists on the satisfaction made by Christ, must believe in His Divinity." Or again, "GOD," we may urge, "cannot

glory to another. Milton, therefore, who attributes to the Messiah the name and functions of GOD, must identify Him with GOD."

But Milton, as we discover from the *Treatise*, has no difficulty in assigning to a creature either the Redemption of man, or any function or attribute of Deity (not touching His essence), *if such be the pleasure of the Creator*. He takes refuge in the sovereign Will, which is the centre of his belief. "Scripture nowhere teaches that none but GOD is able to approach GOD, to take away sin, to fulfil the law, to endure and vanquish the anger of GOD . . . in a word, to restore to us the blessings which we had lost; but it teaches that *he* has power to effect this to whom the Father has given it."¹ Consistently with this view, it is implied in *Paradise Lost* that the atonement of an Angel would have satisfied the Divine justice—

"Which of ye will be mortal, to redeem
Man's mortal crime; and just, the unjust to save?
Dwells in all Heaven charity so dear?
He spake, but all the heavenly choir stood mute,
And silence was in Heaven: on Man's behalf
Patron or intercessor none appeared;
Much less that durst upon his own head draw
The deadly forfeiture and ransom set."²

So again, in reference to the glory which GOD "will not give to another," Milton remarks: "GOD only means that He will not give His glory to graven images and strange gods—not that He will not give it to the Son, who is the brightness of His glory, and the express image of His person!" And again, "The Name of Jehovah is conceded even to the Angels. . . . Why should not He who is invested with His Person and Presence be also invested with the Name which represents them?"³

But Milton not only considers his theories as to the Incarnation and Divine functions of Christ compatible with a belief in His inferiority: he considers them incompatible with any other belief. "His essence," he argues, "is not the same with that of the Father; for if it were, it could not have

¹ *A Treatise on Christian Doctrine*, chap. xiv.

² *P. L.* iii. 214-221.

³ *T. C. D.* chap. v.

coalesced in one Person with man." ¹ Again, "The Son could never have become a Mediator, nor could He have been sent from God, or have been obedient to Him, unless He had been inferior to God and the Father as to His nature."² And again, "I confess myself unable to perceive how those who consider the Son as of the same essence as the Father, can explain either His Incarnation or His satisfaction."³

On the same principle he argues that the Divine functions he ascribes to Christ can only have been fulfilled by an inferior. All direct manifestation of the Creator to the creature is incompatible with the Divine Essence. Whenever, therefore, we read of God so manifesting Himself, as, *e.g.*, in Creation or Judgment, we must conclude that the Person seen or heard was not really God, but His Deputy. "God," he says, "no man hath seen, nor can see." It follows, therefore, that whoever was heard or seen, it was not God. . . . If He (Christ) had been of the same essence, He could no more have been seen or heard than the Father Himself."⁴ And again, "the Word was audible. But God, as He cannot be seen, so neither can He be heard. The Word, therefore, is not of the same essence with God."⁵

Thus, to sum up the results of our examination, we find that the view of the nature and office of Christ which underlies *Paradise Lost* regards Him, on the one hand, as "posterior to the Father, not merely in rank, but also in essence;"⁶ on the other, as appointed by the Father to atone for the sin of man, and also to represent the Deity in cases where He would otherwise be invisible or inaudible.

It is this last view of Christ (that, namely, which regards Him as the representative of God), which is naturally prominent in a poem not directly concerned either with the beginnings of Creation or with the Redemption of man. Consistently with this view, God is always represented in *Paradise Lost* as visible only in Christ—

"In whose conspicuous countenance, without cloud
Made visible, th' Almighty Father shines,
Whom else no creature could behold."⁷

¹ *T. C. D.* chap. v.

³ *Ibid.* chap. xvi.

⁵ *Ibid.* chap. v.

⁷ *P. L.* iii. 385-387.

² *Ibid.* chap. v.

⁴ *Ibid.* chap. v.

⁶ *Ibid.* chap. v.

And again—

"Son, in whose face Invisible is beheld
Visibly."⁸

It is on the same principle that all acts of God which demand a visible agent are attributed in the poem to Christ. Thus, it is He who rides out "in celestial panoply all armed of radiant Urim" against the rebel host;⁹ it is He who, "on the wings of Cherubim uplifted," rides "far into Chaos and the world unborn," bearing the creative mandate of the Father;¹⁰ it is doubtless the Son (though this is not distinctly stated) who, with the "Person and Presence" of Him who is "alone from all Eternity," appears to Adam "from among the trees" on the day of his creation.¹¹ So again, it is He who, not "less conspicuous" than His wont, pronounces sentence on fallen man;¹² and the touching words in which Adam describes his punishment as consisting mainly in deprivation of that "blessed countenance" refer not to the Supreme God but to His Personator—

"This most afflicts me; that, departing hence,
As from His face I shall be hid, deprived
His blessed countenance. Here I could frequent,
With worship, place by place where he vouchsafed
Presence divine, and to my sons relate,
'On this mount He appeared; under this tree
Stood visible; among these pines His voice
I heard; here with Him at this fountain talked.'"¹³

In all these cases it will be noticed that Christ is audible as well as visible; it is as the Word as well as the Image of the Father that He represents Him. But Milton nowhere says in the poem (as he says in the *Treatise*) that God is inaudible; on the contrary, he continually represents Him as speaking, and in every instance what He says is heard and understood. It may seem at first sight that there is an inconsistency in this. We must remember, however, that in the majority of these instances the Father is addressing the Son, who—even on Milton's theory—may well be supposed to have understood what was inaudible to others.¹⁴ In the remaining instances the Son is always present; and Milton may not impossibly intend us to understand that, but for His presence, the words of the Father, though audible as "thunder,"¹⁵ would have been unintelligible as speech.

⁸ *P. L.* vi. 681.

¹⁰ *Ibid.* vii. 192-209.

¹² *Ibid.* x. 85-208.

¹⁴ See especially *P. L.* vii. 518.

⁹ *Ibid.* vi. 746-784.

¹¹ *Ibid.* viii. 295-314.

¹³ *Ibid.* xi. 315-322.

¹⁵ *Ibid.* x. 33.

It is this view of Christ as the representative of God that explains both the feebleness and dignity, from a dramatic point of view, of Milton's conception. In the presence of God, notwithstanding the brightness attributed to Him, He is relatively nothing: a mere echo of the Father's thought, the pale reflection of His glory. In the absence of God (absence, that is, in the relative sense conditioned by His Spiritual Omnipresence) He has all the greatness of delegated Deity.¹ In the former character He does little more than reflect the sentiments and receive the commands of God. Thus in *Paradise Lost*, v. 733 and vi. 734, He echoes His scorn and hate for the rebel Angels; in x. 77, His mingled justice and pity for fallen Man. In x. 68, He disclaims all will of His own—

"Father Eternal, Thine is to decree;
Mine, both in Heaven and Earth, to do Thy will."

Even where His action appears to be spontaneous, we have an uneasy conviction that He is acting, consciously or unconsciously, at the instigation of another. In xi. 47, we are expressly told that this is the case—

"All Thy request was My decree."

Whatever we may think of this conception theologically, we must confess that it is dramatically uninteresting—

"A substitute shines brightly as a king
Until a king be by; and then his state
Empties itself, as doth an inland brook
Into the main of waters."

But how magnificent is Milton's Christ when, qualified for His task by the Divine afflatus,² He does act as a "substitute," and personates the Deity! How fine is the description of His riding forth in the chariot of God, with the heavenly "bow and thunder," to confound the hosts of the enemy!

"He, in celestial panoply all armed
Of radiant Urim, work divinely wrought,
Ascended; at His right hand Victory
Sat, eagle-winged; beside Him hung His bow
And quiver with three-bolted thunder stored;
And from about Him fierce effusion rolled
Of smoke, and bickering flame, and sparkles dire:
Attended with ten thousand thousand saints,
He onward came; far off His coming shone;

And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen:
He on the wings of Cherub rode sublime
On the crystalline sky, with sapphire clothed."³

Or when He goes forth to create the world—

"About His chariot numberless were poured
Cherub and seraph, potentates and thrones,
And virtues, winged spirits, and chariots winged
From th' armoury of God. Heaven opened wide
Her ever-during gates, harmonious sound!
On golden hinges moving."⁴ . . .

Or when He returns from His six days' work—

". . . Up He rode
Followed with acclamation, and the sound
Symphonious of ten thousand harps, that tuned
Angelic harmonies: the earth, the air
Resounded (thou remember'st, for thou heard'st)
The heavens and all the constellations rung,
The planets in their station listening stood,
While the bright pomp ascended jubilant.
. . . He, through Heaven,
That opened wide her blazing portals, led
To God's eternal house direct the way;
A broad and ample road, whose dust is gold,
And pavement stars."⁵ . . .

On such passages Milton expends a splendour of description which he feels inappropriate in those dealing directly with God. But in reading them we gather something of his feeling for God. Unable to portray to us that "unapproached Light," he revels in portrayals of its reflection in Christ, such as may give us some faint hint of the Original. To Milton, as to the characters in his poem, Christ is the Personator of the Deity, and the finest embodiment of His reverence for the Father is found in His delineations of the Son.

The opinions underlying *Paradise Lost*, and set forth explicitly in the *Treatise*, are not those of Milton's earlier days. This may be gathered from passages too familiar to quote in the odes on the Nativity, Circumcision, and Passion. But it may also be gathered from the magnificent peroration of his tract, *Of Reformation in England*,—published some twelve years later,—beginning with an invocation of the Trinity:—

"Thou, therefore, that sittest in light and glory unapproachable, Parent of Angels and men; next, Thee I implore, Omnipotent King, Redeemer of the lost remnant whose nature Thou didst assume,

¹ *P. L.* vii. 588–590.

² See the curious passages, *P. L.* vi. 719–721, x. 63–67.

³ *P. L.* vi. 760–772.

⁴ *Ibid.* vii. 197–207.

⁵ *Ibid.* vii. 557–578.

ineffable and everlasting Love; and Thou, the Third Subsistence of Divine Infinitude, illumining Spirit, the joy and solace of created things: one Tripersonal GODHEAD: look upon this Thy poor and almost spent and expiring Church!"

In another tract, that bearing the unpromising title *Animadversions upon the Remonstrant's Defence against Smectymnuus*, we find the following not less magnificent apostrophe to Christ:—

"O Thou the ever-begotten Light and perfect Image of the Father! . . . O perfect and accomplish Thy glorious acts! for men may leave their works unfinished, but Thou art a God, Thy nature is perfection: shouldst Thou bring us thus far onward from Egypt to destroy us in this wilderness, though we deserve, yet Thy great Name would suffer in the rejoicing of Thine enemies, and the deluded hope of all Thy servants. When Thou hast settled peace in the Church, and righteous judgment in the Kingdom, then shall all Thy saints address their voices of joy and triumph to Thee, standing on the shore of that Red Sea into which our enemies had almost driven us. And he that now for haste snatches up a plain ungarnished present as a thank-offering to Thee, which could not be deferred in regard of Thy so many late deliverances wrought for us one upon another, may then perhaps take up a harp, and sing Thee an elaborate song to generations. In that day it shall no more be said as in scorn, this or that was never held so till this present age, when men have better learnt that the times and seasons pass along under Thy feet to go and come at Thy bidding: and as Thou didst dignify our fathers' days with many revelations above all the foregoing ages, since Thou tookest the flesh; so Thou canst vouchsafe to us (though unworthy) as large a portion of Thy Spirit as Thou pleasest: for who shall prejudice Thy all-governing Will? seeing the power of Thy grace is not passed away with the primitive times, as fond and faithless men imagine, but Thy Kingdom is now at hand, and Thou standing at the door. Come forth out of Thy royal chambers, O Prince of all the Kings of the earth! put on the visible robes of Thy Imperial Majesty, take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed."

If it should seem possible to read parts of the foregoing extract in the light of Milton's theory of personation, all doubt is set at rest by the fact

that the *Treatise* from which it is taken was published almost simultaneously with that *Of Reformation in England*, and, like the other, contains distinct reference to the "heresy" of the Arians.

This "heresy" was the belief which, with some modifications, Milton ultimately adopted. He held it as against the Catholic and orthodox Protestant on the one hand, and the Socinian and Theist on the other; and says, of it with characteristic confidence, "Such was the faith of the saints respecting the Son of GOD; such is the tenour of the celebrated confession of that faith;¹ such is the doctrine which alone is taught in Scripture, which is acceptable to GOD, and has the promise of eternal salvation."²

Milton was a sanguine man, and can hardly but have believed in the ultimate triumph of his opinions. Yet it may, perhaps, be safely asserted that not a single thinker holds them now. The schools, orthodox or unorthodox, to which he opposed them have gone on their way serenely, undisturbed by his assaults, and the *Treatise* enshrining them, which he bequeaths to the world as his "best and richest possession," is valued not for its theology, but simply as the "left-handed" work of one of the greatest of poets. The fact affords a curious illustration of that irony of fate which seems to dog the footsteps of genius, and which we find exemplified in the very opinions we have been considering. For it must surely be under the influence of some such irony that Milton, after inveighing against the subtleties of the Schoolmen and the superstitions of Churchmen, confronts us with a dilemma more serious than any that he has rejected, and claims for the shadowy being—neither GOD nor Angel nor man—who has replaced for him the Christ of the Creeds, a homage which the Catholic whom he denounces would have repelled as idolatrous.

"Adore the Son, and honour Him as—GOD." So the appeal must have run if made by Milton in person. We are reminded of a similar appeal made by the Professor of Browning's *Christmas Eve*. And involuntarily Browning's answer rises to our lips—

"Surely for this we may praise you, my brother . . .
Will you take the praise in tears, or laughter?"

MARY A. WOODS.

¹ The *Apostles' Creed*.

² *T. C. D.* chap. v.

The "Failure" of the Revised Version.

I.

By the Right Rev. B. F. WESTCOTT, D.D., D.C.L.,
Bishop of Durham.¹

It is natural that I should say a few words upon the resolution which has been brought before us, though the Bishop of Wakefield has rightly anticipated my judgment. It was my privilege to spend a considerable part of the ten most vigorous years of my life upon the revision of the New Testament. No one can know better than I do the imperfections and the inequalities of the work. I could criticise it more thoroughly, I think, than many of its critics. But when account is taken of every fault, I cannot but regard the result of that period of anxious labour with the deepest satisfaction and thankfulness. The Revision has brought, as I believe, the words and thoughts of the Apostles before English people with a purity and exactness never attained before. I have no intention of following the Bishop of Wakefield into the mass of details which he has brought before us in his paper. This is not the place, I think, for doing so, and I have considered them elsewhere with adequate illustrations. I will only say that few of the "trivial and unnecessary" changes which have been recited would arrest the attention of hearers or readers, as I know by actual experience; and every change, even the least, admits of an explanation on an intelligible principle if there were time for discussion here. Nor again do I wish to speak of the revised text which underlies the Revised Version. I must, however, emphatically decline to accept the title which has been given me as "one of the editors of the text." I certainly have paid some attention to textual criticism, and I have very distinct opinions as to the special problems offered by the text of the New Testament; but the text of the Revisers does not represent the peculiarities of my own personal opinion. The variations from the received text which the Revisers adopted, for they did not form any continuous text, are, speaking generally, those on which all scholars who think that the text of the apostolic writings must be dealt with on the same

critical principles as classical texts would substantially agree. Again and again I declined to propose or to support a change of reading which I held myself to be unquestionably true, because it was not recommended by that general consensus of scholars which I felt bound to seek in loyal obedience to my commission.

Perhaps I may be allowed to add one other remark before I touch on the main subject of the resolution. A contrast is frequently made, as we have heard just now, between the extent of change made by the Revisers of the Old and New Testaments, and even as to the fidelity with which they followed their instructions. The contrast is, unless my observation is at fault, illusory. Critics commonly forget that there are practically no various readings in the Old Testament, and very few parallel texts. If we take away the changes in the New Testament due to changes of reading and parallelisms of language, the alleged disproportion will cease to exist. At least I can say that every kind of change which has aroused antagonism in the revised New Testament is found, and is found most rightly, in the revised Old Testament. But changes in the one are more obvious than changes in the other.

If now I turn to the general character of the revision of the New Testament, which is the main question before us, I think that I may say that the one desire of the Revisers was to give the most exact and faithful rendering they could of the text before them. In this they followed the aim and the pattern of their predecessors, whose style and vocabulary and rhythm they strove to preserve with the most scrupulous care, and not, I think, wholly without success; for I remember well that when some change was proposed at our third revision in the printed text which was then before us, a pathetic plea was urged "that we should not disturb the exquisite language of the old version," which only dated in fact from the first revision, six or seven years before. But fidelity, as the Bishop of Manchester has pointed out, required a strict adherence to definite principles. It was not for us to decide by any arbitrary and varying judgment on the importance of changes. Our duty was to place the English reader as nearly as possible in

¹ The Bishop of Durham has sent us the following corrected report of his recent speech in Convocation.

the position of the reader of the original text. It was not for us to leave or to introduce differences or identities in the English which were not in the Greek : to hide parallelisms in cognate narratives, or to create them. Patient students of the New Testament will, I think, agree that they have not found any commentary so fruitful as a concordance, and our desire was to enable the English student to use his concordance with like effect. It was no wonder, then, if on thorough many-sided investigations 75 changes grew to 127. Unexpected parallelisms or variations of language had to be noticed. Corresponding phrases had to be considered. Minute variations of order had to be noticed.

These, it is said, are trivialities. Let me at once say that I do not presume to say so. In themselves, taken separately, they may be ; but they are not trivialities as links in a chain ; they are not trivialities as faithful applications of an acknowledged principle. The spelling of a name—Colossæ or Colassæ—may give important testimony. In any case our opinion as to what is important differs very widely. To my mind some of the trivialities which have been quoted are full of teaching to the simple reader, if only he will seek for the answer to the question which they suggest.

Let me give three simple examples to illustrate my meaning. The newspapers gave most kindly attention to the Revision on the day after its publication. One change, I remember, called out pretty general condemnation. "The two *thieves* had become," so the critics said, "two *robbers*. What lamentable pedantry. What good can come of it?" What good? Were we to say, "Now Barabbas was a — *thief*"? Were we to obscure the significant trait which indicated the social state of Palestine? Were we to destroy the tragic contrast between the lawless violence of the brigand and the self-surrender of the true King? Were we to put out of sight, as far as we could, the false spirit which was betrayed by "the people's choice"? Whatever critics might say, the translators' obligation was clear, and now perhaps it is acknowledged. No doubt the use of the preposition "in," to which the Bishop of Wakefield has referred, is often unexpected. It corresponds with a mode of viewing things which is not our own, and therefore may be, I will venture to say, of greater moment to us. No one, I imagine, will propose to alter the familiar phrase, "In Him we live, and move, and have our

being." No one will say that "through Him" would be a better rendering. And if so, I am at a loss to understand how any one can hold that it is a matter of indifference whether we say "In Him were all things created" or "by Him." Have we a right to limit a divine relation? Is it again a matter of indifference whether we say "the free gift of God is eternal life in Christ Jesus" or "through Christ Jesus"? To me, I confess, it makes a fundamental difference in the whole conception of Christianity whether we regard life as something which Christ has won for us apart from Himself, or something which is absolutely bound up with Himself, and only realised in vital fellowship with Him. And I shall hold ten years of my life well spent if I have been enabled to help in any degree in bringing this thought home to English-speaking people in years to come. The phrase represents, if you please, a Hebrew idiom—a Hebrew mode of conception. What then? It was the mode of conception which God was pleased to choose for conveying His truth to the world. Let it, then, be carefully guarded. Let it be faithfully rendered. Let it be offered to our common people, that they may, by patient reflection, grasp the fulness of the lesson. Let me give yet one other illustration. Dean Burgon, I am told, made himself very merry over the rendering (in 2 Peter i. 7), "adding, in your love of the brethren, love." I am not aware that he took any trouble to understand it. It was enough that beautiful music was spoiled. I say nothing as to the music of the revised rendering, but I do say that the rendering gives us the characteristic truth of Christian morality. I do say that it sets out plainly what was put out of sight before, that love, the feeling of man for man as man, finds, and can only find, its true foundation in the feeling of Christian for Christian, realised in and through the Incarnation of the Word. And I cannot understand how any faithful translator, yielding to charm of rhythm or old associations, could dare to hide from his countrymen the lesson which he had himself once learned.

Such illustrations, and they could be multiplied indefinitely, will, I hope, throw some light on the problems, subtle and far-reaching in their applications, which were continually forcing themselves upon the attention of the Revisers in the progress of their work. So it was borne in upon them that their one aim should be to give English readers,

as far as might be, the very words of the apostles. "Read his own words," was the bidding of Archbishop Whately, in the agony of his last illness, to his chaplain, who read to him the phrase, "Who shall change our vile body." "Read his own words;" and we can feel that if "the body of His humiliation" is a Hebrew idiom, it is one pregnant with meaning for us. Does the title "the Son of His love" add nothing to the words "His dear Son?" Is "the gospel of the glory of the blessed God" quite the same as "the glorious gospel"? I venture then to say that the selection of changes judged to be important would involve a complete sacrifice of the fundamental principle of fidelity to which the Revisers were pledged.

Such a selection is also undesirable. The Revision stands, as a whole, executed, with whatever imperfections it may have, on clear and definite lines. As a whole, it ought to be dealt with and judged. Minor changes justify greater. Greater changes throw light upon minor. Let the whole have time to produce its full effect, and I have no fear for the issue. A review is said to have killed it. I can see no signs of death. Its influence—I speak of the New Testament only—spreads silently and surely on every side. I rarely hear a sermon in which it is not quoted. It is read publicly, and welcomed, as I have been told, in some churches. There are, I imagine, few Bible classes and schools in which it is not habitually used. The acceptance which it has received has been beyond my expectation, and, as I believe, beyond the acceptance of the Revision of 1611 in the same time. A distinguished Dean of the seventeenth century said, as we remember, that he would sooner be torn to pieces by wild horses than have a share in that Revision, which only came into general use as the Authorised Version after fifty years and a revolution. I am content, then, to appeal to the next generation for a just judgment on the new Revision.

The resolution before us is in my opinion impracticable and undesirable; and I will go further and add, that it is for the object aimed at unnecessary. I am not aware of any documentary evidence that the Revision of 1611 was ever formally authorised by king or convocation. I know of no evidence whatever that it was formally authorised for exclusive use. I believe that it won its way slowly by its own merits. After the Restoration the Bishops generally required its use in churches at their visitations, but not generally till then. For

some time after its appearance, for twenty years or more, the Bishops' Bible and the Geneva Bible held their place beside it. Preachers like Andrewes and Laud, even when preaching before the king, took their texts from other sources which differed widely from it. The concurrent use of different versions seems strange to us, but it did not seem strange then. The Prayer-Book Psalter was taken from the Great Bible, and the Epistles and Gospels were or might be taken from the same version till the Restoration. Even now our Prayer-Books contain three distinct types of Bible rendering in the Psalms, in the Epistles and Gospels, in the Canticles, and the passages in the Communion Service. And the Bishop of Liverpool, who is inclined to doubt whether this concurrent use of different versions would have a good effect, may remember that Gregory the Great, in his memorable Commentary on Job, says expressly that he shall use both the Latin versions in his work, following the custom of his See. Indeed, I know nothing more likely to lead to an intelligent study of Holy Scripture than the use of a "Parallel Bible." I am content to wait for the result of such study.

Meanwhile, I am not prepared to make the study impossible by offering a revision essentially fragmentary and inconsistent. I cannot venture to choose, either in Holy Scripture or in any version of Holy Scripture, details which I regard as important to the disregard of others. This phrase or that may seem to me to be strange or uncouth, but I have a limited and imperfect vision. Let me then strive with absolute self-control and self-surrender to allow apostles and evangelists to speak in their own words to the last syllable and the least inflection, in Hebrew idiom and with Hebrew thought. Let them so speak, and let us humbly wait till in God's good time we are enabled to read the fulness of their meaning in our own tongue. I know no way in which we can understand the meaning of a message except by the patient observance of the exact words in which it is conveyed.

II.

By the Rev. R. BRUCE, D.D., Huddersfield.

I seldom use the Revised Version either in private or in public, except for reference on do and difficult passages. Perhaps on chapel I read the New Testam

I scarcely ever hear a word of approval or disapproval as to the difference between old and new versions. To sum up my opinion on the Revised Version. The Old Testament translators have been *too conservative*, and have refrained from making a good many alterations justified, if not demanded, by grammatical interpretation of the text, and necessary to make the meaning intelligible to ordinary readers. The New Testament translators have been too revolutionary, making a large number of minor alterations, specially in prepositions and tenses and articles, which were not necessary even with exact scholarship. And they seem to have gone on the presumption that these illiterate men were not only acquainted with the classical usage of words, idioms, and particles, but uniformly used them in their exact and most correct fashion.

I used to read the Revised Version of the New Testament more frequently than I do now, for I found that some of the readings grated very much on the ear and sense of the congregation as well of myself, as lacking in the beauty of the old rhythm, and some of the translations appeared to me neither grammatically nor theologically good. There is a lack of uniformity in altering or retaining old words; e.g. they have altered "prevent" to "precede," "let" to "hinder," etc., and occasionally "minister" to "attendant." But they retain the old word in Matt. xx. 26, which is always disagreeable to me in public reading from the pulpit, "Whosoever would become great among you shall be your *minister*."

The dead-set against "doctrine," for which "teaching" is substituted; against "imputation," for which they use "reckoned"; and "miracles," for which they use "signs," seems to indicate a theological bias, which I believe did not exist; so also against "conversion." And yet in every one of these cases they are not uniformly consistent; they still retain here and there all these words, and one cannot see why, if they are retained once or twice, they might not have been retained more frequently, or been disused altogether. The minute alterations of the prepositions "in" and "with" are frequently very questionable. The attempt to enforce the exact meaning of the *tenses* according to classical Greek, and to translate always the definite *article*, or insert an indefinite article where none had previously been in use, in many instances destroys the meaning. In some cases, no doubt, the alterations greatly improve the

meaning. It should have been borne in mind that most of the sacred writings were written by men of limited education, as a popular book for the unlearned as well as scholars; and, therefore, more latitude must be given in the interpretation than a rigid and modern grammarian would permit. I am bound to confess that in preaching up and down the country, while many of my younger brethren use almost always the Revised Version. I generally find a copy of the Revised Version in the pulpit, and in some few cases no other copy, which is a greater mistake than to have no copy of the Revised Version and only the old. I am inclined to think that the Revised Version will prepare the way for a Re-revised Version, which will be more generally used than either old or new.

III.

By the Rev. JOHN TAYLOR, D.Lit., M.A.,
Borrowdale Vicarage, Keswick.

From the date of its publication I have made the fullest possible use of the Revised Version, and therefore with much pleasure do I state the result.

1. It has appeared to me that the new version was extremely useful in Bible-class teaching. Those who attend such classes readily catch the points of difference between the old translation and the new. I shall not soon forget the gratification experienced by the members of such a class on a Sunday afternoon some eight years ago, when the teacher, in rapid survey, brought out the meaning of the changes which have been made in Phil. i.

2. If there are intelligent domestics in the household, the reading of the Revised Version at family prayers is not without influence. In my own household a maid-servant thought that it could not be the Bible which was being read. She, therefore, occupied herself on the following Sunday with reading the chapters which had been used during the week, and found that she now understood these better.

3. In church the Revised Version is habitually quoted, and the employment of it more or less directly recommended. So far as I can judge, the recommendation is not largely followed. In the village where I minister, the schoolmaster makes frequent use of the new translation, but, whilst obtaining light on the meaning, is repelled by the

language in which that meaning is expressed. This aversion, he assures me, is felt by every one with whom he has conversed on the subject.

On the whole, I should not be at all disposed to the opinion that the Revised Version has failed. Many people who do not like it learn much from it. And it is a great advantage to the teachers of religion to have even a quasi-authoritative new rendering, by means of which they can break the chains of habit and compel their hearers to go behind the mere words of the Bible to its thoughts.

IV.

By the Rev. HERBERT DALE, M.A.,
Radcliffe Rectory, Buckingham.

I set a high value on the Revised Version. I almost always use it at family prayers, for my own private reading, and in expository sermons in church, and for "Bible-readings" purposes; and I advise young people to bring it to church with them, and use it while the lessons are being read from the Authorised Version.

Together with its marginal readings, I find it for purposes of private study the most useful, I think, of textual commentaries. When one reads for pleasure, the distribution of the text into paragraphs, and the printing of the New Testament in the big editions right across the page like an ordinary octavo book, instead of in two columns, makes it much easier than an ordinary Bible to read with intelligence and enjoyment; and in church it is a great help to be able to take one of the lessons for the day, or the Epistle, or Gospel, or a Psalm, and point out in the course of one's sermon any important variations between the Authorised Version and it.

Sentiment dies hard;—it is a matter of dispute, I suppose, among experts whether such weight should have been attached to the uncials as the Revisers seem to have attached; but, speaking just as an average Bible reader, I should fearlessly say that it was one of the most useful additions—that it was the most useful addition—I know of in my personal, practical experience to one's opportunities of understanding and enjoying the reading of the Bible in English, and throws a flood of light to the ordinary reader who has not time to be a scholar on the meaning of both the Old and the New Testament.

V.

By the Rev. WILLIAM BULL, B.A.,
Sutton-in-the-Elms, near Rugby.

It is undeniable that the Revised Version of the Scriptures has not been received with the interest and enthusiasm that might have been expected; but I should hesitate to say that the work was a failure. There are many persons who use it and find great help from it.

There are some reasons which might be given that will, in part, account for its not being more widely popular.

There are many persons, perhaps the majority, untroubled by biblical or theological difficulties, who find the Authorised Version sufficient for the wants of their spiritual life. Sacred associations cluster round the old familiar words and sentences of the Authorised Version, and give them a charm which is wanting to a new rendering. On this ground I suppose we should object to a revised *Pilgrim's Progress* or *Paradise Lost*.

Besides this, the changes made to correct mis-translations or to give the meaning of English words now obsolete or employed in a different sense, have been frequently referred to in sermons and expositions, so that there is nothing strikingly new to intelligent readers. Amongst these I have heard expressions of surprise that there was so little in the Revised Version that was new to them.

Again, changes have been made which seem to be trivial, and an unnecessary interference with familiar words. The expression (1 Pet. i. 8), "Whom having not seen, ye love," changed in the Revised Version to "Whom not having seen, ye love," is an example. Other changes have been made which are certainly not improvements. It is difficult to believe that they represent the original words. Compare the readings of the Authorised Version and Revised Version of Rom. viii. 39.

Whilst the Revised Version is very useful to intelligent students of the Scriptures, it may be long before it shall supersede the Authorised Version in common use.

VI.

By the Rev. W. HACKNEY, M.A., Birmingham.

I should not like to be without the Revised Version, both in private and public use. I generally study from it myself, but in the read-

ings of public worship select whichever I think is the better version of the passage. *Any* translation must be open to many objections. This no doubt represents considerable compromise. I am not sure that it is very widely valued amongst non-students. The old familiar text keeps its place.

VII.

By the Rev. Professor JOHN KENNEDY, D.D.,
Hampstead.

Your question needs definition. What is meant by failure? That the Revised Version has failed so to commend itself to the common, or even the educated, mind, that the English-speaking people would be willing to accept it as an Authorised Version, I believe. And yet I am not entitled to say more than that this is my impression. I think it can scarcely be doubted that there is a feeling of considerable disappointment in regard to it. This, however, may be ascribed, not so much to any demerits of the version, as to the unreasonable, I may say the impossible, expectations which were very commonly entertained. People expected a very great change, almost a new translation, and yet they expected that their traditional affection for the old words would suffer no wound. And they are disappointed in both.

As to the real merits of the Revised Version, *quot homines tot sententiæ*. But it has certainly contributed largely to the better understanding of

many passages. And when a further revision is attempted—the time is distant, no doubt—the labour and learning expended on this version will be found to have not been in vain.

VIII.

By the Rev. Principal F. W. AVELING, M.A., B.Sc.,
Independent College, Taunton.

In my Bible class I use both the old version and the new. I give the altered new versions, when they are of any importance, to the boys (who mainly have the old version). Sometimes I tell them I think the new version is no improvement. *The great drawback to the new is its want of references.*

IX.

By the Rev. NEWMAN HALL, LL.B., D.D.,
Christ Church, Lambeth.

I daily use the Revised Version in my study, and value it more than I can express. He who, ignorant of Greek, consults it, is in a better position than those who consult their own very superficial knowledge of the original. So many varying opinions of learned men — and the marginal suggestions—all indicate that a *re-revision* would result in a well-nigh perfect book.

In public I use the Authorised Version, as more familiar and musical, and better recognised by the multitude.

The Scapegoat—Barabbas.

BY THE REV. A. H. WRATISLAW, M.A.

"Now every feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered Him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. And Pilate said unto them, Why, what evil hath He done? But they cried out more exceedingly, Crucify Him.

And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified."—MARK xv. 6-15 (and parallel passages in Matthew, Luke, and John).

I BELIEVE it was in 1843 that a friend heard and detailed to me a sermon preached by the late Mr. Melvill on Good Friday, in which he contended (1) that the importance of the ceremonies of the day of atonement in the Jewish economy was so great, that they *must* have had their counterpart somewhere in the actual history of the Saviour; and (2) that the account of the

young man who fled leaving the linen cloth, with which he was girded, in the hands of our Lord's captors (Mark xiv. 51, 52), was simply preserved in the gospel in order to exhibit the fulfilment of the type of the scapegoat, *i.e.* *escape*-goat. These reasonings haunted me for many a day, and I was equally unable to resist Mr. Melvill's arguments in favour of the necessity of some fulfilment of the type, and to accept his view of the actual fulfilment thereof in so trifling an incident. I was at length led to the conclusion that it was not the young man who escaped, but Barabbas, who was deliberately released, that completed the antitypical fulfilment of the ceremony.

Let us examine the patristic theory, that the two goats on the day of atonement, and the two birds in the cleansing of the leper, represented the one Saviour under *two* aspects. That the sacrificed goat and the bird that was killed typified the Saviour in His death, all are agreed; but agreement is by no means general as to either the bird that was released after its head had been dipped in the blood of the other, or the goat that was let go into the Wilderness *ἑνὶ τῷ ὄρει* after the solemn confession and placing upon his head of the sins of the people. For the expression *ἑνὶ τῷ ὄρει* the Revised Version gives us two alternative translations—(1) "for Azazel," the meaning of which is unknown, and (2) "for dismissal," corresponding to *εἰς ἀποπομπήν* of the LXX. This sense is that indicated by the English expression "scapegoat," which is popularly so grossly misapplied. We talk of a person being made a scapegoat, who suffers the punishment which others deserve in an equal or greater degree. Whereas the Israelitish scapegoat suffered no punishment whatever for the sins laid upon his head, but was simply set free in the wilderness. The person who *escapes* punishment is properly a *scapegoat*, not the person who is sacrificed for others.

Now there is but one point in our Lord's life, death, and resurrection that bears any resemblance to what was done to or with the scapegoat, *i.e.* the fact that He is spoken of in the Scriptures as *bearing* our sins and infirmities. But this is either as *removing* them (Matt. viii. 17), or as bearing the pain and punishment of them, not as carrying them away to some other place. Whereas (Lev. xvi. 22) it is written that "the goat shall bear upon him all their iniquities unto a solitary land." Surely He did not carry them to heaven, which is the idea involved in the theory of those who identify the scapegoat with our Lord in His resurrection and ascension. If any whither, He must have carried them to Hades and left them there before His resurrection. Again, the man who conducted the scapegoat into the wilderness

was required to purify himself before re-entering the camp (Lev. xvi. 26). Can it be supposed that our Lord was unclean in His resurrection? Not to mention that the act of release by a man that is "in readiness" or "appointed" (R.V. Lev. xvi. 21) is entirely lost from view under this interpretation.

Another theory is to regard the scapegoat as representing our Lord during His sojourn in the wilderness at His temptation,—a notion which entirely separates the two goats from each other.

Others say that the ceremonies of the scapegoat are to be taken in connection with the sacrificial system in general, and cannot have any particular explanation, which sounds like giving the matter up altogether as inexplicable.

I cannot help thinking that all this confusion and perplexity has arisen from an entire misapprehension of the nature, purpose, and significance of types. That they had an immediate, moral, or spiritual significance, few will deny; and I hope that under the *representative* theory of sacrifice we shall find little difficulty in explaining the immediate import of the ceremonies of the scapegoat. But as regards their final and typical application, I consider them to have been grossly misunderstood. Their grand purpose was surely to furnish marks of identification of the Messiah, whereas they are generally explained with a view to some spiritual or mystical reference difficult to realise or understand.

Let us now briefly review the principal acknowledged types relating to our Lord, and note the number and kind of points of resemblance which they severally afford.

I. According to the ordinary view, those between our Lord and the Paschal Lamb are only three: (1) guiltlessness and non-resistance, which, however, are common to every sacrificed lamb; (2) no bones were broken in either case; (3) both victims were partaken of after death—the one actually, the other symbolically in the Eucharist. To which those who hold that the Last Supper was not a *Paschal*, but a *Paschal-Eve* meal, can add (4) that our Lord expired at the commencement of the Paschal sacrifice, (5) that He was set apart on the 10th day of Nisan, and (6) that His resurrection, as the first-fruits from the dead, coincided with the offering of the sheaf of first-fruits.

II. Our Lord Himself referred to the brazen serpent, elevated by Moses in the wilderness (Num. xxi. 9), as a type of Himself (John iii. 14, 15).

The points of resemblance are two only: (1) elevation upon a wooden support, probably in cases a cross; (2) cure, in the one case in the other, of spiritual diseases—contemplation of the object.

III. The incomplete sac-

considered typical of that of our Lord. The points of resemblance are three: (1) the victim given up to sacrifice by his father was an only son; (2) Isaac bore the wood on which he was to have been offered, our Lord bore His cross; (3) there was a death and resurrection from the dead in each case, that of Isaac, who suffered a symbolical death in the substituted ram, figurative, *ἐν παραβολῇ* (Heb. xi. 19), that of Jesus, actual.

IV. The sign of Jonah is referred to by our Lord as the only one which would be given to the Jews of His day. The points of resemblance are three: (1) three days in a real or symbolical grave; (2) resurrection from that grave; (3) each was a voluntary sacrifice for the preservation of others.

V. The Aaronic high priest is treated in the Epistle to the Hebrews as a type of Christ. The points of resemblance are three: (1) Divine calling, as of Aaron by God through Moses, and of Jesus by the voice from heaven after His baptism; (2) mediatorship between God and man; (3) entrance into the unseen with blood.

These are the principal scriptural types of the Messiah, in none of which are found, according to the current explanations, more than three clear points of resemblance. Let us now proceed to the ceremonies of the great day of atonement, and to those of the cleansing of a leper, which are all but identical. The points of resemblance are no less than six at least.

(1) The two prisoners before Pilate corresponded to the two goats (or the two birds) in number.

(2) One of the goats, one of the birds, and one of the prisoners was selected for death, the other for release.

(3) Their death and release were actually carried into execution.

(4) As the two goats, or the two birds, so were the two prisoners counterparts of each other. Jesus was the Messiah of God, Barabbas the representative of the kind of Messiah that the Jews expected and desired.

(5) Even if Origen's statement (on Matt. xxvii. 16-18) that some MSS. of St. Matthew in his day read "*Jesus Barabbas*," as opposed to "*Jesus called Christ*," be not relied on, there remains a coincidence of name between the two. Barabbas (Son of the Father) stands in strong antithesis to the "*Son of man*," who claimed God as His Father.

(6) The next point is one, not so much of *resemblance* as of *contrast*, yet comes equally under the laws of association, and indicates an interruption of the ceremony, as regards the majority of the Jewish nation, though, as regards those who became Christians, it is complete, and the parallel holds in every particular. The majority of the Jewish nation did not confess its sins by the mouth of the high priest over the head of the antitype of the scapegoat, but, at the instigation of the priesthood, deli-

berately took its greatest sin upon itself: "His blood be upon us and upon our children" (Matt. xxvii. 25).

The Jews thus divided themselves into two portions, those who died with Jesus, the sacrificed goat, confessing their sins (a necessary preliminary to baptism), and those who lived with Barabbas, the polluted scapegoat, taking their sin upon their own heads. And, as identified with Barabbas, they have held the position of the scapegoat ever since. They are wanderers in the wilderness of the world, everywhere separate, nowhere identified with the people among whom they dwell, a kind of living scapegoat, representing the mystical body of Barabbas, whom they preferred, even as the Church of Christ represents the mystical body of Him, in whom every member thereof suffers a symbolical death and resurrection at his baptism.

Is it just, is it reasonable to reject so simple, so close an explanation of this solemn annual ceremony for no better reason than that it has only recently been thought of? Even the "fit" (A.V.) or "appointed" (R.V.) man, by whom the scapegoat was conducted into the wilderness, finds his antitype (7) in the officer presumably employed by Pilate to liberate Barabbas.

But, if this interpretation had been current from the first, would not Celsus, or Julian the apostate, or some other early enemy of Christianity, have stigmatised the story of Barabbas as a cunningly devised fable, invented for the purpose of identifying Jesus as the Messiah. Whereas the deferred solution of the problem secures it against any such insinuation, while it in nowise impairs its value.

Nor is it reasonable to object that Barabbas was too unimportant a personage to occupy the position of counterpart to our Lord. How many people have been great in their day and all but lost from recollection afterwards! And Barabbas was a "notable" (*ἐπίσημος*) prisoner, who had headed a *στάσις* or insurrection against the Romans, in which there had been bloodshed (Matt. xxvii. 16; Mark xv. 7). The mention of the *στασιῶται* in Mark, and the description of the man in Matthew, taken together, certainly indicate a more than ordinary outlaw, who must have been at the head of a considerable band, perhaps amounting to a small army, which success might easily have increased to a dangerous extent, and who was evidently a popular hero. Indeed, the preference of Barabbas over Jesus appears to have been the first distinct fulfilment of our Lord's prophecy (John v. 43): "I have come in my Father's name, and ye receive me not; if another shall come in his own name, him will ye receive."

The above idea appears to have occurred to others much about the same time. Krafft and Sepp, in Germany, ventilated the same theory, which was also adopted by the late Dean Alford from Luthardt (after Krafft) in 1854.

It now only remains for me to propound a reasonable explanation of the ceremonies of the great day of atonement which will interpret their meaning at their annual occurrence, independently of their typical value. There was first a symbolical death on the part of the high priest, personally, before he was allowed to act as such officially for the people. There was then a symbolical death on the part of the people, collectively, in the sacrificed goat, after which the whole nation began a

new life, to have a similar symbolical end the next year. The sins with respect to which they had suffered this death were put upon the head of the scapegoat, the representative of the old polluted self of the nation, and with him removed to a distant region. In the same way, the released bird represented the departure of the old unclean self of the leper, who was thenceforth restored, as a new man, to the society of his fellows.

Philosophy and Theology.

Philosophy and Theology; being the First Edinburgh University Gifford Lectures. By JAMES HUTCHISON STIRLING, LL.D. (Edin.). T. & T. Clark. 1890. Price 9s. Pp. xvi, 407.

It is just a year ago since Dr. Stirling's *Gifford Lectures* were made public property. During the interval, criticism has had plenty of opportunity to expend itself usefully upon the book. Our present purpose is to give, in a very brief compass, a few observations upon one or two of the many complex questions raised by the work before us, that readers of the higher theology may be induced to study it for themselves. They will well be repaid in so doing. Indeed, it is scarcely too much to affirm that no more *suggestive* work on the mutual relations of Theology and Philosophy has ever appeared in our country.

The present lectures form, in no sense of the word, a set treatise on the matter in hand ; rather, they present the ripe thoughts of a powerful and acute mind ; for passages of penetrating and startling strength of insight flash out on every page, well nigh ; and not seldom do we meet with splendid bursts of the highest metaphysic eloquence. Dr. Stirling has, ever since the publication in 1865 of the celebrated *Secret of Hegel*,¹ been acknowledged as without a rival among metaphysicians, whether at home or abroad ; and, if we mistake not, these "First Edinburgh Gifford Lectures" will demonstrate him to be foremost also among the masters of English prose. What, for example (and it is but one example—one among many), could be finer in its way than this piece, as printed in the noble fourth lecture?

"There, then, it is, that starry heaven—there—in infinite space above us, globe upon globe, in their own light, and in the light of each other, all wheeling, wheeling in and out, and round and round, and through each other, in a tangle of motion that has still a law; not without explosions in this one and the other from within, doubtless, that would sound to us, did we hear them, louder, dreader, more awfully terrific than any thunder of the tropics, that would sound to us, did we hear them, veritably as the crack of doom—well, just to think it, all *that* is taking place, all *that* is going on, all these globes are whirling in a darkness blacker than the mouth of wolf, deeper than in the deepest pit that ever man has sunk,—all that is going on, all that is taking place in a darkness absolute; and more, all that is going on, all that is taking place—for exploding globes even—in a silence absolute, in a silence dead, in a silence that never a whisper, never the faintest whisper, never the most momentary echo breaks! Is not that extraordinary? But it is no less true than extraordinary. Undulations there are, doubtless, that are light *to us*; but no undulation will give light to them, the globes. Vibrations there are, doubtless, where there is air, that are sound *to us*; but all vibrations are as the dead to them. It is in a cave, in a den, blacker than the blackest night, soundless and more silent than the void of voids, that all those intermingling motions of the globes go on—but for us, that is; but for an eye and an ear, and a soul behind them! That cannot be denied. The deepest astronomical philosopher, entranced in what he sees, entranced in what he fancies himself to hear, must confess that, but for himself and the few and feeble others that are like himself, all would be dark as Erebus, all would be silent as the grave" (pp. 77, 78).

The lectures are divided into two main parts: the first containing the *positive* proofs for the being of God, under the three sections of the arguments²—(1) Teleological, (2) Cosmological, (3) Ontological; the second part consists of objections raised by

¹ Will Dr. Stirling ever be persuaded to give the new edition of this now very scarce work? It would be a boon, indeed, to serious students of philosophy.

² "The design of the teleological argument is the contingency of the argument: and it is from that necessary

Hume, Kant, and Darwin in regard of the proofs, and this constitutes the negative section. As it was the business of the first ten lectures to examine "the affirmative of the whole theme,—the rise, namely, and progress of the proofs or arguments for the being of God, as they are thetically present in history,"—so the business of the latter ten lectures is to present an exposition and discussion of the negative. "We have to see, that is, what objections or refutations have been brought forward in regard of the proofs; and we have to consider as well what weight attaches to these objections, or what cogency follows these refutations." The first series of lectures are those which we have followed with the deepest interest; they are constructive; and somehow the mind is most amply appealed to from the side of construction and affirmation, in general; even when, and where, in the negative is involved the demolition of what one believes to be false notions and crude.

Dr. Stirling evidently considers that the tide of atheism has set in like a flood since the putting forth of the Darwinian hypothesis, and its almost universal acceptance by men of science. We fear this is only too true. And, indeed, if the *central* argument of Darwinism be yielded, one cannot see how it can be otherwise, seeing that, then, fortuitousness must everywhere take the place of design in explaining all natural phenomena. Reason must be dethroned to give way to blind chance. What are we to say when so eminent a naturalist as Dr. Romanes quietly confesses that, whatever others may see, he cannot, for himself, find any traces of design in nature *at all*? Dr. Stirling advances boldly to a consideration of these issues in the latter part of his new work, devoting some one hundred pages to a consideration of the evolution hypothesis. Nevertheless, we cannot but regard this section of the book as the least satisfactory—why, it is not easy to say, save that, in any case, to descend to an examination of minute tendencies to variation in a mud-fish, of itself involves a certain *bathos*, not comfortably to be got rid of! Moreover, granting fully that no theory of evolution can ever explicate the *Why* or *Whence*, we fancy Dr. Stirling unduly depreciates its value in unfolding the *How*; evolution being, no matter in what way it be regarded, as a process, not a cause.

It is in the exposition and refutation of the arguments alleged by Hume and Kant that Dr. Stirling

appears in his might to do battle; and the two chapters (xv. xvi.), entitled "Kant on the Proofs," require severe mental application in order to worm one's way, with any degree of assurance, into their inmost meaning. Dr. Stirling's verdict on Kant's system¹ is not new to readers of the first *Kritik*; he has already spoken of it as a "vast and prodigious failure;" and now (p. 322) he describes it as "but a Twelfth Night cake of his (Kant's) own manufacture, wonderfully be-decked and be-dizzened, be-queened and be-kinged, be-flagged and be-turreted; but for all that it is no more than a thing of sugar and crumb of bread."

Turning back for a moment to the early part of the book, we are glad to find Dr. Stirling reiterating what he had previously² affirmed concerning the Anaxagorean *voûs*. How Grote could have supposed this *voûs* as merely so much natural power sunk into matter it is hard to determine. Mr. A. W. Benn³ tries to prove that it is simply a segregating force, *not* an active principle at all; but, in addition to the many⁴ passages that might be cited from Aristotle and others against this notion, the words of Plato (*Phædo*, 97, 98) seem pretty well decisive. Nor can Zeller⁵ be quoted on the side of those who hold a low estimate of the *voûs*, as a reference to his invaluable history will show. In short, the Anaxagorean principle was pre-eminently that of a designing mind; and this, despite a certain vagueness that hangs, cloud-like, about certain utterances of Anaxagoras himself upon the personality and immateriality of his principle. Dr. Stirling regards the *voûs* as, in truth, "a personal, self-conscious reason, such as we conceive on the part of the Divine Being."

Nothing appears to us more striking in the work now under consideration than the dissertation upon Aristotle (chap. viii.), containing, as it does, a quite needful exposition and vindication of that philosopher's concept of God. The chapter is full of wise thought and profound suggestiveness—a quality as rare as it is valuable, but which Dr. Stirling so amply displays. Many will, possibly, be a little surprised to hear Aristotle's Twelfth

¹ Compare Professor Watson's *Kant and his English Critics* for a discussion of Stirling's position.

² Nn. to Schwegler's *History of Philosophy*, pp. 375–380.

³ *The Greek Philosophers* (London, 1882).

⁴ Cf. Ritter & Preller's *Historia Philosophiæ Græcæ*, pp. 116–119, 7th edition, 1886.

⁵ See his *Pre-socratic Philosophy*, English trans. vol. ii. p. 359, note 3.

Book of the *Metaphysics* described as possessing "a deep music, glowing into song," and still more to learn that Dr. Stirling is fain to regard the latter part of that Twelfth Book as "more poetical than anything in Plato." The feeling of astonishment may vanish when the lecturer's enthusiastic rendering of part of the passage in question is read—"the psalm, the chaunt *de profundis*" of the "wisest of wise Greeks." And there is a Miltonic strength and poetry in the majestic movement and rhythm of it. Justice has for the first time, perhaps, been duly rendered to the deep poetry of the noble Twelfth Book. And, after all, Aristotle's was a deeper mind than Plato's, there was more of *elemental* strength and compass about it; and (as Dr. Stirling has occasion to observe) one cannot well deny that Aristotle's *πρῶτον κινῶν*, however insufficient, was still, in its fashion, the nearest approach which the old world had to offer, to the conception of God as revealed by Christ Jesus Himself.

It would be easy to linger long over the fascinating pages of Dr. Stirling's book; here to note the

felicitous characterisation of Hume, both as man and philosopher; there, to jot down a word of appreciation of the masterful eloquence displayed on pp. 347-352, relative to creative ideas. But space forbids. We will conclude this inadequate glance at a great work—first, by thanking Dr. Stirling for the gift of it, in the name of all genuine lovers of religion and philosophy; lastly, by quoting words (p. 319) which really *sum up* the gist of the whole twenty lectures:—

"What, in effect, are the three arguments in proof of the existence of God? There is a triplet of perpetual appearance and reappearance in the ancient Fathers of the Church. It is *esse, vivere, intelligere*; and these are but three successive stages of the world itself. *To live* is to be above *to be*, and *to think* is to be above *to live*. All three are at once in the world; and though they offer hands, as it were, each to the other, each is for itself. So it is that the three proofs are but the single wave in the rise of the soul, through the Trinity of the Universe, up to the Unity of God. And, with such thoughts before us, it will be found that the ontological proof will assume something of reality, and will cease to be a mere matter of words. The very *thought of God* is of that *which is, and cannot not-be*.

EDWARD HENRY BLAKENEY.

The Study of Theology in British Baptist Colleges.

I.

By the REV. JAMES CULROSS, D.D., President of the Baptist College, Bristol.

I AM unable at present to speak of Principal Davies' paper in detail, and can only express in hurried fashion a general opinion. I agree with him in his contention that the colleges with which his paper deals are very much undermanned in their teaching staff, and that the curriculum, especially the theological department, is far too short, allowing no sufficient time for the student to grow. Neither student nor teacher gets justice, and reform, if not reconstruction, is imperative, if the colleges are to hold their own, even in the near future. On the other hand, I scarcely think that Mr. Davies duly appreciates the amount of honest and thorough work that has been done, notwithstanding all disadvantages, and the impulse given to independent thinking. This latter service is me invaluable. To light a man's lamp confer a greater benefit than to cram with learning.

II.

By the REV. PROFESSOR J. T. MARSHALL, M.A., Manchester.

Inasmuch as Principal Davies has had the oversight of two of our colleges, and was a student in two others, probably no one else amongst us knows so much, from personal observation, of the inner life, and of the efficiency or otherwise, of our British Baptist Colleges. It was a difficult task which Mr. Davies undertook, and for my own part I cannot but admire the courage, and yet the delicacy, and, on the whole, the wisdom with which the task has been accomplished.

Perhaps there may be, in the opinion of some, too many dark shades in the picture in which the inefficiency of our present system is portrayed. We tutors are fearfully overworked, 'tis true,—no
myself,—and yet we have our
teach with a fair
as for the
re, of

An accomplished scholar has been defined as "one who knows a little of everything, and everything of something." We Baptist tutors are, at all events, mercifully preserved from being lacking in the former qualification. Thanks to our system we are compelled to take a fairly wide survey of the field of human knowledge, and are thus preserved from the danger of burrowing so deeply in any one subject as to lose our eyesight for everything else. And yet, in order to come within sight of the possibility of attaining to the second of the above-named qualifications,—to know everything about some one subject,—there is not one of us who would not gladly hail some approach to the American subdivision of labour.

A sevenfold division of a purely theological curriculum is such an immense contrast to our present system as almost to dazzle the vision of the tutor of a British Baptist College. The American colleges, however, are on a scale so vastly larger than ours, that comparisons are perhaps a little misleading. And yet there is a widespread conviction amongst us that no college is efficiently manned which has less than *three* tutors, who devote all their time to the work sketched so admirably in the conspectus given by Principal Davies at the opening of his paper. This is a *reasonable* object of endeavour, and nothing less ought to satisfy the friends of education in the Baptist Churches of Great Britain.

How Paul Preached the Gospel in Corinth.

BY THE REV. PROFESSOR W. F. SLATER, M.A., DIDSBURY.

THE introduction of the gospel into Corinth is somewhat minutely described both in the "Acts" and in St. Paul's Epistles. It is singular, therefore, that the exact course of events has not been traced, though a careful examination of the accounts will reveal some points of interest, including "undesigned coincidences," which even Paley passed over without mention.

We are told that when Paul and Silas came to Thessalonica they visited the synagogue: "As his custom was, he went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that it behoved the Christ to suffer."¹ Then it is added, "that this Jesus, whom," said he, "I proclaim unto you, is the Christ." Here are two distinct propositions: first, that the Christ should suffer; second, that Jesus is the Christ.

The first proposition would come upon his Jewish hearers as a startling novelty. All were expecting a Messiah, but not one who should "suffer."² They looked for a great King, a "Mighty Conqueror," who should rule the nations with a rod of iron; and not for a "Man of Sorrows." Yet the prophets had spoken of "the

servant of Jehovah," who should be "wounded for our transgressions;" and Paul's hearers were not unwilling to listen to a discourse on a theme so novel, since it threw light on these dark sayings. Three Sabbaths were not too many for the discussion of an interpretation which, though strange, was not without some justification. So far the apostle could discourse without opposition.

But when he came to declare "this Jesus" of Nazareth,—a place of which no prophet had spoken,—who had been crucified under Pontius Pilate, the representative of Roman oppression, few could receive the saying. "Some of them believed;" but, as in other cases, the faith spread more rapidly among the Hellenists than among the pure Jews, and "of the chief women not a few." To the latter the story of the Divine Sufferer did not appeal in vain. But most of "the Jews believed not." The Cross was an insuperable stumbling-block: they "set all the city on an uproar," and banished the apostles.

At Berea the members of the synagogue proved to be of a better class. They appear to have been persons of higher education. Among them, also, were Hellenistic women "of honourable estate." These, probably, had given a tone of cultivation to the whole community; and they candidly searched the Scriptures to discover what foundation the new doctrine had. In consequence,

¹ Acts xvii. 2, 3.

² Mr. Stanton (*Jewish and Christian Messiah*, p. 122) and Bishop Westcott (*Gosp. of John*) hold that the Jews B.C. did not expect a suffering Messiah.

"many believed;" but the angry Jews from Thessalonica came thither, and Paul was forced to depart.

We pass over the memorable visit to Athens, whither Paul was next conducted. His course was being directed to Corinth, the largest city of Greece. Within its precincts people of all religions freely worshipped. The Jewish community included both rich and poor, educated and illiterate. It was not likely that many "noble" or "wise after the flesh" would accept Paul's theory. His work was to prosper most among the inferior class, although we find that Crispus, the ruler of the synagogue, and Erastus, the steward of the city, and Gaius, in whose house the disciples of Paul met ("the host of one and of the whole church"), became converts.

On his arrival (A.D. 52) he met with Aquila the Jew, and his wife Priscilla, lately come from Rome. It is not certain that they were already Christians; but as Paul had come to Corinth without companions, and, most likely, with slender funds, he found it necessary to join himself to them, for they, being tent-makers, were of his trade. Silas and Timotheus had been left at Berea. Later, Timothy had gone back to Thessalonica to comfort the newborn church there; for it had been under persecution as well as the apostles. In Corinth there was, as yet, no Agape to welcome the messenger of Christ, and Paul entered the synagogue on the Sabbath day a lowly and unrecognised worshipper.

His mission, however, was not to be concealed. The synagogue contained men of scholarly repute, and eloquent speakers, with whose command of polished Greek he could not hope to vie. His ruder speech, stamped in the mint of a distant province in Asia, would soon betray itself. But there was a "woe unto" him if he did not preach the gospel. With many fears he had to begin, and "was reasoning (*διελέγετο*; as at Thessalonica) in the synagogue every Sabbath day, and was persuading Jews and Greeks."

The work was begun. As at Thessalonica, it seems to be clear, he was content at first to state the general propositions that the Christ should come, and that He should suffer for men. To these declarations his Corinthian audience would attend with critical earnestness. The first of them was allowed by Jews everywhere. The second involved a speculation which was, at least, highly curious and interesting. But he had not come with the "excellency of speech or of wisdom, pro-

claiming the mystery of God." He had no ambition to furnish the Rabbis with a novel interpretation, the philosopher with a new intellectual system, or the multitude with a fresh type of rhetoric. Yet he was comparatively safe so long as he confined himself to generalities, and the synagogue was filled with growing congregations to listen to his zealous arguments.

The position was full of critical peril. He was alone,—his brethren still absent,—before one of the most influential Jewish communities on earth; and he knew that the testimony of the Crucified would be no sooner heard than rejected with derision and cursing. Hitherto, as it seems to us, he had not mentioned the name of Jesus: he did not yet add that "this Jesus, whom I preach unto you, is the Christ."¹ He told the church afterwards, "I was with you in weakness, and in fear, and in much trembling." There would be the strongest temptation to walk in craftiness, and to handle the word of God deceitfully, rather than "by the manifestation of the truth," to commend himself to every man's conscience in the sight of God (2 Cor. iv. 3). So far, however, it was but common prudence to introduce his doctrine gradually to unprepared minds. Scripture argument was the best *pædagogic* which he could employ to insinuate the new ideas among those who were full of prejudice against them. But how long was this state of things to continue? Before coming to Corinth he had not made any fixed resolution about anything, except that he would make known Jesus as the Christ, and Him crucified (1 Cor. ii. 2).

The crisis was brought about by the apparition of Silas and Timothy. When they "came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus is Christ."² The

¹ A reading of the Western type (D. and Vulg.: *interponens nomen Domine Jesu*) shows how Paul's method has been misunderstood.

² Acts xviii. 5. The various readings and the contradictory comments on this passage show that it has not been understood. Rec. and A.V. accepted—to relieve the difficulty—"pressed in spirit." The Rev. Vers. and best MSS. have "constrained by the word." Either reading will suit our interpretation. Ewald, Reuss, Conybeare and Howson, and Farrar, with most interpreters, hold that the expression means that Paul now laboured with increased zeal. Reuss and Wordsworth suggest that his two companions brought him financial help, and relieved him from the need of labour. Meyer at first held for "increased activity," but found reason to doubt if this was the meaning. He does not, however, advance the explanation now given.

great message could be no longer withheld. To discourse like a Rabbi, full of patristic lore, or, like a follower of John the Baptist, to preach alone "repentance toward God," would never do now that his subordinates, Silas and Timothy, had arrived. If he attempted to temporise, his fellow-evangelists would be the first to detect it. They would best know what he kept back, and his reasons for silence. They would never face persecution again if his courage or fidelity failed him now.

The results justified his former reticence. It is evident that the crowning topic of his gospel was only now disclosed, for, when he openly testified that "this Jesus" was the Christ whom the prophets foretold should suffer, the members of the synagogue "opposed themselves and blasphemed." The very men who had respectfully listened while he discoursed about the coming Messiah, who should bear the sin of His people, were now furious against him. It would be a mistake to suppose that these pious Jews would "blaspheme," in the ordinary sense of that word; or that it means merely "to revile," or to use abusive language. Theirs was the "blasphemy against the Son of Man."¹ They said, "Jesus—Anathema."² Paul himself, even when living after the strictest sect of his religion, was guilty of this sin.³ He called Jesus an impostor, and denied the Holy One of Israel. Now, by a striking retribution, he becomes "accursed" from his brethren, and is compelled to leave the synagogue. He "shook out his raiment, and said unto them, 'Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles.'"

There is evidence that the synagogues were, at the time of our Lord and the apostles, frequently occupied with speculations and discussions respecting the expected Messiah. The New Testament cannot be understood if it is not remembered that some divided between Jesus and Christ. They allowed, like Nicodemus, that Jesus was "a teacher come from God," and that He had an *anointing* or Christ-power upon Him, but refused to regard Him as the very Christ of God. "These things are written," says the Fourth Gospel, "that ye may believe that Jesus *is* the Christ." We have an example of that lower view of the Saviour in Apollos, who came to Corinth after Paul. He

had shared in the general religious awakening of the time. Vibrations from the ministry of the Baptist, and of our Lord and His apostles, had reached many lands. Some had received the baptism of repentance like Apollos, and "certain disciples" at Ephesus mentioned in Acts xix. 1. Apollos seems to have learned portions of the oral gospel, which had been rehearsed far and wide, for he was able to "teach carefully the things concerning Jesus," though as yet he was "knowing only the baptism of John." We may suppose that so far he had only been able to speak of Jesus as a man endowed with the Holy Spirit, "who went about doing good." By Aquila and Priscilla he was taught "the way of God more perfectly." He learned that Jesus was the Son of God, who was "born of a woman, born under the law, that we might receive the adoption of sons." With this illumination he went from Ephesus to Corinth, where he "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." His learning and eloquence gave wonderful effect to his exhibition of the gospel; and where Paul had "planted," he "watered" the fresh growth of Christian faith and love.

There is a subsequent reference to the circumstances of the introduction of the gospel into Corinth, which must not be overlooked, viz. that in 2 Cor. i. 17-22. As it stands, the allusion to Silvanus and Timothy has been somewhat perplexing to commentators, but the solution now given will, we think, help us to understand it.

Paul says (ver. 17) of his intended journey by Macedonia: "When I therefore was thus minded, did I show levity (fickleness, R.V.)?" This leads to the question, Did he ever show uncertainty or indecision? The answer seems to be given in what follows: "Our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea." Some would be ready with the reproach that before the arrival of his fellow-evangelists he had preached one gospel, and when they came he advanced another. But his reply is that his gospel was that which he and Silvanus and Timothy proclaimed, and that became (*γέγονεν*) the word which "in him is yea." If this is the right interpretation of this passage, it presents a very striking coincidence with the narrative in the "Acts."

¹ Matt. xii. 31, 32; cf. James ii. 7; 1 Tim. i. 20.

² 1 Cor. xii. 3.

³ 1 Tim. i. 13; Acts xxvi. 11.

We do not suppose that Paul afterwards found any occasion, even for a time, to veil his gospel, as he had prudently done at Corinth at first. The "vail was now taken away" for ever, and, wherever he went, every one knew what his real doctrine was. It was from Corinth that he wrote his Epistle to the Romans, in which he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, unto every one that believeth." But his fidelity to his great charge involved him

in the loss of all things earthly. The Jew could believe that the Christ should be called to suffer, but not that He should descend to a death on the Cross. He would admit that Jesus was a prophet or teacher sent from God, but not that the "Son of God" had been the victim of crucifixion. But this was the "gospel" which Paul preached at Corinth, and Ephesus, and Rome, until, like his Lord, he bowed his head in a malefactor's death.

The Old Testament in the light of the Literature of Assyria and Babylonia.

BY THEO. G. PINCHES, BRITISH MUSEUM.

GENESIS i. 24.

AND God said, Let the earth bring forth the living creatures, etc.

A fragment, supposed to belong to the Semitic account of the creation, tells of this in the following way:—

1. "When the gods in their assembly made [living things?],
2. They made . . . powerful creatures,
3. They caused the living creation to go forth . . .
4. The beast of the plain, the animal of the plain, and the communities [of the plain?] . . .
5. . . . for the living creation . . .
6. . . . they [gave] the (beast of the plain) and the communities of the town,
7. . . . living things, the whole of creation."

(Portions of seven more lines follow this.)

The corresponding part of the *non-Semitic* version of the creation story differs from the above:—

22. "He made the beasts of the field and the living creatures of the desert . . .
28. Oxen, the young of the steer, the humped cow and her calf, the sheep of the fold,
29. Meadows and forests also,
30. The goat and the gazelle brought forth to him (?)."¹

¹ Hommel translates "were present (?) with himself ein (?) mit ihm).—(*Deutsche Rundschau* for 1891, p. 100). The text here, however, is probably corrupt. 4

Of these two texts, that in Semitic Babylonian (which is, unfortunately, much mutilated) was probably the nearer to the biblical account. The non-Semitic version mixes up the creation of plants with that of the animals, which latter are mentioned in a special, and not in a general way (like the Semitic version and that of Genesis). They nevertheless have some points in common, such as the phrase *bul sêri*, "beast of the plain," or "field," *šiknat napīšti* and *šikin napīšti*, "living creation" (lit.: "institution of life")—the former corresponding with the "cattle" (בְּהֵמָה) and the latter with the "living creature" (נֶפֶשׁ חַיָּה) of the Bible. The very interesting word *nammaššū*, which I have translated as "community," and which occurs in lines 4 and 6 of the Semitic version, and in line 5 of the non-Semitic one, will be considered when treating of the creation of man (Gen. i. 26, etc.).

GENESIS i. 25.

And God saw that it was good.

A phrase corresponding to a certain extent with this occurs in the non-Semitic story of the creation, in line 24, where, after describing the creation of mankind, the animals, and the Tigris and Euphrates, the text has the words: *Mu-neneā*

—which is translated in Assyrian

name well he

also Gen.

GENESIS i. 26, 27.

And God said, Let us make man . . . and God created man.

A passage parallel with the last portion of the above occurs in the non-Semitic version of the story of the creation. After the statement that Merodach had made the gods (the lesser ones, probably), and their pleasant dwelling-place, the following lines occur:—

20. "He made mankind.

21. (Aruru had made the seed of mankind with him)."

In the above extract the word for mankind is the usual one, *nam-lu-gi-gallu* in Akkadian, and *amēlutu* in Assyrian, and the goddess Aruru is mentioned as having been Merodach's helper in this highest act of creation—an addition which indicates the importance attached to it in the mind of the old Akkadian writer.¹ The goddess Aruru was patron-deity of a city of the same name close to and forming part of Sippara.

In connection with the creation of man, it is to be noted that, in the non-Semitic story of the creation, the god Merodach is also spoken of as maker of the cities (where men were to dwell), and that, in one place (line 38, restored from its negative counterpart, line 5), it is said that "he made the *nammaššū* glorious," in Akk. *adam (ki) munia*. The word *nammaššū* I at first rendered "foundation," and this may, indeed, be the meaning here, but it probably really means the dwelling-place of a community of men (hence my renderings "communities of the plain," and "of the city" above).² It is also noteworthy that the Akkadian corresponding word is *adam*, followed, however, in one place by the determinative suffix *ki*, "earth," "ground." Synonyms of *nammaššū* are *tenišētu*, "mankind"; *amēlutu*, "mankind"; *duruššu* "floor," "foundation"; and *ālu*, "city," and it was therefore applied both to men and their habitation.³

¹ Hommel, however, translates, "The goddess Aruru, the seed (offspring) of mankind, he created at the same time" (Die Göttin Aruru, den Samen (Spross) der Menschheit, schuf er zugleich mit). The words *itti-šu* ("with him") seem to me, however, to refer to Merodach.

² Compare the Arabic *نمس* (the original meaning of which seems to have been "to cover"), and its derivative *نا موسى*, "lion's den," etc.

³ It may here be remarked that the non-Semitic version offers more parallels as to order of events with the second

GENESIS ii. 1.

And the heaven and the earth were finished, and all the host of them.

The Semitic story of the creation mentions (first tablet, line 12—see THE EXPOSITORY TIMES for January, pp. 165 and 166), among the gods who were created, *Anšar* and *Kišar*, "the host of heaven," and "the host of earth" (the Assyrian corresponding words would be *kiššat šamē u ēršitīm*), which offer a parallel to the biblical phrase in this place.

GENESIS ii. 2, 3.

And on the seventh day God finished His work . . . ; and He rested on the seventh day . . .

A Sabbath of the kind in vogue among the Jews does not seem to have been in use in Assyria and Babylonia. A "day of rest for the heart" (*Ūm nḫ libbi*), called also *šabattu*⁴ (or *šapattu*), probably the same word as "sabbath," certainly did exist, but that seems to have been the 15th day of the month only. The Assyrians and Babylonians nevertheless regarded the 7th, 14th, 21st, and 28th days of each month as being, in a sense, unsuitable for work, though, judging from the contract-tablets, they did not observe them (at least not very strictly). The following gives the directions for these days:—

"7th day, a festival of Merodach and Zirpanitu⁵, a lucky day, a day which is evil. The shepherd of the great people shall not eat flesh which is cooked by a fire of embers,⁶ he shall not change the clothing of his body or put on white apparel, he shall not sacrifice a victim; the king shall not ride in his chariot, he shall not talk as a ruler (?)⁷; the seer shall not disclose a secret place; the physician shall not place his hand on the sick—(the day) is not suitable for work. In the night, before Merodach and Ištar, the king shall make his offerings, and shall sacri-

chapter of Genesis than with the first—i.e. with the Jehovistic narrative.

⁴ This is the word to be restored, opposite the numeral 15, in l. 27 of pl. 56 of *W. A. I.* vol. iii.

⁵ Such I take to be the meaning of *ša tumri*, though the construction of the whole sentence, *šeru ša ina pēni bālu, ša tumri* implies that "from the embers" would be better. The prince was apparently not to enjoy the luxury of roast meat on this day.

⁶ *Šallīš ūl ūamm?*—perhaps better, "shall not command."

⁷ Lit. set (his) mouth to.

fice victims. The raising of his hands is acceptable to the deity."

Besides the above-named days, the 19th of the month was also a day unsuitable for work, and this, as Mr. Boscawen has pointed out, was because it was a *week of weeks* after the first day of the foregoing month ($30 + 19 = 49 = 7 \times 7$). The 19th was called *ēbbū*, "the white," probably on account of its extreme sanctity. The ordinances for this day are practically the same as for the other sabbaths (or, rather, "unsuitable days"), but the king was directed to make offerings to Nergal and Gula (probably as the deities of healing), to whom the day was sacred. It was also called "the former 21st day," apparently on account of its being three weeks from the 28th of the foregoing month, thus showing the use of a lunar calendar as well as a solar one. The Assyrians and Babylonians seem never to have used the names of the planets in connection with the days of the week.

On the whole, it may be regarded as certain that the inhabitants of Mesopotamia had a weak reflec-

tion only of the Jewish weekly sabbath. With the Jews the day upon which work was unsuitable became the day upon which it was imperatively prohibited, and the name of the sabbath, the Babylonian mid-monthly "day of rest for the heart," was applied to it as the most suitable that could be found.¹

That there should have been a week of seven days, or something resembling it, among the Babylonians and Assyrians, is only to be expected when we consider how sacred that number was with them. The seven planets, the seven evil spirits, the mythical serpent of the bilingual hymns which had seven heads, etc., all point to the estimation in which the number was held. With the Akkadians, too, it was the number of completeness, *šš* ("six") being the repetition of *š* ("one")—a repetition with one over, like the bakers' and booksellers' dozen of modern days.

¹ Even on the 15th day of the month, however, there was no real abstinence from business, as is shown by the contract dated on that day.

The Expository Times Build of Bible Study.

EXAMINATION PAPERS.

I.

ISAIAH I.-XII.

By the Rev. Professor A. F. Kirkpatrick, B.D.

1. Draw up a brief outline of the contents of these chapters, marking the principal divisions into which they fall, and pointing out to what periods of Isaiah's ministry they probably belong.

2. Illustrate from these chapters the importance of studying prophecy in connection with the history of the times.

3. What light do these chapters throw on the social, moral, and religious condition of Judah at the time?

4. Comment carefully upon the Messianic prophecy of chap. vii. 10 ff. (as a sign to Ahaz), particularly in relation to its fulfilment.

5. What would you gather from these to have been the leading ideas of theology?

II.

ISAIAH I.-XII.

By the Rev. Professor W. T. Davison, M.A.

1. What internal evidence is afforded by chap. i. as to the time and occasion of its utterance, and the relation it bears to the chapters which follow?

2. Explain in full in what sense the prophecies in vii. 14 foll., ix. 6 foll., and xi. 1 foll. are "Messianic."

3. Describe the political circumstances of Isaiah's early years so far as they bear on the exposition of these chapters, illustrating freely from the language of the prophet.

4. Write a short exposition of ix. 1-5 (working either from Hebrew or English), commenting on (a) the meaning of the words, and (b) the prophet's time. the New

Isaiah's mission and work, and the reasons for the position in which it is found.

III.

EPISTLE TO THE HEBREWS.

By the Rev. Professor S. D. F. Salmond, D.D.

1. What is the teaching of the Epistle to the Hebrews on the *pre-existence* of Christ?
2. To what extent and in what interest does it deal with Christ's *human nature* and *human experience*?
3. What are the chief points in its doctrine of Christ's *exaltation*?
4. What is its view of the *Old Testament sacrifices*, and in what respects does it contrast *Christ's sacrifice* with these?
5. In what connexions does the term *sanctify* occur in the Epistle, and how does its use there differ from its use among ourselves?

IV.

EPISTLE TO THE HEBREWS.

By the Rev. Principal Caleb Scott.

1. Discuss the canonicity of the Epistle to the Hebrews as far as possible apart from the question of the authorship.
2. Show precisely the doctrinal position of the Epistle as compared with—
 - (1) Other books of the New Testament designed especially for Jews by birth.
 - (2) The teaching of the Apostle Paul.
3. Decipher the following note (on chap. i. ver. 6 : *τί ἐστιν ἄνθρωπος, κ.τ.λ.*).
τι cum & A B C^{corr} D^{gr} E^{gr} K L al fere omn f vg Syr^{utr} arm aeth.
4. Name the chief features of the quotations from the Old Testament in the Epistle to the Hebrews. What quotations are given as bearing upon the Son and the angels? Show the exact place each one occupies in the argument.
5. Translate and discuss—
 - (1) *υἱός μου εἰ σου, ἐγὼ σήμερον γεγέννηκά σε.*
 - (2) *ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, κ.τ.λ.*
 - (3) *διὰ τοῦτο δεῖ περισσotέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσι, μή ποτε παραρνηώμεν.*

V.

ISAIAH I.-XII.

By the Editor.

1. What are the chief difficulties to be encountered in studying the Hebrew prophets? Illustrate from these chapters.
2. Quote from these chapters expressions which have entered our current speech, such as "grind the faces of the poor" (iii. 15). Are they popularly used in their original sense?
3. Give a complete set of references to the thought of Isaiah i. 11. Do not write out the passages.
4. Write a children's address of ten minutes' duration on Isaiah vi. 2.
5. Explain carefully, as to a Bible class, or as the introduction to a prayer-meeting address, Isaiah ix. 6.

VI.

EPISTLE TO THE HEBREWS.

By the Editor.

1. What is the argument which the writer supports by the quotation: "I will put my trust in Him"? How does it support the argument?
2. Explain in connexion with their context—
 - (a) "Not being mixed with faith in them that heard it."
 - (b) "He taketh away the first that he may establish the second."
 - (c) "He found no place of repentance, though he sought it carefully with tears."
3. What are the leading statements of the writer on Future Retribution?
4. Write an exposition (as if it were the opening of a sermon) of ix. 14.
5. "Of Jephthae" (xi. 32). Turn to the Old Testament narrative, and show how the writer might have employed it for his purpose here if time had served him.

CONDITIONS.

1. The first four sets are for those who have had some training at a theological college. Any single set may be chosen. Also any person may take Nos. I. and III. or II. and IV.; but not Nos. I. and II. or III. and IV. That is to say, each person must confine himself to the English or else to the original languages. It will be seen

that II. and IV. demand some knowledge of Hebrew and Greek.

2. The questions by the Editor (V. and VI.) are intended for those only who have had no training at a theological college. One or both sets may be chosen.

3. The questions may be answered with every available source of information at hand.

4. In the examination the style and accuracy of expression will be considered as well as the theological matter.

5. No limit is set to length of paper. But it is always understood that tautology or irrelevance is no recommendation.

6. Answers must be received by the Editor, Kinneff, Bervie, N.B., from members of the Guild resident in Britain by July 1; from those resident abroad by August 15.

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NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

The Third Epistle to the Corinthians.

SCHOLARS have for some time been aware that the Armenian Church used to include in its New Testament a letter of the Corinthians to the Apostle Paul, complaining of some dangerous heresies which had made their appearance, and of Paul's answer in a Third Epistle to the Corinthians. It was also known that his letter obtained considerable recognition among the Syrian Christians, until shortly after the time of Ephraem, that, in fact, it was included in the canon of the Church of Edessa. Within the last twelve months an interesting discovery has been made, which shows that these documents were known in the West as well as the East. Berger found in a biblical manuscript which had once belonged to the authorities of a church at Biasca, in the canton of Ticino, immediately after Hebrews, and before the apocryphal Epistle to the Laodiceans, these two documents in Latin. The manuscript is supposed to date from the tenth century, and is characterised by a very remarkable arrangement of the sacred books,—the arrangement adopted for public reading in the Ambrosian Church. The text of the two letters under discussion is unfortunately defective, several lines being completely missing, and so injured as to be illegible. Nevertheless the greater part can be read with ease.

text exhibits so close a correspondence with the text used by the Syrian writer Ephraem, as to warrant the conclusion that they represent substantially the same edition, which in Harnack's judgment is in many respects older than that underlying the Armenian version.

The two most significant results of this discovery, however, are these—(a) the surprising circumstance that these strange productions were known and regarded with high respect in three divisions of the Christian world, so far apart as Italy, Mesopotamia, and Armenia; (b) that the question of the place at which they originated will have to be discussed over again.

Those who wish to study these epistles for themselves will find the full Latin text, with many references to the Armenian version, in a very interesting article by the foremost authority on early Christian literature, Professor Harnack, in the first number of the *Theologische Literatur-Zeitung* for the present year. A monograph on the subject has already been issued by the discoverer, in conjunction with M. A. Carrière; and a German work, based on the letters as found in

mination

7.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER II. 15-17.

"Love not the world, neither what is in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

VER. 15. This exhortation is closely connected with what immediately precedes it (vers. 12-14). There John told his readers that he reminds them of the peculiar character of their Christian standing, in the consideration of which they must find a strong stirring up to be in *complete earnest* with their Christianity, to discard their half-heartedness in respect of Christianity. Now, this half-heartedness consists *in concreto* above all in their remaining attachment to the world. Accordingly, John now casts his exhortation into the concrete form of a call to give up the love of the world. This exhortation does not, however, refer back specially to what he had just written to the young men regarding their victory over the prince of the world, and their strength as opposed to him. For, although at first sight this might seem to be the case, yet this reference is forbidden by the mention of "the Father," which compels us to think of what was written to the Church as a whole. John warns his readers against the love of the world. The *world* here is not, as in iii. 13 and v. 19, the unbelieving, corrupt world of humanity. The love of the world in this sense of the term, the world which, as John well knew (John iii. 16), is the object of the infinite love of God Himself, he could not possibly forbid without some further explanation. There is no doubt a certain sense in which the Christian must not love even *this* world; but if John had had that sense in view, he must have expressed his mind on the subject distinctly and clearly. Here the world is rather the sum of *material* or visible, and therefore also transitory (ver. 17), being (as contrasted with the spirit) regarded and treated as broken loose from all reference to God; the sum, therefore, of all phenomena which fall within man's circle of vision, which belong to the sphere of sense, and stir up sensual lust and longings. But it is not merely the world that his readers are not to love; they must not love *what is in the world*. John says they are neither to love the world as such as a whole, nor the individual things of the

world as such. They are not to love the world as such as a whole, *i.e.* the material, sensible world considered as broken loose from all reference to God, because of this its character; not because in it one remains out of contact with God, merely in the element of the material and the sensible. Nor are they to love the individual things of the world as such, *i.e.* not because they are world, and therefore a physical existence, which as such is empty of God and alienated from Him—not because of this their *formal* character; but because of what they are *in concreto*, because of the specific quality which is stamped in them upon this physical existence which is not referred to God, consequently because of their *material* character. For, along with repugnance to the world as such, there may easily exist an attachment to the individual things that make up the world. This attachment to that which is in the world must ultimately lead again to the love of the world as such on the part of the Christian; for the Spirit of God, which works in the heart at the overcoming of that attachment, must become an object of hatred to such a resisting heart.

The love of the Father is the love with which God as Father loves us, and with which the love of the world is incompatible. We see from verse 13 that it is the love to them of the God whom they have known as Father. For whoever has known God as Father, in him dwells the love of God (to him); he possesses and experiences this love. This, however, is impossible in the case of him who loves the world. Why this is so, is stated in verse 16. John takes for granted that for the Christian there is nothing more dreadful and threatening than the thought of losing God's fatherly love, of which he has become gladly assured in Christ. And this love of God cannot possibly dwell in the creature so long as it opposes itself to God. It is only too easy for us to banish from our mind the thought that it is impossible for us to love at once God and the world; and we still more frequently forget that God's love be-

comes inoperative in us, if our heart still clings to the world. If God's love to us is really that which we feel to be our chief blessing, it is a necessary consequence that we become in real earnest against every element of the love of the world that we still find within ourselves.

Ver. 16. This verse contains a proof of what has just been said in respect of that *which is in the world*; the world itself, from its very idea, forming the direct antithesis of God. Having just written "all that is in the world," and being about immediately to add "is not of the Father," John notices that if he proceeds thus he will give utterance to a Manichæan proposition, which, taken thus strictly, would by no means express his real meaning. For, speaking properly, he does not intend to say anything about the things of the world themselves, but about the love of man which clings to them. Accordingly he straightway adds the explanatory, or rather correcting, clause: "the lust of the flesh, and the lust of the eyes, and the vainglory of life." "I do not mean to say of the things of the world themselves, that they are not of the Father; but of the lusts of man that turn towards them (Tit. ii. 12)." For the better comprehension of this proposition, he now expresses his idea of the worldly lusts by means of a division of them into their main classes. It is not his intention to give an exhaustive classification of the principal vices, but rather of the main forms assumed by the lusts and longings that turn towards the world as a material existence. He names first the *lust of the flesh*, using that expression in precisely the same sense as it is used in 1 Pet. ii. 11. "Flesh" is the materiality, the sensuous side of man's natural organism, as contrasted with the spirit (Gal. v. 16-18; John i. 13, iii. 6). The lust of the flesh is the lust and longing of human nature considered as material and consequently also self-seeking; it is worldly lust and longing considered as purely physical, or as sensual and selfish, and for that very reason, properly speaking, animal. According to its idea, it forms a direct antithesis to God, who, according to His idea, is spirit (John iv. 24). Naturally, therefore, it cannot be of the Father; and it is the lowest form of worldly lust. A higher form is the *lust of the eyes* i.e. the delight in and longing for the world, gratified by means of the eyes. This is lust considered as gratified by delight in the sensuously beautiful, by æsthetic enjoy-

ing after æsthetic enjoyment (in the fullest sense)—a form of worldly lust that was widely diffused, especially in the Greek world. It is not exactly voluptuousness, which, in some of its forms, certainly belongs here, but in others must be classed among the lusts of the flesh; neither is it avariciousness nor sensual lust in general. The third form is the *vainglory of life*. "Life" denotes the whole external apparatus needed for the maintenance and regulation of one's life in the widest sense of the term; it specially includes everything that is a condition of our earthly life; it denotes, therefore, all the necessities of life. "Vainglory" denotes, in general, the transgression of the due mean, and therefore also of the truth, and that, too, out of vanity, both in word and in deed; it denotes boasting, bragging, showing off, haughtiness. Here, therefore, it is haughty luxuriousness and empty display in the external ordering and regulating of one's life, in what belongs to the external apparatus of one's life. The vainglory of life is therefore that form of worldly lust which has its roots in the vain and haughty temper of egoism. Of all these three forms of worldly lust it is said that they are not of the Father. They are the soul, the vital principle, of him that loves the world; but they are not of God; they do not derive from Him; they cannot therefore mean the existence of God's love in him who is moved by them; they can only derive from the world. It puts us to shame, that John regards these as lusts, which may still dwell in the Christian. At different stages in the progress of Christian humanity the temptation to the one form or the other is specially preponderant. The individual Christian also has to pass through the different periods, in which he has to fight now mainly with the one, now mainly with the other; and it is important for him always to recognise that form which to him is the most dangerous. They conceal themselves behind one another—the first behind the second, the second behind the third; and out of the third the first readily springs. Present-day Christianity has to fight especially against the vainglory of life.

Ver. 17. The vanity of the love of the world is a new reason which should restrain the apostle's readers from it; over against it stands the solidity which attaches itself to God. "The lust thereof" is the clinging to the world; it is the longing for the world, for that longing by

no means passes away in the subject along with the passing away of the world itself. Because the world is a transitory world, the delight which is proper to it, which has its principle in it, is also vain, because equally transitory. He that doeth the will of God is set over against the world and its lust or delight. In John's thought the antithesis to the man that does God's will is really "the lust of the world," the world being conceived of as a person.¹ That the world is in itself transitory is the first experience which the Christian makes; and yet practically nothing is so unfamiliar to the Christian as this proposition regarding the transitoriness of everything visible. For its thorough comprehension there is required the further insight, which rests upon general experience, that all life which is merely sensuous dies to joy in the ordinary course of nature. Even if the visible world around us were permanent, our ability to enjoy it would be transitory in the highest degree. Our capacity of enjoying the world is continually diminishing through its own satisfaction. For this reason, a life which decays through its own process appears to us as being exceedingly indigent. This of itself should make the vanity of the world patent to us.

In contrast to that inherent vanity of human life in its bias towards the world, John gives prominence to the unqualified solidity and vigour of human life, when it turns towards God and the fulfilling of His will. The great mass of men believe that man can take no more stable course than by setting his affection upon things that are seen. To the common way of looking at things,

¹ In a later note Rothe adds: The contrast comes out clearly, only if the lust of the world is the lust after the world; in which case it amounts to this—he that lusts after the world.

piety seems an empty ideology, at which healthy human intelligence can only smile. In opposition to this, John states the only rational view. If there is to be anything solid in the world, there must be a God; everything else when taken by itself is mere appearance. And if the life of the individual is to acquire reality and solidity, it must attach itself to this, the only absolute reality; it must form a close alliance with it; it must yield itself up in increasing perfection to be the instrument of the will of God. This doing of the will of God is in the most literal sense the proper food of man—the food whereby his transitory life is transformed into an eternal life. We should lay this especially to heart when it becomes difficult for us to do God's will. For the reality of our existence is conditioned thereby; and when it comes to be a question of being or not being, there is not usually much delay. We must not forget that the opposite of worldly lust is not mere joy in God, mere longing after Him, but the actual *doing* of His will. Abiding for ever is made dependent upon the energetic disposition, which devotes itself to God in active obedience to the divine will. John regards the thought of eternal life, of an existence which is undying in itself, and which cannot be touched by any of the powers of time, as a thought which, in the case of his readers, will finally decide them to love God in truth, and which must have as its result a complete reversal of the natural bias of their life. If, however, in point of fact, this thought of eternal life has an exceedingly slight practical effect, that is one of the most shaming experiences to be met with in Christendom. We must further notice that, according to John, he who does not do the will of God has no abiding existence for ever.

The Vanished Church.¹

IN far-off woods the sound of bells
Floats overhead with muffled pealing,
Whereof no man the secret tells,
Nor legend the full tale revealing.
Borne on the wind there comes the chime,
From vanished church sent forth unbidden,
The pilgrim crowds in olden time
Had found the path now lost or hidden.

When late in these wide woods I sighed
For pathway from the tangle guiding,
'Mid ruin of the time I tried
To find in God a place of hiding.
There in the forest still and close
I heard the ringing coming nearer,
As high my aspiration rose,
So chimed the bells still louder, clearer.

¹ Translation of Uhland's "Die Verlorene Kirche."

And as the mystic rise and swell
 Stirred all my heart with eager yearning,
 My soul was borne on sound of bell,
 Heaven's secrets and its own thus learning.
 There seemed a hundred years to crowd,
 Or more, into that short hour's dreaming;
 A rift appeared within the cloud,
 Which widening showed the sunlight gleaming.

Of deep and wondrous blue the sky!
 The sun shone forth with fuller power,
 And in the golden splendour high,
 A stately minster reared its tower.
 And, resting as on wings of cloud,
 Cathedral pile and spire ascended,
 With dazzling light of heaven the proud
 And fiery pinnacle was blended.

The bells, touched by no mortal hand,
 Flung out the music in their keeping;
 From heaven the wind swept o'er the land,
 And through my soul, that woke their sleeping.
 My throbbing heart was carried fast
 Upon the breeze above its sadness,
 Within the lofty Dome I passed
 With trembling step and quiet gladness.

How fared it with me in those aisles,
 'Tis not in words to tell the story;
 Light kissed each window into smiles,
 And kindled martyr forms to glory.
 Then as I looked on, wondering still,
 Each form with life began to quiver,
 The world I gazed into, to fill
 With God's brave women-workers ever.

And high o'erhead were pictured too,
 By hand of artist more than human,
 The beauties of the upward view,
 The world of saintly men and women.
 In love's sweet contemplation lost,
 Still at the altar humbly kneeling,
 I saw an arch rise, from each post
 Swung back the gateway, heaven revealing.

And as I reverent gazed, my soul
 Was filled with sight of heaven's splendour,
 Through all the air sweet music stole,
 With harmonies both full and tender.
 Earth has no language meet to tell
 Of that fair vision full of wonder,
 Who would behold must catch the swell
 Of bells above the forest yonder!

E. HANNAY.

Expository Papers.

The Terror of Holiness.

ISAIAH vi. 5-8.

It was with inexpressible agony that Isaiah was confronted with the Divine Holiness, but better the timidity of conviction and confession than the coolness of self-satisfied excellence.

1. The consciousness of the highest humanity is that it is not equal to the gaze upon God. But, so far from feeling this, some draw near as if honouring *Him*. The noblest cry "Unclean." Here the revelation of holiness disclosed unholiness. We must listen to the voice of Truth, however plainly and unpalatably she may speak.

2. The Holiness, of which we are afraid, becomes a messenger of peace to us (vers. 7, 8). This is the way goodness works. Vice crushes those not like itself, Virtue pants to raise to own high level the poor devotees of sin. If t

be so in man, what must it be in God? One condition was imposed on the prophet, Humility, intense and complete. The rest will follow, as the night the day.

3. The message of peace and forgiveness emboldens us to loving services (ver. 8). One of the best evidences of conversion is readiness to "hear the voice of the Lord," calling for co-workers. How changed the attitude of the prophet! The three stages of his spiritual experience must be illustrated now—Humility, Forgiveness, Service. They must come in this most beautiful and natural order. A view of God compelled a view of self. So reception from Him.

Note on Βραχύ τι.

HEBREWS ii. 7.

Is this expression to be rendered "a little" or "a little while"? Quite a considerable number of authorities decide for the latter meaning, *e.g.* Bengel, rendering in the most absolute way, "per breve tempus." They appear to claim for the phrase an exclusive use with reference to time. But—

(a) Instances are found in Greek writers, where it is used to express degree in other respect than that of time. Moreover, *βραχὺ τι* (= *βραχύ τι*, LXX.) in the original of the psalm is certainly not used with any such restriction.

(b) Those who render "a little lower than the angels," evidently understand the quotation and the psalm itself to have a special Messianic significance. Then, of course, the words thus interpreted aptly express the fact of our Lord's humiliation (Phil. ii. 6 *et seqq.*)—"humbled for a season." But the writer here, while using the language of the psalm for the purposes of argument with a particular reference to Jesus, does not by any means overlook the original and simple significance of Ps. viii. as relating to man.

(c) The psalm expresses wonder at the high place given to man in the scale of being. How could the sense "a little while lower" apply to man as such in this connection? The inevitable inference would be that by and by man was to be made equal to or even higher than the angels!

(d) Whatever we are to think of the LXX. rendering, *παρ' ἀγγέλους*, which the writer here follows (and also the A. V. in Ps. viii. itself—"than the angels"), when we remember that the Hebrew plainly taken means "lower than God" (so R. V.),—language which, as referring to man in the ideal, is intelligible and justifiable, however bold,—I think we have additional reason for preferring to read, "Thou hast made him a little lower than the angels," rather than following the marginal reading (A. and R. Vv.)—"for a little while lower than."

JOHN S. CLEMENS.

Mirfield.

Hebrews vi. 4-8.

Is it not possible that the commentators make too much of the predicate in this passage, and encompass it with needless difficulty? It seems

to me that the great *moral* of the passage lies rather in the character of those concerning whom the impossibility is affirmed than in the impossibility itself, though the concluding parable gives a kind of parenthetic emphasis to this last. May not the writer's meaning simply be, "I must advance in my teaching, and carry forward with me those who will go. I am determined so to do, by God's help, for no other course is open. I cannot give my attention now to men of the apostate order. It is progress or apostasy with us all. And to make sure of progress, I must leave the apostates if such there be. No further effort of mine can help men of that sort. I have laid once the foundation of repentance from dead works; but if there are those who have deliberately renounced the crucified Son, by whom alone any living works are possible, what further chance have I with such? As a Christian teacher, they have shut the door against me; they want no doctrine of mine. I can only leave them alone. I will devote myself to the advancement of the faithful, and not waste time over an impossibility. Press on with me, ye true souls, unto the perfection of Christian knowledge; press on, or even you will be in danger of the apostate's fate. Barren land has to be given over when herbs have no chance, and, alas! there are souls so hostile to the Christ they once knew, that we only waste our time in continually speaking to such of the first principles of Christ." He does not deny the possibility of an apostate's repentance absolutely; but he says, "As an apostate, as a deliberate scorner of Christ, what can I, who know nothing but Christ, do with him? He scouts me and my doctrine. Joined as he is to his idols, I can only let him alone."

B. E. HAWKINS-LYMINGE.

Hythe, Kent.

Christ's Temptation and Ours.

A POINT referred to in Prof. Beck's notes on the Temptation¹ seems worthy of more particular notice. He says "it was His Sonship upon which His temptation fastened," and then points out in what manner each of the three temptations assails us, His followers. But especially, and in connection with the time in His life that it occurred, the Temptation bears upon the conception that Jesus formed of His Messiahship and redeeming work. The key to

¹ THE EXPOSITORY TIMES, iii. 120.

much of the meaning of the Temptation is given in the circumstances. During the silence of thirty years' home-life, He "increased in wisdom"—part of that wisdom must have been the consciousness of His own work and His own Person. At His baptism He is consecrated for His work as the Son of God; that event marks a break and crisis. Then in the twofold consciousness thus deepened, He retires into the wilderness and is tempted. Like Moses twice tempted to have himself taken as the head of the nation, like Elijah, like the Baptist, He must meet and wrestle with thoughts and suggestions as to the nature of His work, and the mode of carrying it out. Like all true men, Himself the truest, He must bear the days before Him and the tumult of His life.

1. The first suggestion arises from His growing consciousness of the possession of power. Shall He use the powers of which He is beginning to become cognisant for His own advantage, to escape from difficulties and sufferings? It is the suggestion that is brought before Him again and again, by St. Peter after the great Confession, by the chief priests and rulers when He is on the cross, to use His powers and life selfishly for Himself instead of consecrating them as a sacred deposit for others and for duty. The answer to the suggestion shows the meaning of the Temptation as well as the secret of the resistance. He will trust and wait. He will commit all circumstances to His Father, and in the Father's name will use life and power for His brethren's good. This is *the* temptation of power, and those who have felt it can know with what force it must have appealed to the youthful Jesus just awaking to the sense of power.

2. Still bearing in mind this growing consciousness on the part of Jesus of the power that is in Him, the second suggestion is no less natural than the first. His Messiahship! His Divine Sonship! It is expected by the Jewish people that their Messiah shall show signs and wonders, and compel allegiance and belief in His claims. Shall He give a proof such as they expect of His power? What can be more suited to His purpose than to cast Himself down from a pinnacle of the Temple?

Crowds of worshippers, priests, and people shall see and judge for themselves. But no! A forced belief is no belief; a compelled obedience is no obedience. He comes to rule over the spirits of men with a spiritual power, and He rests on spiritual claims. Miracles He may perform, but not yet, not openly at first. All through His life they must be kept in the background, and they must have a spiritual meaning as well as a material dress. Besides, to put Himself forward as being under special Divine protection would be to separate Himself from His brethren, to make Himself no Redeemer, to hinder and spoil His work as Messiah.

3. Since He cannot save Himself, and equally cannot thrust Himself forward as possessing extraordinary powers over the natural world, since His claim must be spiritual, a suggestion comes to Him on the spiritual side. He is to be a preacher of righteousness, that is of course. But to whom? To peoples, to a race, sunk in sin and vice. How shall He reach them? Must He not meet them on their own level? Can He hope to raise them to His? May He not win them to God and righteousness by beginning with a compromise? Expediency, tact, opportunism, contentment with a lower standard where the highest cannot be expected—these are the suggestions that now meet Him, as they have met His religion and His followers all through in history. Emphatically, no! Compromise is the very spawn of hell; expediency, opportunism are only other names for the worship of evil. To fall down and worship the Wicked One is no doubt to win men to him, but not to God: it is to win them to the Wicked One. Principle and truth, right and duty are the watchwords of His kingdom, and these things admit of no compromise.

The last suggestion, like the former ones, must be repelled at once and for ever, and from His lonely conflict, lonely as every true conflict must be, He returns, having learned the meaning of human suffering and the secret of human strength in the tried assurance of the Divine Sonship.

R. MACPHERSON.

Elgin.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. vii. 13, 14.

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it" (R.V.).

EXPOSITION.

"*Enter ye in by the narrow gate.*" The gate is put before the *way*. It is not, therefore, the gate out of life at the end of the pilgrimage, but the gate into Christian life, as Bunyan represents it in the *Pilgrim's Progress*. The entrance into Christian life is narrow, *i.e.* requires a true spiritual separation from the world (Eph. v. 11).—ABBOTT.

"*To destruction.*" That is, to eternal death, as the punishment of those who are condemned in the Messianic judgment (Phil. i. 28; Heb. x. 39; 2 Pet. iii. 7, 16). The opposite is the eternal life of felicity in the kingdom of the Messiah.—MEYER.

"*Straitened the way.*" Literally, pressed or hemmed in between walls or rocks, like the pathway in a mountain gorge.—PLUMPTRE.

There is possible significance in the fact that the word here translated "narrow" is the participle of the verb elsewhere translated "troubled" (*e.g.* 2 Cor. iv. 8; vii. 5). The way is narrow because it is hemmed in by persecution, especially to the early Christians.—ABBOTT.

Though the way is narrow, it is a highway in which mere ignorance cannot go astray; though compressed, it is to him whose heart is fully set to walk in it, the way of *life* and of *liberty*.—ABBOTT.

"*That leadeth unto life.*" Life was, even in the Law, the final end presented to the obedient (Lev. xviii. 5). It is one of those Old Testament conceptions which amplify and expand as the revelation proceeds, acquiring ever a deeper and more spiritual significance; and still for us the word (1 Tim. vi. 19) is the most adequate expression of absolute contentment and repose.—THOLUCK.

"*Few be they that find it.*" It is not even discovered by most, much less entered upon. This is not because God has made it so "strait," but because so few desire to find it.—SCHAFF AND RIDDLE.

The sad contrast between the many and the few runs through all our Lord's teaching. He comes to "save the world"; and yet those whom He chooses out of the world are but as a "little flock." The picture is a dark one; and yet it represents but too faithfully the impression made—I do not say in Calvinist or even Christian, but in any ethical teacher—by the actual state of mankind around us.—PLUMPTRE.

METHODS OF TREATMENT.

I.

THE DIFFICULTY OF THE CHRISTIAN WAY.

By the Rev. J. Oswald Dykes, D.D.

Neither the gracious assurance of divine aid to be had for the asking (vers. 7-11), nor the most serviceable of practical guides (in ver. 12), can make the Christian life an easy one. Divine grace is promised to the prayerful, not to supersede the call for personal effort or painful self-denial, but to brace the soul for that stern and resolute pursuit of singular holiness, without which the gates of the kingdom may be set ever so open to all comers, yet set open to us in vain.

Singular holiness; for some self-imposed singularity from the ways of the world must be elected by us. And yet it is in the midst of the world's society, not out of it, that we must learn to be unworldly. In that lies the difficulty; and it is a difficulty which it is hardly possible to overstate.

Nevertheless, this is the path we must choose. We have no option, if we would have life. Divine eyes looked abroad across the manifold lines of human action, and into the tangled characters and aims of this world's society, before He thus sharply sundered all the motley things who pass along such diverse paths through life into two—and no more than two—classes. Divine eyes had pierced to the radical secret of character, found the key to man's fate, and foreseen the ultimate

judgment which is to sort us all in the end, according to our works, before He could thus confidently pronounce upon the issues of such ambiguous lives as men lead here below. No option is left us, therefore.

And, after all, it is a singular march to the Golden City for each separate pilgrim. Spiritual discipline in the secret following of Christ is a pathway where two cannot walk quite abreast.

II.

THE STRAIT GATE.

By the Rev. Joseph Parker, D.D.

Into what kingdom is it that you are anxious now to enter? Into the kingdom of music? Then this is the doctrine: "Strait is the gate, and narrow is the way, which leadeth unto excellence in music, and few there be that find it." Is it the kingdom of painting? Of moral influence? "Strait is the gate."

"Few there be that find it." Do not judge success by numbers. "Sell all that thou hast;" "Let the dead bury their dead;" "If a man will follow Me, let him take up his cross." You do not wonder now that few attach themselves livingly and lovingly to One whose conditions were so precise and so severe.

"*Strive* to enter in." The discouragements are innumerable, but the promises are many and large. "Though faint, yet pursuing"—be that thy motto, my pour soul.

THOUGHTS AND ILLUSTRATIONS.

It must be distinctly observed that this declaration of general principle is not intended as a satisfaction to our curiosity regarding the relative proportions of the ultimately saved and lost. Men are continually asking, as they did of Christ, "Lord, are there few that be saved?" (Luke xiii. 23). Observe that Christ does not directly answer that question. He says, "*Strive* ye to enter in." In the words that follow (Luke xiii. 24-30), there is much said about the future. We are told that many will be saved who have had few privileges (ver. 29), and that many will be lost who have had abundant privileges (vers. 26-28); the last will be first, and the first last (ver. 30). But the main thing is that we learn our own lesson, recognise our own responsibilities and dangers, leaving the question of what will become of the many at last with Him.—W. T. DAVISON.

I HAVE heard of a mother who, after her prodigal daughter left her home, never locked her door. Night and day she

left it on the latch, so that if ever her child should return, at any hour of the day or night, she would never find the door shut.—J. H. WILSON.

PAUL spoke of the "straitest sect of our religion"; and, no doubt, this sect made the Way and the Gate alike repulsive to many of the common people. It is no wonder that sometimes the multitude has forsaken the ways that lead to Church, and goes only along the way that leads to the market and the playhouse. Though the multitude is never very wise, it is yet sometimes wise enough to reject what is deceptively offered it in Wisdom's name.—T. T. LYNCH.

I HAVE seen these strait gates and narrow ways, "with here and there a traveller." They are in retired corners, and must be sought for, and are opened only to those who knock; and when the sun goes down, and the night comes on, they are shut and locked. It is then too late.—W. M. THOMSON.

WHEN we say, "Enter ye in at the strait gate," if one word disheartens, another comforts. The word "strait," perhaps, brings us to a pause; but the word "enter" beckons us forward.—T. T. LYNCH.

"ENTER"—that means, Get *started* right. Two boys, some years ago, left home with the intention of finding President Lincoln, and getting employment as drummers in the army. But they went north instead of south, took the train for New York instead of Washington. Every station they were farther away from home, it is true; but also farther away from their desired destination.—W. NEWTON.

If we might speak of a "ticket of admission" at this gate, the only one that will be accepted is that which has nothing written on it but the words, "Admit the bearer, A SINNER" (Luke xviii. 13, 14).—J. H. WILSON.

WE often speak of a brilliant career. What career so bright with outward victory as Christ's would have been, if He had accepted the magnificent proposals of the devil? His way would have been broad, and thronged with admiring attendants.—T. T. LYNCH.

NOT long since, at one of our Children's Services, the subject of the lesson was the duty of returning good for evil. Some days after, as the superintendent was walking along the street, a little boy came running up to him and said, "Master, I did yon." "Did what?" "Yon that you bade us. A laddie struck me, and I had up my hand to strike him back again; but I minded what ye said, and put it into my pocket; but, eh! it was awfu' hard." It was a strait gate.—J. H. WILSON

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can in my own strength. And we soon learn that it is all a dreary failure. *Christ Himself* is the strait gate. "I am the Door; by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.—M. G. PEARSE.

Mr. BOARDMAN tells us that one day he was passing through a large city, and having an hour to spare, he called upon an old friend, a shot manufacturer. As they were sitting together, his friend asked him "if he would like to have the world under his feet." Mr. Boardman understood the suggestion that they should go to the top of the shot tower, and at once fell in with the proposal. Presently, he reached a passage, in which he saw a stone staircase going winding up into the darkness, and he began to mount the steps. "No," said the friend, "you are going wrong;

it is down here." Mr. Boardman stopped, and thought there was some mistake. "We are going up to the top of the tower, are we not?" he asked. "Yes," said his friend, "and you must go down here to get there. *That* is the old way; dark and dusty, and full of cobwebs. But you would find a door near the top that is nailed up now. You would knock your head and get covered with dust, and then have to come down again. This is the way." And he pointed to two or three steps that went *down*. "Going down is a strange way to get up," thought Mr. Boardman. "Now, all you have to do is to sit still." "But I can never get up by sitting still, surely?" "Trust me," was the reply, "and you will see." Instantly they began to rise. They were on a lift; and in two minutes they stepped out, high above the city, to find the world under their feet.—M. G. PEARSE.

The International Lessons.

Daniel iii. 13-25.

THE FIERY FURNACE.

1. "Is it true?" (ver. 14). Or, as Revised Version, "Is it of purpose?" Some see a relenting on the part of Nebuchadnezzar in these words, as if he would offer them a door of escape. "Was it purposely done that you did not bow down, or was it some misunderstanding?"

2. "We are not careful to answer thee" (ver. 16). Or, "We have no need to answer thee in this matter." We are not concerned about being delivered out of your hands; we are concerned only about worshipping the true God alone.

3. "The Son of God" (ver. 26). No one defends this translation now. The words are "a Son of God," or, "a son of the gods." But it does not follow that Nebuchadnezzar identified the form of the fourth person with the Babylonian god of fire.

SHADRACH, Meshach, and Abed-nego—these are the Babylonian names of Daniel's three companions, not their own Hebrew and home-given names; yet it is by these names that we know them best. And the reason is, that it is by these names they are called throughout this most memorable incident of the fiery furnace.

Nebuchadnezzar has returned from some great campaign in which he has been victorious, and in the pride of his heart he sets up a magnificent image in the plain of Dura, and summons all the governors and officials throughout his whole empire to assemble and prove their loyalty by bowing down before it. They came from the farthest borders, and among them came the three Jews whom he had set over certain districts as governors—Shadrach, Meshach, and Abed-nego. The trumpets sounded the cymbals clashed, and the host of

officials fell down in front of the image. Three men only refused to bend the knee. They are no longer the lads who with Daniel preferred plain food to defilement with the king's portion. They have grown to man's estate. But they are the same in spirit still, and they bear in mind the cutting words in which Isaiah tells how the heathen lavish gold out of the bag, and hire a goldsmith, and he makes it into a god, and they "set him in his place, and he standeth," and then the earnest exhortation, "Remember this, and show yourselves men" (Isa. xlvi. 6-8).

Word is brought to Nebuchadnezzar, and he is filled with rage and fury. In his eyes these men were guilty of more crimes than one. They had refused to worship his god, and were therefore guilty of impiety. But his god was not carefully distinguished in this respect from himself, and so they were guilty of treason. And to all this must be added his feeling of their base ingratitude, for had he not advanced them to positions of great honour, though they were quite young and of foreign descent? But what roused the anger of this hot-tempered monarch most fiercely of all was their firm and defiant attitude when they appeared before him. We do not need to answer thee, they said. We do not know if our God will deliver us; but we are in His hands; and, in any case, we will not worship your image. They were not sure of physical salvation, but they were sure that they would trust and worship God, even though He allowed them to be slain. And calmly, unflinchingly they told the tyrant so.

And the furnace was heated seven times hotter, till the mighty men who threw them in were scorched to death by its heat. But when the king looked, a great fear came over him. The

three were walking in the midst of the fire, and they had no hurt, for a fourth was with them. "I will be with thee . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2).

ILLUSTRATIONS.—Ver. 16. Theirs is the spirit in which Job said, "Though He slay me, yet will I trust in Him." It is the spirit in which Casabianca said, Whatever happens, I will do as my father bade me. It is the spirit in which we may still say, I will obey my conscience, my Bible, and my Saviour.—ARCHBISHOP BENSON.

Ver. 20. "Seven times hotter"—a phrase not of strict numerical import, but meaning the utmost intensity possible. This was not in itself an unwelcome circumstance to the victims. Our martyr, Ridley, slowly consuming at the stake, earnestly entreated, "Give me more fire—more fire!"—J. FOSTER.

Ver. 25. John Foster says that the furnace was to these three a place of richer delight than Paradise to Adam; for there angels walked with man in a scene where man was naturally at home, whereas here men walked with an angel in the place where only the angel was naturally at home.

Daniel vi. 16–28.

THE DEN OF LIONS.

1. "Instruments of music" (ver. 18). The translation is doubtful, but the idea is plain. The Revised Version gives in the margin, "Dancing girls."

2. "Darius the Mede, and Cyrus the Persian" (ver. 28). The new dynasty is the Medo-Persian, represented in the image of Nebuchadnezzar by the breast and arms of silver.

MANY years and momentous events have come and gone at Babylon since the date of our last lesson. Nebuchadnezzar himself is dead, and, more than that, the Babylonian empire is at an end. The Medes and Persians have captured the city, and Darius the Mede is king. To the Jews in Babylon the change was a welcome one; and we see Daniel, now an old man, placed in a position of the highest honour and responsibility.

The three companions of his early years have had their "fiery trial"; and Daniel's own has come. He is the king's favourite counsellor, as he well might be; for Darius the Mede is no self-reliant monarch like Nebuchadnezzar; and a man of the wisdom, the faithfulness, and the experience of Daniel must have been invaluable to him. But the higher Daniel rises in the favour of the king, the lower he falls in the love of the courtiers.

Their plot to ruin him was as cunningly devised as it was skilfully carried out. Darius has one surpassing weakness—the greed of flattery. They propose to him that for a month all prayer throughout the kingdom should be offered to him alone. Let him issue an edict, and seal it with his seal. Once so sealed, it is law, and even the king him-

self cannot alter it. Darius fell into the trap. And he saw not its treachery till the same nobles came to tell him that Daniel had defied the edict, and prayed to the God of heaven as usual, with his face toward Jerusalem.

Then, like that Herod who promised the dancing girl whatever she would ask and had to give her the head of John the Baptist, Darius the Mede was exceeding sorry. Yet his oath could not be withdrawn. Very touching is his debate with himself all day long, but it could have but one conclusion. Daniel was thrust into the lion's den. It was an underground cave, no doubt, within the royal park, where the beasts were kept for kingly sport, and sometimes to be the ministers of the king's displeasure. The pictures, with which the children are familiar, of Daniel in the lion's den may be somewhat highly coloured and fanciful at the best; but in their most striking feature, the profusion of human bones, they are perhaps nearest the truth. The cave was closed and sealed with a double seal, and the night came down.

It was a momentous night to all. Daniel spent it in prayer to God; Darius tossed remorsefully upon his bed; the courtiers slept soundly, but it was their last sleep on earth. With the earliest morning light Darius hastened to the cave, and "in a lamentable voice" called Daniel's name. To his inexpressible joy, the prophet answered. "My God hath sent His angel, and hath shut the lions' mouths." To lift him out, to cast his accusers and their wives and children to the fury of these same lions, whose mouths were no longer shut, were actions equally agreeable to this heathen king, and in a line with the spirit of his time.

ILLUSTRATIONS.—John Paton gives a very remarkable account of a journey during the night through some hostile tribes in Tanna. So dense was the darkness that at a certain point where he had to descend from the top of the cliffs to the shore, he could not find the path. He says: "I feared that I might stumble over and be killed, or, if I delayed till daylight, that the savages would kill me. I knew that one part of the rock was steep-sloping, with little growth or none thereon, and I searched about to find it, resolved to commend myself to Jesus and slide down. Feeling sure I had found this spot, I hurled down several stones, but the distance was too far for me to hear or judge. At high tide the sea there was deep; but at low tide I could wade out of it and escape. First, I fastened all my clothes tightly so as not to catch on anything; then I lay down at the top on my back, feet foremost, holding my head downwards on my breast to keep it from striking on the rock; then, after one cry to my Saviour, I let last let go, throwing my arms forward and trying to keep my head from going into a giddy swirl, as if it were a top; and I felt no more; a few moments later I was lying on my back, and felt no more. It was like a dream, but it was a real experience, and it was a lesson to me."

natives heard next day how I had come all the way in the dark, they exclaimed: 'Surely any of us would have been killed! Your Jehovah God alone thus protects you, and brings you safely home.'"

Psalm lxxii.

MESSIAH'S REIGN.

1. "The king's son" (ver. 1). This is the same person as in the first part of the verse. He is a king and more, he is of royal descent.

2. "The mountains shall bring peace to the people, and the little hills, by righteousness" (ver. 3). Over the whole land there will be peace, for righteousness always brings peace. The literal translation is, "Let the mountains and the hills bring forth peace to the people in righteousness."

3. "From sea to sea, and from the river unto the ends of the earth" (ver. 8). "This verse," says Dr. de Witt, "describes universal dominion geographically. The 'river' and the 'sea,' meaning the river Euphrates and the Mediterranean, were the eastern and western boundaries of Solomon's kingdom, and are the starting-points in this description. Beyond the great sea it was imagined that another sea might exist, and this the absolute limit of the world."

4. "An handful of corn" (ver. 16). This is an unfortunate rendering, as the word means "abundance." Says Delitzsch: "There was a time when the mountains of the Holy Land, and especially of Judæa, were cultivated in terraces far up their sides; so that the singer of Psalm lxxii., in view of the Solomonian time of peace, can wish without exaggeration, 'may there be an abundance of corn in the land unto the top of the mountains, may its fruit wave as Lebanon.'"

In the whole Psalter only two Psalms are ascribed to Solomon, this 72nd and the 127th. But Solomon is not only the author of this Psalm, he is evidently also its subject. If it is a Psalm *by* the king, it is also *for* the king. It was composed perhaps as a prayer which the people might use in the public worship of the temple when they entreated God for the king's person and prosperity.

But it is more than a prayer for King Solomon. No earthly king ever reached its outward scope or touched its inner heart. A greater than Solomon is here.

It is a prayer for the King. And it is easily and clearly divided into five parts and a doxology—

1. A prayer that His kingdom may be righteous (1-4).
2. That it may be perpetual (5-7).
3. Universal (8-11).
4. Merciful (12-14).
5. Prosperous (15-17).

The doxology which comes at the end (18, 19) is no part of this Psalm, but has been added as a conclusion to the Book which ends here, the Second Book of the Psalter.

Now let us read the Psalm, pausing at the end of each of its five parts. Solomon may be almost forgotten. But Jesus Christ and His kingdom it will be impossible to forget. Thus the fourth part is the mercy or benignity of the King. And is it not true of Jesus that He delivers the needy when He crieth? One of the marks He gave of His Messiahship when John the Baptist sent a message of inquiry was this: "To the poor the gospel is preached." He had compassion on the multitude, and fed them; He healed them; He laid down His life for them. And if we belong to His kingdom we shall be of the same spirit, and seek to be so more and more.

ILLUSTRATIONS.—"The mountains shall bring peace" (ver. 3). Mr. Wilson tells us that once in Fiji the men were rowing their canoe to one island which was very difficult to reach, when they might easily have got to another. He asked: "Why don't you row to that one?" The men shook their heads. Jesus was not known in that island, but He was in the other, and that made a great difference. "If we go to this island," said the men, "the people will cook *for* us; but if we go to the other, they will cook *us*."—M. G. PEARSE.

"He shall come down like rain upon the mown grass" (ver. 6). A meadow covered from end to end with tall ripe grass crowned with rich dark-purple heads of blossom and seed, and rippling in light and shadow like the waves of the sea, as the sun and the wind chase each other over them, is one of the most beautiful of rural sights. . . . But let us go back to the same field when the haymakers have done their work, and how sad and desolate is the spectacle which it presents! . . . The desolation of the spectacle is greatly aggravated during a season of drought, when the sky is as brass and the earth as iron, and the pitiless sun scorches the shorn field, and it makes no effort to recover what it has lost. But how striking is the change when a shower of rain comes! The dry, faded sward begins to brighten and assume a tinge of verdure; the stubble imbibes the moisture and expands with new life and puts forth new shoots. And as the soft reviving rain continues, the healing process goes on; the work of the scythe disappears, and the hard bristles of the grass lengthen and become greener and more elastic every day, putting forth blade and blossom as of old, and attaining to their full ideal of shape and hue; until, at last, an aftermath is formed, which may be even more luxuriant than was the field in its first fresh, strong growth. . . . To the soul that is ready to despair, the image speaks with peculiar tenderness and power, and tells of love and hope and eagerness to forgive. It is to the mown grass that the rain is most beneficial; and it is sinners deeply laden with the burden of unhappiness who are the special objects of Christ's care, for He came not to call the righteous, but sinners to repentance.—HUGH MACMILLAN.

Contributed Notes.

Mr. Halcombe's Theory of the Gospels.

I HAVE read with great interest, though sorely pressed for time, the whole series of Notes with which THE EXPOSITORY TIMES for May opens; and after returning to London, I shall certainly do my best to obtain an acquaintance with Mr. Halcombe's work.

W. E. GLADSTONE.

The Date of St. John's Gospel.¹

YOUR criticisms on the line I have taken in the *Expositor* are quite natural, but you do not show me your whole hand in regard to them. If (what I imagine is *not* your meaning) you were disposed to accept the paragraph in the *Contemporary Review*, and use it against the argument in the *Expositor*, I should fight the ground inch by inch. But if you accept the argument in the *Expositor*, and turn it against that in the *Contemporary Review* (which, I believe, is the more probable construction of your Notes), then I should bid you God-speed, and say that I should be heartily glad to be driven off the field as far as you can drive me. I may perhaps have overstated the case a little. It is always difficult to make language exactly pliant to the facts. I wished to account for what I conceive to be the real difference in style, and to a certain extent in thought, between the Synoptic version of our Lord's discourses and that in St. John. I would not press the explanation which I give a whit further than is necessary for this. In fact, I should say that the reader was quite welcome to put his own estimate upon it. But I confess that I do not myself feel that the negative argument and the positive are inconsistent. Most memories are unequal; and my notion would be that St. John retained unchanged those particulars on which his mind was not brought to bear actively, but with a certain amount of colouring those which had been the subject of his own deepest meditations.

W. SANDAY.

Oxford.

¹ Quoted by permission from a letter to the Editor.

Wilhelm Adolph Lampadius.

ON the 7th of April a chaste and beautiful spirit passed away from the religious and social life of Leipzig. Wilhelm Adolph Lampadius, one of the pastors (but from age *emeritus*) of the Nicolai-kirche, was well known to the large circle of English-speaking students who, within recent years, frequented the great Saxon university. Though a Doctor of Theology, and occupying a dignified ecclesiastical position, it was scarcely as a theologian that he was best known; rather it was as a social and literary centre. The chosen friend of Delitzsch, Kahnis, Ahlfeld (still remembered for his winsome sermons to boys and girls), a poet in the truest and widest sense of the word, with the finest artistic tastes, gifted in music and verse, to Dr. Lampadius there went for sympathy many a foreign student, and never in vain; for, with all his high attainments—his instinct for music, his power of song, his intensely German nature—his sympathies warmed to far-off lands. Few men have touched fourscore, and yet preserved so blithe and beautiful a spirit—chastened and mellowed, indeed, but not sad, finding refuge to the last, after a simple and tender trust in the Redeemer, in the world of sweet sounds. Historically he will be remembered as the bosom friend of Mendelssohn, the watcher at his dying-bed, and afterwards his biographer; but to many an English-speaking theologian his departure will recall hours brightened by his generous inspiration, and weariness chased away by his tender interest, and striking personality.

G. ELMSLIE TROUP.

Broughty Ferry.

Professor Driver on Psalm li.²

I WISH to make some remarks on Professor Driver's criticism of the Psalm, from the point of view that "the speaker" is, "perhaps," "the nation." He

² The following note will appear in a forthcoming volume of sermons, entitled *Sermons by a Lay Headmaster*, second series, to be published by Messrs. Swan Sonnenschein, & Co.—EDITOR.

says (*Introduction to the Literature of the Old Testament*, p. 367, note): "A confession written on behalf of the nation, by one who had a deep sense of his people's sin during the Exile (composed from a prophetic point of view, Isa. lxiii. 64; lxxvii. 12). That the title cannot be correct appears especially from the inapplicability of verse 4 to David's situation (for, however great David's sin against God, he had done Uriah the most burning wrong that could be imagined; and an injury to a neighbour is in the Old Testament a 'sin' against Him, Gen. xx. 9; Judges xi. 27; Jer. xxxvii. 18, al.); and the assumption that the subject is the nation is the only one which neutralises the contradiction between verse 16 and verse 19; the restoration of Jerusalem would be the sign that God was reconciled to His people (Isa. xl. 2), and would accept the sacrifices in which He had now no pleasure." The remainder of the note is the sheerest guess-work, but I have quoted all the arguments. To which I reply:—

I. The passages from Isaiah referred to bear no sort of analogy to the Psalm. And in other parallel passages, e.g. Lamentations i., it is perfectly clear that "Zion" is personified. Where a prophet says "I," without explanation, he always means himself, e.g. Jer. ix.

II. A "sin" in the Old Testament is always against God. The most closely parallel cases are those of Abimelech (Gen. xx. 6) and Joseph (Gen. xxxix. 9). David doubtless had these in his mind, as well as Leviticus vi. 2, and other passages of the Law. Of the passages quoted by Professor Driver, Genesis xx. 9 is the speech of a heathen about a contingency which has not happened. And if it were the speech of a seer about a thing which had happened, it would be nothing to the point, more especially when read in the light of verse 6. Judges xi. 27 is a loose expression, also about a thing which had not happened, in a bragging message from Jephthah. Jeremiah xxxvii. 18 is irrelevant on the Davidic hypothesis, but if it were otherwise relevant, the quotation of such a passage as this, as bearing on the authorship of Psalm li., is simply frivolous: "Moreover, Jeremiah said unto King Zedekiah, what have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?"

III. The "contradiction" between verse 16 and verse 19 exists only in the critic's mind. The

meaning clearly is, whoever wrote the Psalm, that at present God wished for no sacrifice, but that the time would come when sacrifices would be acceptable. Now, on the supposition that the Psalm is written on behalf of the nation, I fail to see how the supposed difficulty is met. During the Exile, the expression, "else would I give it thee," would have been meaningless. During the Monarchy, the suspension of sacrifices at any other time would have been as contradictory to verse 19 as in David's time. In fact, David's time is the only one where there is no difficulty. Before the temple was built, sacrifices were an occasional thing. But after its consecration by Solomon they became a regular thing, except when God's worship was overthrown. Verse 19 is especially fulfilled, 1 Kings viii. 62.

IV. The "restoration" of Jerusalem is never mentioned in the Psalm. What is referred to is the building of Solomon's Temple and Solomon's walls.

H. H. ALMOND.

Loretto School.

Note on Matthew xxvi. 73.

REASONING apparently from the vocal test imposed by the Gileadites on those who sought to cross the Jordan after the defeat of the men of Ephraim (Judges xii. 6), Simcox (*Writers of the New Testament*, p. 68, note) seems to conclude that the peculiarity of speech which betrayed Peter as a Galilean was a deviation from the metropolitan pronunciation of the initial sibilant. And not improbably; indeed, if the apostle, speaking Greek, used the words reported by Mark (xiv. 68), we have two such initials within the compass of one brief sentence, i.e. *οὐ* and *(ἐπὶ)σπαραί*. But if it is assumed that such deviation from metropolitan usage suggests illiteracy, or something approaching illiteracy, it is time to enter a demurrer. Notwithstanding that a person moving amongst educated people in England barely permits the aspirate to modify the *w* in when, a Scotchman is not set down an ignoramus because he gives full expression to the breath in uttering the same word.

So in China. Of two *literati*, to whom Mandarin is mother tongue, one, a Northerner, will say *shang, shen, shao, shu*; the other, a Southerner, will say as distinctly *sang, sen, sao, su*.

It seems, speaking generally, that aspirated initials are more at home in the North than in the South of any given country, and that their presence or absence affords no indication as to the education of the speaker. Peter may or may not have been capable of writing good Greek; that he said *shu* for *su* tells nothing either way.

In view of the geographical relations of Ephraim and Gilead, it may be well to remark that, in China for example, the change may frequently be noticed within a limited area.

C. F. HOGG.

China Inland Mission.

Alexander's Visit to Jerusalem.

By the courtesy of the Editor of THE EXPOSITORY TIMES, I have been permitted to see a communication from Mr. A. A. Bevan, in which Mr. Bevan

points out that the English translation of Prof. Schürer's *Geschichte des jüdischen Volkes* does not correctly represent the Professor's view with regard to Alexander's visit to Jerusalem. The words should have been: "The narrative is in matters of detail in any case (*jedenfalls*) unhistorical." This correction, which I gladly accept, modifies the opinion attributed to Schürer (THE EXPOSITORY TIMES, April 1892, p. 300). But when full allowance has been made for it, he cannot be said to recognise the whole account as a fiction. On the question whether Alexander visited Jerusalem, if I understand him rightly, he suspends judgment. He condemns the details, but adds: "die Sache an sich wäre nicht unmöglich." His attitude upon the subject, whether right or wrong, is certainly "more guarded" than that of scholars who reject the story as a whole.

H. B. SWETE.

Cambridge.

At the Literary Table.

THE BOOKS OF THE MONTH.

OUR LORD'S SIGNS IN ST. JOHN'S GOSPEL. BY JOHN HUTCHISON, D.D. (*T. & T. Clark*. 8vo, pp. 237. 7s. 6d.) "Discussions, chiefly exegetical and doctrinal, on the Eight Miracles in the Fourth Gospel" is the further and fuller information which the title-page affords. First, there is a brief introduction. It touches upon those questions which Dr. Hutchison's long experience and watchful study have taught him to be the testing questions here. Such are the integrity of the gospel, and the subordination of all things in it to the Person of the Christ. But he only touches upon these, and passes on. For his subject is the signs.

It is itself a "sign" that he uses that title for the miracles in this Gospel. It is a sign that he is in sympathy with the point of view of the writer of it, to whom the works of Christ are not *miracula*, not wonders but signs, signs of a personality, significant pencil markings in a portrait, whose lines are as harmonious as the portrait is sublime. The exposition is worked out with patience and restraint, with the command of the best exegetical literature, and with independence of thought. And

after the exposition there comes always "the Significance of the Sign," where the doctrinal and ethical, the generally homiletical element will be found. Here also experience is at Dr. Hutchison's right hand. For he is a pastor and preacher as well as a tried expositor. Throughout the volume are found references to recent literature of a somewhat wider range than usual, and frequent apt quotation from the same.

THE PROBLEM OF IMMORTALITY. BY E. PETAVEL, D.D. (*Elliot Stock*. 8vo, pp. xx, 597. 10s. 6d.) When Mr. Edward White issued the second edition of his work, entitled *Life in Christ*, in 1877, he said: "In preparing the present edition I have been again much indebted to the revising accuracy of my friend Dr. Emmanuel Petavel of Geneva, the leading advocate of the same views on the continent of Europe." And now when Dr. Petavel has himself written a great book on these views, he dedicates the English translation of it "To my honoured and very dear friend, Rev. Edward White, the Christian apologist

who has overcome many an objection of contemporary unbelief, the model controversialist whose fraternal arm has often sustained my weakness, while his love has cheered me in hours of darkness, and his interpretation has enabled me more fully to understand the master-thought of the Scriptures." For many years Mr. White's *Life in Christ* has been the standard book in English on the doctrine of Conditional Immortality. It is still the most intelligible and persuasive statement of the doctrine to Englishmen, for it does not seem that Prebendary Row's *Future Retribution* has taken its place. But Dr. Petavel's work will now be sought by those who have gone through Mr. White's, and been in any measure persuaded by it. And not these alone; but whoever would have an adequate knowledge of the subject will find the materials in the greatest fulness here. "The Problem of Immortality" is no longer a problem to Dr. Petavel. His whole soul believes in this view of it; his whole life is given to the commendation of this view to others. He has made himself familiar with the entire literature of his subject, and he keeps himself in touch with his fellow-believers in every land. If this doctrine has the great future which Dr. Dale has recently prophesied for it, Dr. Petavel's book will be a landmark.

PRIMARY WITNESS TO THE TRUTH OF THE GOSPEL. BY CHARLES WORDSWORTH, D.D., D.C.L. (*Longmans*. Crown 8vo, pp. 333. 7s. 6d.) There are many witnesses to the truth of the gospel of Jesus Christ. Dr. Wordsworth divides them into three classes. First, there are the writings and the writers of the New Testament itself; next, the authority of the Church as responsible for the present Canon; and then our own hearts and consciences. These are the primary, secondary, and tertiary witnesses. And it is with the Primary Witness that the Bishop of St. Andrews deals in this volume.

It consists of seventeen discourses. The first calls in the Prophets of the Old Testament to give their evidence, and the text is Heb. i. 1. The last compels a reluctant testimony from the Jews of the present day. The text is 2 Cor. iii. 15. Besides these, however, there are in the New Testament itself eleven distinct individuals—John the Baptist, JESUS CHRIST, Nathanael, St. Thomas, St. Stephen, St. Andrew, St. Peter, St. James,

St. John, St. Paul, and St. Luke—not to mention the collective testimony of all the apostles; "and we have the same reason for believing that they said and did the things that are severally ascribed to them, as we have for believing (what no one doubts) that Demosthenes spoke the speeches which have come down to us in his name, or that Julius Cæsar wrote and did what Roman history reports him to have written and done."

Yet the book is not so much an apologetic as an exhortation. It is not thrown out to succour a distressed faith. It is a comforting assurance to those who believe. Thus and thus has this gospel of Jesus Christ been to me, he says,—and there is strong persuasion in the words, as well as the person who utters them,—and thus it will be to you.

THE INDWELLING CHRIST. BY HENRY ALLON, D.D. (*Isbister*. Post 8vo, pp. 343. 7s. 6d.) The publishers prefix the following Note: "A melancholy interest attaches to these Sermons. The publication of the volume was regarded as in some sort a Memorial of Dr. Allon's Jubilee, and the revered Pastor had corrected the last of the proofs only a day or two before his sudden and deeply-regretted death on the 16th inst. April 22, 1892."

So it is in very deed a memorial of his Jubilee. For was not the Jubilee the Year of Release? And it is not unbecoming.

Dr. R. W. Dale tells us that in the enforced leisure of a recent convalescence he went over the Pauline Epistles with an eye to discover what portion of truth he had hitherto neglected. And he found this aspect and the other upon which he resolved that, God willing, he should bestow more attention in the future. The essential distinction of Dr. Allon's sermons is their completeness. They are not specially doctrinal nor specially practical; they are neither Calvinistic nor Arminian; individualism is not more attractive to this preacher than socialism; if he arrests the attention he also touches the heart. We may now say of Dr. Allon, what he had not allowed us to say before the Release, that he has not shunned to declare the whole counsel of God; nay, has been most painstaking as well as courageous to declare it. They are whole sermons. It is said that where a congregation has the choice, they often choose a man who emphasises the *other side* of the

truth. The congregation worshipping in Union Chapel, Islington, have their choice to make; but *that* choice is not in their power.

THE BRIDAL SONG. BY JAMES NEIL, M.A. (*Lang, Neil, & Co.* Crown 4to, pp. 34. 5s.) *The Bridal Song*, bound in white and gold, and printed in light-blue ink, is plainly intended as a wedding-gift, and a wedding-gift it well may be. It is not a new translation of the Song of Solomon; but a song thereupon, divided into stanzas with the appropriate words from the Canticles quoted as texts at the bottom of the page. Let us quote the page whose text is the hallowed words:—

"He brought me to the house of wine;
And His banner over me is love,
Support me with new wine."—SONG ii. 4.

"Emmanuel's call to banquet hall
Has brought me, joy excelling!
While o'er my head His banner's spread,
So deep in love I'm dwelling.

How loud they laugh who richly quaff
The vineyard's purple pleasure;
But, oh, to drain, where lurks no pain,
The Spirit's boundless measure!

The sparkling wine of love divine
Shall give me strength for ever;
My love-sick soul, by love made whole,
There's none from love can sever."

THE CHURCH OF TO-MORROW. BY W. J. DAWSON. (*James Clarke & Co.* Crown 8vo, pp. 283. 3s. 6d.) Few men have the gift of utterance in such measure as Mr. Dawson; not every man has so clear a message to utter. Moreover, it is a message for these very days, its form at least being begotten of these days. Much travel (and may we not add much travail also?) has made these discourses cling closely to the aspirations of modern men, and in large measure fit their deepest need. But is not the aspiration more and the cry for pardon less than in some of the greatest sermons that we know? The human is face to face with the divine throughout. But is the human sinner always face to face with the Holy One? Do we not miss Peter's "Depart from me," and David's "'Gainst Thee, Thee only?" Yes, we miss it somewhat; and it does not seem that its presence would make the author's own message less his own, or less powerful, or less true.

LIGHT AND PEACE. BY H. R. REYNOLDS, D.D. (*Sampson Low.* Crown 8vo, pp. 214. 3s. 6d.) "It is only under protest," says Dr. Reynolds, "with extreme diffidence, and in an indirect fashion, that I can allow myself to be reckoned among 'the preachers of the age.'" Nevertheless, it must be so; for that is the title of the series to which the volume belongs. And if the volume may be judged by its staying power, it has every right to its place there. Whatever immediate effect may have been wrought by the living voice, there is an abiding persuasiveness in this printed page. The preacher has felt the burden of responsibility. He has had a task which passed beyond the immediate hour and the present audience. And this sense of responsibility has selected for him the greatest themes, it has led him to give the fulness of his thought and experience to their application, and even urged him to clothe them in the choicest language he could command. "The fulness of the blessing of the Christ" is the title of one of the discourses; we should have chosen it for the volume itself. But the fulness of the blessing of the Christ will follow the book wherever the reader makes the same conscience of the reading as the author has made of the writing of it.

STRAY THOUGHTS. BY ROWLAND WILLIAMS, D.D. (*Fisher Unwin.* Crown 8vo, pp. 127. New edition. 3s. 6d.) In the day of scraps, tit-bits, *et hoc genus omne*, surely these *Stray Thoughts* should have a chance. But it may not follow. For these are thoughts indeed, and demand the exercise of thinking; while the popularity of present day short-cuts is due to the fact that they dispense with that. The range of subject is wide enough to satisfy the most catholic taste: the thoughts on these subjects are catholic also, too catholic for many tastes.

BOOKS FOR BIBLE STUDENTS. THE THEOLOGICAL STUDENT. BY J. ROBINSON GREGORY. (*Kelly.* Foolscap 8vo, pp. 301. 2s. 6d.) It is no doubt becoming more and more difficult to find a new and appropriate title for a book. One who glances over the publishers' lists finds food for reflection in this regard. The novelists' straits are almost become desperate. And theology suffers in the same way. So the title of Mr. Gregory's

most welcome volume must be forgiven. But the only description is in the sub-title: "A Handbook of Elementary Theology." Now Mr. Gregory is one of the most scholarly of Methodists, and of course he is a born and trained theologian. Some departments he has made well-nigh his own—especially the doctrine of the Last Things. And, better than that, he can write for beginners. Mr. Gregory places himself alongside the young theological student, engages his confidence, secures his sympathy; and after they have had a truly Methodist "good time" together, he passes him on to some other guide—to Pope or Dorner or Hodge, but chiefly, of course, to Pope.

THE CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES. I. AND II. CORINTHIANS. BY THE REV. J. J. LIAS, M.A. (*Cambridge*. 12mo, pp. xl, 204; xxx, 156. 3s. each.) The Cambridge Greek Testament is steadily encompassing the whole land. As in the English edition, from which the notes do not differ greatly, the writers are left free, but they are well chosen, and there is one uniformity in the series, the uniformity of excellence. No doubt, were time and space at command, we could point out defects and forgetfulness in these volumes; but we could not point out better handbooks for the student of the Greek.

THE LIFE OF ST. PAUL. BY JAMES STALKER, D.D. (*T. & T. Clark*. Crown 8vo, pp. 240. New edition. 3s. 6d.) Dr. Stalker's *St. Paul*, like his *Life of Christ*, may be had in two forms—as one of the Handbooks for Bible Classes, and in this larger type, better binding, and higher price. The book before us is a new edition in the latter form. It is not greatly altered from the old, but we have the author's word for it that he has submitted the whole to a careful revision. So we cannot say less for it than we could always have said for the old edition, that it is the most pleasant biography of St. Paul to read you can ever hope to find. And it is not like the pleasures which leave a bad taste in the mouth; it is sound and wholesome as the plainest fare.

HOW TO READ ISAIAH. BY THE REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 189. Second edition. 2s. 6d.)

Most of our readers have probably possessed themselves of the first edition of Mr. Blake's *Isaiah*, so that this second edition will demand few words of recommendation. The author has evidently gone over the whole book conscientiously, and yet he has added almost nothing to the bulk of it. For this we are most grateful. Such a work to be useful to the working student and preacher and teacher must be within manageable limits.

DUBLIN UNIVERSITY PRESS SERIES. SHORT NOTES ON ST. PAUL'S EPISTLES. BY T. K. ABBOTT, B.D., Ph.D. (*Longmans*. 12mo, pp. vi, 97. 4s. nett.) The Epistles are Romans to Philippians, and the notes are brief exceedingly. But they select the very points where notes are needed. It is as if the author had watched the theological controversies of the last fifty years with the most close attention, and having seen that these controversies turn upon mistaken renderings of the Greek, had resolved as *his* contribution to them to give the right rendering, and stop there.

CHURCH BELLS SPECIAL PART. (*Church Bells Office*. 4to, 8d.) These Special Parts are a most admirable feature of the enterprise which surrounds one of our very best weeklies. The present part contains Canon Knox-Little's Lenten sermons. There are six in all.

FORTHCOMING BOOKS.

Dr. Newman Smyth's *Christian Ethics*, the second volume of the International Theological Library, edited by Professors Salmond and Briggs, will not be published till the early autumn. It will be followed at no great interval by the third volume, of which the subject is Apologetics, and the author Professor A. B. Bruce of Glasgow.

Meantime, both editors have books in the press. Professor Salmond's *Christian Doctrine of Immortality* is nearly ready. But Professor Briggs will be in front of him with *The Bible, the Church, and the Reason: the Three Great Fountains of Divine Authority*. The publishers will be Messrs. T. & T. Clark.

The same publishers announce a new book by the Rev. John Macpherson, M.A., of Findhorn. If

Mr. Macpherson's book approaches the expectations that have been formed of it, we should have at last a Commentary on the Ephesians fit to rank with the great Commentaries on the other Epistles. Why Ephesians has been left is somewhat puzzling. Perhaps it was left to Mr. Macpherson, who has the scholarship and, we hope, the "gift" as well.

The first volume of Wendt's *The Teaching of Jesus* is just issued. Dr. Wendt has written a Preface to the English edition, in which he points out, in excellent English, that his great interest in the subject of his work lies in the fact that the teaching of Jesus Christ is the ultimate authority for our belief both in the Old Testament and in the New. "The question," he says, with the utmost unreserve, "how much of the component elements of the Old Testament revelation has permanent value for the Christian Church, must ever be decided by the agreement or disagreement of the Old Testament ideas with the teaching of Jesus. But even the judgment, that the ideas of Paul and James, or any other New Testament writer, are of standard authority for Christian doctrine, must, in the last instance, be justified by indicating their agreement with the teaching of Jesus. So far as it may be found opposed to this teaching, the authority of Paul must yield to the higher authority of Jesus Christ, whose servant and apostle he was."

Mr. Fisher Unwin will shortly publish a new volume by Canon Cheyne, of which the title is *Aids to the Devout Study of Criticism*. Canon Cheyne promises that it will explain "somewhat completely" what he means by evangelical theology and inspiration.

Canon Driver will also deal with questions of Inspiration and Old Testament Criticism in a volume of Sermons, to be issued speedily by Messrs. Methuen.

Two great biblical works are on the eve of issue from the Oxford University Press. Both belong to the category of books which it takes a generation to produce, and are afterwards a landmark and a glory for the generation which produced them. The one is Hatch's *Concordance to the Septuagint*, and the other, Brown's *Hebrew and English Lexicon of the Old Testament*. Of the former, the first part has just appeared at the price of one guinea. Five parts more will complete the work; but the publishers announce that four

guineas will secure the whole work if they are paid before the sixth part is issued.

Of the Hebrew Lexicon there has been no issue yet in this country, but it is some months since the first part was published in America, and Dr. Moore gives an excellent notice of it in the current number of the *Presbyterian Quarterly*. The title is very long, but it is worth recording in full. Here it is:—

A Hebrew and English Lexicon of the Old Testament. With an Appendix containing the Biblical Aramaic. Based on the Lexicon of William Gesenius as translated by Edward Robinson, late Professor in the Union Theological Seminary, New York. Edited with constant reference to the Thesaurus of Gesenius as completed by E. Rödiger, and with authorised use of the latest German editions of Gesenius' *Handwörterbuch über das Alte Testament*. By Francis Brown, D.D., Davenport Professor of Hebrew and the Cognate Languages in Union Theological Seminary; with the co-operation of S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford; and Charles A. Briggs, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Pp. xii, 80, א to אִשֶּׁר. Boston and New York: Houghton, Mifflin, & Company. The Riverside Press, Cambridge, 1891.

Dr. Moore transcribes a considerable portion of the Preface, from which we learn that the words are arranged in the Lexicon according to their stem, and not in strictly alphabetical order; and that the work has been divided between the three editors according to a definite arrangement. "Professor Driver is responsible for the pronouns, the prepositions, and the other particles, and for words etymologically related to these; Professor Briggs for terms important in Old Testament religion, theology, and psychology, and for their related words; Professor Brown for the other parts of the work, as well as for the plan and the general editorial management."

Whether the interest that is rising in the Apocrypha is to be regarded as a good or evil omen, the signs of it are thickening. Messrs. Eyre & Spottiswoode have a new edition in the press, to be a companion volume to their *Scripturae Sacrae*. The editor is the Rev. C. J. Elton, Chaplain of Lincoln's Inn.

The first volume of Dr. Malan's *Notes on the Book of Proverbs* was

month's survey of literature. The second volume is now ready, and will be published immediately by Messrs. Williams & Norgate.

Dr. Friedlaender, Principal of the Jews' College, London, is the uncompromising and able opponent of the Higher Criticism which is causing such heart-searching among the Jews of to-day. He is now occupied on an Introduction to the Old Testament.

But in the literature of "Introduction" the most welcome announcement we have seen is of an English translation of Godet's forthcoming "Introduction to the New Testament." In this department Professor Godet is easily prince and leader. And his great popularity in England proves that he is as acceptable to our taste and requirements as any living foreigner. The first volume of the original work is almost ready for publication, and the English translation will be undertaken forthwith.

AMONG THE MAGAZINES.

Surely a literary magazine ought itself to be literary. *Literary Opinion* (Methuen, 6d.) does now aim to be so, and succeeds. The issue for April, which opens the new series, is admirably arranged, and most of the articles are written with distinct literary taste and care. The leading article is on Walt Whitman, of whom there is an excellent portrait.

The *Classical Review* (Nutt, 1s. 6d.) has always some articles for the biblical student, and they are always such as he needs to see. But they are fewer than usual this time.

There is a fine fresh expository article in the *Homiletic Review* (Funk & Wagnalls, 1s.) on that much-debated text, 1 Cor. vii. 14, to which we shall return. Also note an article by Professor Francis Brown, from which you may learn once for all what the Higher Criticism really is.

The *Missionary Review of the World* (Funk & Wagnalls, 1s.) contains the first of two articles on Henry Martyn, by the Rev. John Rutherford. It is quite beyond the average of such popular studies.

It is said that nobody reads poetry now (after a certain age), but it does not follow that nobody reads about poetry. And so a lectureship has been founded in America on Poetry. Professor Jebb has gone and delivered the second course. The first course was by Mr. E. C. Stedman, and the lectures are now appearing in the *Century* (Fisher Unwin, 1s. 4d.).

The *Thinker* (Nisbet, 1s.) is proving itself a welcome addition to our theological literature. The issue for April gives large space to the present-day controversy. Among the rest, Mr. Gwilliam contributes an article, marked by scholarship and sobriety, under the title "Crisis Cheyniana."

Of the *Evangelical Magazine* (Stock, 6d.) this is the best number we have seen for a long time. The writers are R. W. Dale, G. T. Coster, N. G. Clark, G. S. Barrett, H. R. Reynolds, S. Pearson, H. W. S. Worsley-Benison, and T. Stephens.

The *Sword and Trowel* (Passmore & Alabaster, 3d.) is full of Spurgeon, as it ought to be. Let all who revere the memory of the great preacher see the April issue, with its many and interesting illustrations.

The leading feature of the May issue of the *Magazine of Art* (Cassells, 1s.) is the article on the Royal Academy by the Editor. But also full of interest is "Press-day and Critics," with its admirable portraits of the leading "artistic" journalists.

In *Life and Work*, the Rev. Thomas Nicol, B.D., commences in the May issue a series of articles entitled "Chapters from the Records of the Past." He is well equipped for that work. These papers will be a welcome feature of the magazine. And here it may be well to say that we have now gone carefully over Mr. Nicol's Appendix on Biblical Archaeology in the new edition of *Young's Analytical Concordance*, and have found it a most satisfactory, popular presentation of the subject. This Appendix will considerably add to the value of a work which is indispensable to every earnest reader of the Word, old or young.

In the *Parish Magazine* (1d. monthly), which is edited by Canon Erskine Clarke, M.A., and published at 12 Southampton Street, W.C., will be found a series of brief practical papers by the Archbishop of York, under the title "Helps to a Holy Life."

The subjects and texts of the April issues of the *Metropolitan Tabernacle Pulpit* are:—Words to Rest on—2 Chron. xxxii. 8; Our Compassionate High Priest—Heb. v. 2; The Unknown Giver and the Misused Gifts—Hos. ii. 8, 9; The Perseverance of Faith—Matt. xv. 28; The Two Guards, Praying and Watching—Heb. iv. 9. May it come for many a day.

In *Good Words* (Isbister, 6d.) the minister of the parish of Dunnottar writes on the Covenanters who perished in the castle, and are buried in Dunnottar churchyard. Here is one stanza:—

Dunnottar, 1685.

"Ah, well, 'tis much that they have been,
Though we are milder, wiser grown,
And skilled, perchance, to read between
The broken lines on yonder stone.
We judge by what we are and feel,
Who move beyond the strain and stir
That roused of old the fiery zeal
Of Prelate and of Presbyter.

Now here, from unblest hatreds free,
They sleep together by the sea."

D. GORDON BARRON.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE story of Jephthah's daughter is always with us. Since the notes appeared in our last issue we have received some interesting contributions to the subject, one of which may be touched on here. It is a pamphlet printed for private circulation. The only indication of the author's name is the letters X. Q. K., which appear at the end; but it is sent us by a reliable scholar in the North of England.

X. Q. K. argues skilfully and patiently for the unbloody sacrifice. But the strength of his argument (to do it the injustice of extreme compression) lies in the moral character of the God to whom Jephthah made his vow. As a responsible and dependent creature in God's sight, Jephthah could never do more than make a *conditional* vow. There were others who had rights and responsibilities in God's sight as well as Jephthah; and Jephthah's daughter was one of these. Thus "Jephthah's vow, in several particulars, made certain a violation of these rights before it could be performed, and involved also a breach of God's laws." It could therefore be no more than a "promise conditional upon God's disposition in fulfilling His divine order for His glory and the good of His creatures."

And it is just this that gives the story of Jephthah's vow its importance. It is no matter of idle curiosity whether Jephthah's daughter v

offered up in sacrifice or not. It is a matter of great historical and theological import. For Jephthah was accepted by the God of Israel to lead the Israelite army against their heathen foes, and the God of Israel gave him signal victory in the battle. If, then, this man was capable of offering up his only daughter in sacrifice to God, what shall we say of the choice of such a man for this undying honour? What, in short, shall we think of Jehovah, the God of Israel, who chose him for it, and thus already accepted the human sacrifice which he was destined to offer?

It is in that aspect that the matter comes home to us. And it comes home to us with peculiar force at this present time. For it is on the strength of such passages as this (and they are exceedingly few) that even Kuenen has come to the conclusion that Jehovah, the God of Israel, was "a severe Being, inaccessible to mankind, whom it was necessary to propitiate with sacrifices and offerings, and even with human sacrifices." Elsewhere he says: "To the question whether the Jahveh of the prophets is a counterpart to Molech, we have no hesitation whatever in returning a negative answer. But as fearlessly do we assert that the conception of Jehovah originally bordered "

and Moloch worship," says the former, "was the ancestral, legal, and orthodox worship of the nation of Israel." And the latter: "Moses never forbade human sacrifices. On the contrary, these constituted a legal and essential part of the state-worship from the earliest times down to the destruction of the kingdoms of Israel and Judah."

Now there is not a little that can be said for the view of this event which denies the bloody sacrifice altogether. There is so much that can fairly and accurately be said for it, that, yet at least, it is not possible for any one to use this story unreservedly in favour of the practice of human sacrifice among the Israelites. But it is of great consequence for us at present to know that, even if it should be established that Jephthah did slay his daughter, we are not in any way bound to lower our conception of the God of Israel. Let us quote the words on this subject which Professor Robertson of Glasgow has used in his recent volume on *The Early Religion of Israel* (a volume, by the way, which the advocates of the Higher Criticism of the Old Testament must reckon with more seriously than they have hitherto done):—

"Just as little, I think, as the offering of Isaac, does the story of Jephthah and his daughter prove that human sacrifice was the custom in Israel at the time of the Judges, or at any time. Even if we admit that Jephthah contemplated the possibility or probability of a member of his household being the first to come out to meet him,—even if we admit that when he "did with her according to his vow which he had vowed" (Judges xi. 39), he actually offered her as a sacrifice,—I maintain that by any sober criticism of the passage, nothing is proved beyond the solitary act. No doubt we must admit that Jephthah may have been acquainted with human sacrifice as practised by the nations about him. The writer of the narrative, if we place him in the early "literary age" of Israel, could not but have known of it. But all the details of the narrative, all the circumstances associated with the event,—the sadness and grief of the father, the pause before the execution of the

vow, the annual ceremony of a four days' lament for Jephthah's daughter,—show that the thing was regarded as quite unusual, and had stamped itself in the national mind as an occurrence rare in history. Possibly, nay probably, a certain glory encircled the name of Jephthah's daughter for her extraordinary devotion, but this was just because the devotion *was* extraordinary, not because it was an instance of a common usage. It is idle, in such a connexion, to talk of this as a proof that the Mosaic law forbidding human sacrifice was not known to Jephthah. Such a law, or a hundred similar, may have existed, and not have been known to this Gileadite chieftain; but even if the law was known, he was not in a mood to regulate his actions by such considerations. The man was burning with passion for revenge, and to nerve himself to his utmost effort, he bound himself by the most solemn vow he could think of. Thenceforth, when the victory was secured, there was no question, to a superstitious man, of Mosaic laws—nay, he repressed his strongest human instincts; but the act was not, as our critics would make us believe, the performance of an ordinary rite to a bloodthirsty God. Jephthah's god for the time was his own feeling of revenge and injured pride, and his law was the honour and sacredness of the vow."

When Professor Max Müller delivered his third series of Gifford Lectures in Glasgow, there were some audible murmurings there. Nor did this seem unaccountable to those who read the book when it appeared under the title of *Anthropological Religion*. For there were found in it excursions into the realm of theology that still seemed remarkable, even to those who had followed Professor Huxley's recent rambles therein. The murmurings were not without their influence on Professor Max Müller. When the lectures were published, he wrote a Preface to them.

In the course of St. Paul's great argument for the resurrection of the body, in the fifteenth chapter of 1st Corinthians, he reaches the point

where he is confronted with the question of the nature of the risen body. "But some man will say, How are the dead raised up? And with what body do they come?" One sometimes hears the verse read with the emphasis placed on "body" instead of on "what," as if the reader understood that only at that verse did the apostle begin to speak of the resurrection of the body. But Professor Max Müller's Bible-reading leads him far beyond such an opinion as that. He holds that the Apostle Paul did not believe in the resurrection of the body at all. Here are his words: "Has not St. Paul declared, 'If Christ is not risen, our faith is in vain'? Yes, but what did risen mean to St. Paul? Was it the mere resuscitation of a material body, or was it the eternal life of the spirit?"

And there are stranger things in this strange Preface than that. Professor Dickson of Glasgow University, who is known everywhere as the translator of Mommsen and the editor of Meyer, but is best known in Scotland for his proficiency in his own proper department of theology, has just published a lecture upon it (*Professor Max Müller's Preface on Miracles*. Maclehose, 6d.). Born of the immediate occasion, this lecture seeks to do no more than meet it. But apart from the fact that without doubt the thing had to be done, it will be found that Professor Dickson has spoken a most seasonable word at this present time.

For he has shown, beyond all possibility of question, that Professor Max Müller has condescended in this Preface, in order to find support for his unparalleled theological doctrines, to misrepresent the opinions of others. Now, the search after truth is of wider interest than its attainment, and it is of more consequence that we should seek it with clean hands and a pure heart than that we should hold a correct opinion upon some department of it. Therefore it is a matter of comparative indifference that Professor Max Müller's position upon miracles has been proved untenable and absurd; it is of

deepest concern to us all that he should have sought support for his position by misrepresenting the attitude of others.

The two writers whom he thus misrepresents are the late Cardinal Newman and the present Bishop of London. He does it by a method which he himself describes as "careful selection." "It can easily be said," he remarks, "that my extracts are garbled; but I can only admit that they were carefully selected." The sentence has that flavour about it which, in an irresponsible paragraph writer, we might (using his own language) designate as "chaff"; but Professor Max Müller himself prevents us from doing him that injustice. He is serious throughout. We have never seen him more seriously anxious to make out his case. Indeed, it is evident that it was that very anxiety that drove him upon the desperate expedient which he thus describes. Several examples of it are referred to by Dr. Dickson, but we shall rest content with one of them.

On page vii of the Preface we read: "Let me refer my opponents again to Dr. Newman, who says in so many words, 'Most miracles are a continuation or augmentation of natural processes. For instance, there is said to be something like manna in the desert ordinarily, and the sacred narrative mentions a wind as blowing up the waters of the Red Sea, and so in numerous other miracles;' that is to say [this being Professor Max Müller's addition], the manna from heaven was not a physical miracle, but an ordinary event ignorantly mistaken for a miracle, and the passing of the Red Sea was simply the effect of the wind blowing up the waters."

Upon this Dr. Dickson remarks: "Nothing can be more engagingly candid than this reference of opponents to Newman, or more explicit than the assertion 'in so many words.' But, when I turn to the *Contemporary Review* for July 1891, where the words are given by Mr. Wilfrid Ward from a

memorandum left by Dr. Newman, I find that the passage runs thus: 'Some miracles, as the raising of the dead, certainly are not a continuation or augmentation of natural processes, but most are—*e.g.* there is said to be something like manna in the desert ordinarily, and the sacred narrative mentions a wind as blowing up the waters of the Red Sea—and so in numerous other miracles. It is a confirmation of this to look at Gibbon's *Five Causes of Christianity*. We do not deny them, but only say they are not sufficient — *i.e.* the spread of Christianity was something more than natural.'

It is at once manifest that by this singular process, which he calls "careful selection," Professor Max Müller represents Newman as supporting the very position which in reality he is endeavouring to refute. He might as well have said at once that, on the question of miracles, Newman and Gibbon were at one. But Newman writes to prove that they are not at one, but in irreconcilable antagonism on this subject. "Careful selection," however, first omits the statement that "some miracles, as the raising of the dead, certainly are not a continuation or augmentation of natural processes." And then it succeeds in making Newman give the *whole* credit for most miracles to natural causes, and assert that they were ordinary events ignorantly mistaken for miracles, while Newman distinctly states—and it is the point of his argument—that these natural processes were *not* sufficient to account for the miracle.

"Most miracles are a continuation or augmentation of natural processes." Those words by John Henry Newman might have been chosen as the text of what, with all its limitations and antagonisms, is perhaps the most instructive work that we have ever received from Germany, Wendt's *The Teaching of Jesus*, the first volume of which has recently appeared. (*The Teaching of Jesus*. By H. H. Wendt, D.D., Heidelberg. In two volumes. T. & T. Clark. 8vo. Vol. i., pp. 408. 10s. 6d.)

The great miracle with which Professor Wendt deals is the teaching of Jesus. And the extraordinary freshness and vitality of his volume lies in this, that he shows how the miracle of Jesus' teaching comes forth at every point out of natural and pre-existing processes, however far it may sail away beyond them. He has taught us to know how marvellously fertile a principle this is which Newman has thus expressed, a principle which, if the present generation cannot claim its discovery, yet certainly can claim its recognition and fruitful application. Our fathers had their "economy of miracle." They saw that miracles come only when they are needed. They taught us, therefore, to look for them chiefly at great crises, like the deliverance from Egypt, the apostasy under Ahab, the incarnation of the Eternal Word. The economy of miracle was not without its use and interest. But even Dean Milman never claimed that freshness and fertility for the economy of miracle which must henceforth always be associated with this newer principle—this principle which we have quoted in the words of Newman, and which for the moment we may call the modesty of miracle.

We owe that to Professor Wendt. We have been familiar for some time with the modesty of miracle in its application to individual miracles both in the Old Testament and in the New. It is part of the common stock of the modern commentator to point out that a wind was sent forth to bring up the quails from the sea, and that the purifying pots were first filled with water before the wine could be poured out of them. We have even been introduced to the principle, in its application to the person and work of Christ, by such titles as "Books which Influenced our Lord." But it has been left to the genius of Professor Wendt, unfettered by the inevitable risk he ran, to bring this principle of interpretation to its maturity and gather the abundant fruit from off its branches.

"Most miracles are a continuation or augmentation of natural processes." Let us choose the special miracle of Christ's doctrine of God.

"Speaking paradoxically," says Professor Wendt, "we can say that Jesus taught no new doctrine of God, but adopted and built upon the Old Testament Jewish view; and, at the same time, that His conception of God stands on a specifically higher level than the Jewish view." Here, then, the "natural process" is the Jewish conception of God in the time of Jesus Christ. What was it? "The customary title under which, in the Old Testament, God was designated, in view of His position and attitude towards Israel, was that of *King*; and, in correspondence with this, the Israelites style themselves the *servants of God*." "This predominance of the kingly designation of God is not accidental, but arises out of the conceptions which the pious Israelites had of the government of God."

Jesus knew and spoke of God as Father. Neither the name nor the conception was absolutely new. But the Fatherhood of God had found only occasional expression in the Old Testament; and it had never been completely carried out in its consequences. Later, Judaism developed more and more the ideas of God's transcendent greatness and judicial authority over men, till, in the times of Jesus, thoughts of the grace and faithfulness of God had almost passed away from the consciousness of pious Israelites. "If we take note of this tendency of Jewish theology in the time of Jesus, and consider how ready it lay to the hand of Jesus, in view of the traditionary notion of the kingdom of God which He accepted, to designate God as the *King* of His kingdom, we gain a right estimate of the fact that Jesus chose much rather the use of the name of *Father*, for Himself and His disciples, as the usual term for God, and has made the idea of the paternal love of God the foundation of His proclamation of the kingdom of God. No doubt He found the basis of this apprehension and appellation of God in the Old Testament, but His original and significant achievement was that, in opposition to the religious tendencies of His time, He should

as to

bring into a position of sole sovereign authority in His teaching that view of God which exalts His gratuitous love and faithfulness, and which, therefore, uses the name of Father as its comprehensive expression."

Or again, let us choose Christ's teaching about Angels. "We must consider," says Professor Wendt, "what importance the idea of the agency of the angels and demons had for the popular piety of the Jews of that period, and how it arose among them from the tendency to conceive the idea of God in the most abstract and transcendental form, so that the idea of the number and potent influence of angelic beings ever increased and appeared more necessary, in order to mediate between that God who was absolutely exalted above the world, and who stood in essential opposition to all that is material and transient. Thus we shall be able to measure the importance and grandeur of this point in the teaching of Jesus, that He has allowed neither the idea of angels nor of devils to exercise influence on the devout trust of men. We ought not, in discussing the teaching of Jesus, to lay stress on the fact that He adopted the Jewish ideas of the existence of angels and their activity in the service of God; but we must, above all, emphasise the fact that, all through, He found no support for faith in the thought of angels; far less did He allow trust in angels to take the place of trust in God."

Or, finally, let us choose our Lord's teaching respecting man's love to man. "The duty of spontaneous and merciful kindness towards Israelites, and towards the strangers dwelling in the land, and the duty of forgiving love towards private foes was not foreign even to the Old Testament Jewish consciousness, as will be evident from many expressions of the Old Testament. The ground of the originality and significance of the teaching of Jesus on this point did not lie in His giving the command of love an application and extension hitherto unknown. Indeed, not only those Old Testament expressions in regard to widows and

orphans, strangers, and even enemies, and even utterances of heathen philosophers regarding universal human love, could be adduced to prove that in this respect the teaching of Jesus was not original. But the newness and importance of this teaching of Jesus lies in the fact that He has *established on a firm religious basis* this command of love, and specially of spontaneous forgiving love, so that this duty has attained an essential place in the moral consciousness of men."

These are three examples of Professor Wendt's method. They are in some sense a working out of that true principle which we have called the modesty of miracle. But here we are bound to say that these examples have something in them, or something lacking from them, which cannot but excite a certain antagonism in those whose hope is in the evangelic faith. That antagonism seems to arise from the feeling that Professor Wendt comes perilously near to ascribing certain parts of the great miracle with which he deals altogether to natural processes. Max Müller wholly and wonderfully resolves all his miracles into natural processes. Professor Wendt is not as Professor Max Müller. But surely the natural is less, and the supernatural more, than sometimes he makes it to be.

Yet the book is marvellously stimulating and instructive. And there is one large element in it which is as pleasing as it is instructive. It abounds in expositions of Scripture of the freshest and most suggestive character.

Thus Professor Wendt will help not a few to a firmer footing on that most difficult passage in the Gospels, in which Jesus builds an argument for the resurrection from the dead upon God's words to Moses: "But as touching the dead, that they are raised, have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do

greatly err" (Mark xii. 26, 27). Who but our Lord would have seen anything more in that passage than the statement that the God who now appeared to Moses was the same who had appeared to his fathers? Visibly to all men it is a proof of the continued existence of God. But Christ uses it as a proof of the continued existence of Abraham, of Isaac, and of Jacob. For, says Professor Wendt, He had the certainty that fellowship with God is a life-bringing relation. Whoever truly belongs to God, so that God regards that one as His, cannot really experience the destructive power of death, or be in an unblest condition, but must have and maintain a blessed life granted by God. Such a one, by virtue of this enduring life in fellowship with God, in spite of earthly death and in spite of Hades, shall at length be awakened to a heavenly life with God.¹

Few passages are more frequently quoted in modern sermon literature than John xvii. 3: "This is life eternal, that they may know Thee the only true God, and Jesus Christ, whom thou hast sent?" For the old question, What shall I do that I may inherit eternal life? has largely resolved itself into a speculative curiosity as to what *is* eternal life; and an exact scientific definition like that is seized upon as precisely the thing that is wanted. And it is not only scientific; it is also in a line with that modern spirit whose passionate motto is—

"Let knowledge grow from more to more."

Forgetful of the apostle's warning that "whether there be knowledge, it shall be done away," we do not merely carry our knowledge in prospect into the life to come, but we make the heavenly and eternal life consist in knowledge.

But Professor Wendt finds in this passage no definition of the nature of eternal life. To him it is but an example of that familiar form of speech which states the means of obtaining a thing as if it were the thing to be obtained. The Jews searched the Scriptures because in them they thought

¹ Compare a most interesting letter by the Rev. Edward White in the *Christian World* of Dec. 10, 1891.

they had eternal life. Not that a knowledge of Scripture was itself eternal life to the Jews, but because they regarded the instructions of Scripture as the means of certainly obtaining eternal life. This pregnant mode of expression is chosen in order to indicate that the means in question is not merely a possible one alongside of other means, but is the sole possible one which fully guarantees the end striven after. Using the same form of speech, St. Paul says (1 Cor. i. 30): "Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption," where he means that Christ has been made for us the Mediator, and indeed the sole and perfect Mediator, of those benefits. And in Col. i. 27: "Christ in you, the hope of glory;" that is, Christ who is the sole and perfect foundation and support of our hope of glory. And, finally, when our Lord describes Himself as the Resurrection and the Life, He simply means, says Dr. Wendt, that He

and He alone is the perfect *Mediator* of the resurrection-life.

Is there, then, no definition in the Gospels of the nature and essence of eternal life? Yes; and Professor Wendt finds it anew where it was found at the very beginning, in the third chapter of St. John. And more than that, he finds that the very purpose of the definition which is given there is to destroy the notion that eternal life consists in knowledge. Nicodemus came with this idea. "We know that Thou art a *teacher* come from God;" as if he had said (and perhaps did say, for no doubt the conversation is condensed), What increase of knowledge must I gain that I may have eternal life? Jesus replies at once that the necessary condition of participation in the kingdom of God lies not in any new knowledge, but in a new birth. "Except a man be *born* again, he cannot see the kingdom of God."

English Literature in its Religious and Ethical Aspects.

James Russell Lowell.

BY THE REV. G. MILLIGAN, M.A., B.D., EDINBURGH.

"THERE is Lowell, who's striving Parnassus to climb
With a whole bale of *isms* tied together with rhyme,
He might get on alone, spite of brambles and boulders,
But he can't with that bundle he has on his shoulders,
The top of the hill he will ne'er come nigh reaching
Till he learns the distinction 'twixt singing and preaching;
His lyre has some chords that would ring pretty well,
But he'd rather by half make a drum of the shell,
And rattle away till he's old as Methusalem,
At the head of a march to the last new Jerusalem."

These lines of Lowell's own, half-humorous, half-serious, from "A Fable for Critics," in which he had to mention himself if he was to preserve his anonymity, indicate very clearly what the poet thought likely to be the verdict of posterity regarding him. And, though an author is not usually the best judge of his own works, there has been a wonderful consensus of opinion in the same direction in the numerous notices which have appeared since his death. For it is not as

a poet pure and simple, nor even as a satirist and humorist of the first rank, that Lowell seems most likely to be remembered, but rather as a religious teacher, one whose constant aim it was—

"To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart."

To an age which delights in the doctrine of heredity, it is not difficult to explain this in part at least. Descended from that gallant "little ship-load of outcasts who landed at Plymouth two centuries and a half ago," and whose influence upon the future, not only of New England, but of the world, he was never tired of extolling, himself the son of a Massachusetts clergyman, Lowell had as the basis of his character to the last his native Puritanism. Not, of course, that we are to as-

sociate with him the narrowness or the fanaticism, which to many minds is the chief characteristic of that much-abused form of faith. His Puritanism was of the earliest, the best type—the Puritanism which, as in the case of Milton, was not afraid to combine the highest general culture with the deepest religious earnestness, and which had for its great aim “to make the law of man a living counterpart of the law of God.” Were these early Puritans, Lowell himself asks in one of his Prose Essays, too earnest in the strife to save their souls alive? “That is still the problem which every wise and brave man is lifelong in solving. If the devil take a less hateful shape to us than to our fathers, he is as busy with us as with them; and if we cannot find it in our hearts to break with a gentleman of so much worldly wisdom, who gives such admirable dinners, and whose manners are so perfect, so much the worse for us.” How strongly indeed Lowell felt his responsibility, and what deep seriousness of purpose underlay all he wrote, is seen at once in the famous “Ode,” one of his earliest poems, and which strikes the keynote of most of his teaching. It begins with a vivid contrast between the Poet or Seer of old, “him who hath spoken with the unseen Lord,” and the modern

“ Empty rhymers

Who lies with idle elbow on the grass,
And fits his singing, like a cunning timer,
To all men's prides and fancies as they pass.”

To the latter indeed he denies the sacred name of poet altogether—

“ Maker no more,—oh no! unmaker rather;”

and in glowing words goes on to call for the true poet—

“ Whose eyes, like windows on a breezy summit,
Control a lovely prospect every way;
Who doth not sound God's sea with earthly plummet,
And find a bottom still of worthless clay.

Who to the right can feel himself the truer
For being gently patient with the wrong,
Who sees a brother in the evil-doer,
And finds in Love the heart's-blood of his song,—
This, this is he for whom the world is waiting.”

And so, too, in “The Biglow Papers” he puts into Hosea's mouth words which indicate his own attitude—

“ Sence I begun to scribble rhyme,
I tell ye wut, I hain't ben foolin';
The parson's books, life, death, an' time
Hev took some trouble with my schoolin'.”

In fact, in trying to understand Lowell's position as a religious teacher, we cannot do better than begin with these same Papers. It may not be the point of view from which they are usually regarded. But however the reader may laugh over their extraordinary fun and humour, or shrink before their trenchant satire and ridicule, even though it has “a button of good nature on the point,” or find himself, like Huldy, getting “teary round the lashes” at their touches of pathos, he cannot but be sensible of the deep earnestness which pervades them throughout. They are a call to men how to live. They breathe a holy indignation against wrong, and a passion for righteousness worthy of an old Hebrew prophet. And we feel that it is because he is so sure that God is with him, and that what he utters is the voice of God, that the poet so unhesitatingly denounces the unjust Mexican War, the Fugitive Slave Bills, and all the other political and social demoralisation of the time. The following lines, selected almost at random, will show the lofty ground he took. Thus on the question of war—

“ Ez fer war, I call it murder,—
There you hev it plain an' flat;
I don't want to go no furdur
Than my Testyment fer that;
God hez said so plump an' fairly,
It's ez long ez it is broad,
An' you've gut to git up airly
Ef you want to take in God.

Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment ain't to answer for it,
God 'll send the bill to you.”

Hear him again, as in “Jonathan to John,” he refers every man's right to freedom to the divine purposes—

“ God means to make this land, John,
Clear thru, from sea to sea,
Believe an' understand, John,
The *wut* o' bein' free.
Ole Uncle S., sez he, ‘I guess,
God's price is high,’ sez he;
‘But nothin' else than wut He sells
Wears long, an' thet J. B.
May larn, like you an' me!’”

While as to the final issue between Freedom and Slavery, no one, he declares, can have any doubt—

“ Whose faith in God hez any root
Thet goes down deeper than his dinner.”

It is tempting to go on quoting, but these few passages must suffice to show what a living belief in God Lowell had. God was to him the real ruler of men and things; and peace and good-will between man and man God's supreme will upon earth. Not that he, any more than our own Pitt, was a believer in peace at any price. Civilisation, he is driven to admit, “*doos* git forrid sometimes upon a powder-cart.” But it is a mode of progress that he would appeal to as rarely as possible; and his cry, at the end of No. X. of the First Series of Papers, for Peace to

“ Come, sech ez mothers prayed for, when
They kissed their cross with lips thet quivered,
An' bring fair wages for brave men,
A nation saved, a race delivered ! ”

is one of the finest passages in all his writings. That such a future, as there portrayed, was before his country he, for one, never doubted. The millennium, indeed, was not coming “by express to-morrer”; but he knew

. . . “ Good can't never come tu late,
Though it doos seem to try an' linger.”

And

“ *Then* 'twill be felt from pole to pole,
Without no need o' proclamation,
Earth's biggest Country's gut her soul,
An' risen up Earth's greatest Nation ! ”

Lowell's message was thus an intensely real and practical one. On the deeper mysteries of life, “the doubt and struggle towards settled convictions,” which is so marked a feature of our time, and of which he found in his friend Clough—

‘ Poet in all that poets have of best,
But foiled with riddles dark and cloudy aims ”—

the truest exponent, he has himself little to teach us. But when it comes to the application of the gospel as a living force to the social questions and needs of the day, no one can speak with a clearer voice. Every great cause was to him, in his own striking phrase, “*God's new Messiah*,” offering to men and nations an opportunity of deciding on

whose side—the side of Truth or of Falsehood—they would stand. Compromise was impossible. And all who hesitated or denied were reacting the part of the Jews, and crucifying their Lord afresh. Earth's chosen heroes were the souls that stood alone—

“ Stood serene, and down the future saw the golden beam
incline
To the side of perfect justice, mastered by their faith
divine.”

This is the attitude of a true Seer, who cannot “rest contented with the lies of Time,” but who is ever looking beneath the outward show of things to the underlying verities, and proclaiming as his message what he there discovers.

Nor is it only in the crises of history that the poet delights to trace God's presence and power. The whole world is to him God's world—

“ To win the secret of a weed's plain heart
Reveals some clue to spiritual things ; ”

and in the exquisite little poem, “A Parable,” it is the tender violet springing from the earth's hard bosom, and not the loud burst of thunder, that is given as a sign to the worn and footsore prophet—

“ ‘ God ! I thank Thee,’ said the Prophet ;
‘ Hard of heart and blind was I,
Looking to the holy mountain
For the gift of prophecy.

Had I trusted in my nature,
And had faith in lowly things,
Thou Thyself wouldst then have sought me,
And set free my spirit's wings. ’ ”

This last verse indeed strikes an ever-recurring note. Only to those who, by lowliness and love, are prepared for it is the vision granted; but to them it is never denied—

“ For meek Obedience, too, is Light,
And following that is finding Him.”

It is, however, in what may be more strictly called his humanitarian poems that we find Lowell's most characteristic message to his time. “The sympathies, the hopes, the words, that make man truly man”—all were dear to him. Beneath even “the foulest faces” he delighted to see lurking

“ One God-built shrine of reverence and love.”

And the more he proclaimed the native worth and dignity of man, the more keenly did he feel the wrongs committed by man on man, and that too sometimes, as in the well-known case of slavery, in the name of so-called religion. The true tendency of religion as, needless to say, he pleaded, was in the very opposite direction—

“ He’s true to God who’s true to man,
Wherever wrong is done,
To the humblest and the weakest, ‘neath
The all-beholding sun.”

And so it came about that the Service of Man for Christ’s sake was the subject of many of his best known poems. He burned to bring home to his readers the truth that their love for Christ, if it meant anything, must issue in love for Christ’s down-trodden and despised little ones. Or we may put it in this way,—he was continually holding up before every follower of Christ, as their standard of conduct, what Christ Himself would have done if He had been in his place.

Thus, to look at this truth first of all from the side of Christ, in “A Parable,” the Lord is represented as saying—

“ I will go and see
How the men, my brethren, believe in Me.”

And wherever He appears, He is welcomed with pomp and state. Great organs surge in praise of Him—

“ And in church, and palace, and judgment-hall,
He saw His own image high over all.”

But the Son of Mary is not satisfied. Not His the building “which shelters the noble and crushes the poor.” And the poem concludes with two verses which may well make us pause and think—

“ Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin,
Pushed from her faintly want and sin.

These set He in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, ‘Lo, here,’ said He,
‘ The images ye have made of Me ! ’ ”

“The Search” is a reiteration of the same truth ; but this time it is man who is the seeker.

He seeks in vain for Christ in nature or amidst the power and wealth of the world, but at length accepting Love’s guidance, and treading in the “prints of bare and bleeding feet” to which she points, “in a hovel rude” he finds the King—

“ A naked, hungry child
Clung round His gracious knee,
And a poor hunted slave looked up and smiled
To bless the smile that set him free ;

I knelt and wept : my Christ no more I seek,
His throne is with the outcast and the weak.”

But perhaps the most striking, as also the best known, of all Lowell’s humanitarian poems is “The Vision of Sir Launfal.” Sir Launfal is a knight of the North Countree, who has devoted himself to the search for the Holy Grail ; but, before he starts, he sleeps, and in vision beholds the future. He sees himself “in his maiden mail” riding forth through his castle-gates, beside which crouches a leper “foul and bent of stature.” A loathing comes over him at what is “the one blot on the summer morn,” and scornfully he tosses the poor man a piece of gold. And now to the dreamer the years seem to pass, and he is returning from the quest “an old bent man, worn out and frail,” to find his castle in the possession of his heir. But—

“ Little he recked of his earldom’s loss,
No more on his surcoat was blazoned the cross ;
But deep in his soul the sign he wore,
The badge of the suffering and the poor.”

The reality of his pity is quickly tested ; for, as he seats himself outside his own castle in the cold and snow, and muses on “the light and warmth of long ago,” he is conscious of “the gruesome thing” by his side, the leper, who again, “for Christ’s sweet sake,” begs an alms—

“ And Sir Launfal said, ‘ I behold in thee
An image of Him who died on the tree.’ ”

And cheerfully he parts in twain his single crust, and breaking the ice on the stream gives the leper to eat and drink. Then a wondrous change takes place—

“ The leper no longer crouched at his side,
But stood before him glorified.”

And from "the voice that was softer than silence," the knight learns that—

"The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbour, and Me."

Many other poems might be quoted to practically the same effect; but these are enough to prove what an eloquent preacher Lowell was on the text—"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

And here perhaps is the true place to mark another favourite note in the poet's message, namely, his faith in work; for it springs naturally from that faith in man and his destiny which we have just been considering. "No man," he assures us—

"Is born into the world whose work
Is not born with him."

And the true man will always do his work with all his might—

"Folks that worked thorough was the ones thet thriv,
But bad work follers ye ez long's ye live."

How much, too, even the humblest may accomplish, if only faithful, the stirring lines "To W. L. Garrison" will at once recall; while, as an example of the opposite—the awful penalty that awaits neglected talents and opportunities, it is sufficient to point to the poem, entitled "Extreme Unction." We have room only for two stanzas—

"Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn."

Mine held them once; I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;

I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grope shuddering at the gates of night."

But we must draw to a close. "Faith in God, faith in man, faith in work"—the short formula in which he sums up the teaching of the founders of New England—may be taken as summing up Lowell's own religious teaching. There is indeed much else in it to which, had space permitted, we would gladly have referred at greater length, such as—his love of nature and sympathy with the brute creature—

"Why, th' ain't a bird upon the tree,
But half forgives my bein' human;"

his recognition, as in "Rhoecus," that "each form of worship . . . infolds some germs of goodness and of right;" his wide toleration as evidenced in "Ambrose;" and his love for children—

"God's apostles, every day
Sent out to preach of love and hope and peace."

But these and other kindred points readers must investigate further for themselves. We can only promise them a rich reward for their search. For, to return to the point with which we started, if Lowell cannot in the usual acceptance of the words be termed a great poet, he was, to apply to himself his own description of Dryden, "a strong thinker who sometimes carried common sense to a height where it catches the light of a diviner air, and warmed reason till it had well-nigh the illuminating property of intuition." His teaching is essentially invigorating. "To read him is as bracing as a north-west wind. He blows the mind clear." And "he has this in common with the few great writers, that the winged seeds of his thought embed themselves in the memory and germinate there.

"To know the heart of all things was his duty,
All things did sing to make him wise,
And, with a sorrowful and conquering beauty,
The soul of all looked grandly from his eyes."

And still his deathless words of light are swimming,
Serene throughout the great deep infinite
Of human soul, unwaning and undimming,
To cheer and guide the mariner at night."

Requests and Replies.

May I ask the following queries through the columns of *The Expository Times*:—1. Which are the best editions, now published in the original, of the Greek and Latin Fathers for the first six centuries? 2. Which are the best editions, now published in the original, of the Greek and Latin Church Historians for the first six centuries? 3. Which are the best editions, now published in the original, of the works of Josephus and Philo?—J. S.

1. (a) *The Apostolical Fathers*:—

Bishop Lightfoot—The whole, with Texts, Translations, and short Introductions.
1 vol. 1891.

Clement of Rome, with full Commentary.
2 vols.

Ignatius and Polycarp, with full Commentary. 3 vols.

Gebhardt and Harnack—The whole, with Commentary.

(b) *Second and Third Centuries*:—

Reliquiæ Sacræ: ed. M. J. Routh. 5 vols.

Justin Martyr: ed. Otto. 2 vols.

Irenæus: ed. Stieren. 2 vols. in 4. Leipzig, 1853.

—: or ed. Harvey. 2 vols. (Cambridge Press, 1857.)

Tertullian: ed. Oehler. 3 vols. Leipzig, 1853.

Tertullian, *Apology*: ed. T. H. Bindley. (Clarendon Press.)

Athenagoras Tatian	{	E. Schwartz in Gebhardt and Harnack's <i>Texte und Untersuchungen</i> . Leipzig, 1888 and 1891.
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Clement of Alexandria: ed. Dindorf. 4 vols.

Origen: ed. De La Rue. A cheap edition by Lommatzsch. Berlin, 1846.

Apology of Aristides: Cambridge Texts and Studies.

(γ) *Later Fathers*:—

Athanasius—*Orations against the Arians*: ed. W. Bright. Text and Introduction. (Clarendon Press.)

Athanasius—*Historical Writings*: ed. W. Bright. Text and Introduction. (Clarendon Press.)

Athanasius, *De Incarnatione*: ed. A. Robertson. Text, Translation, and Commentary. (Nutt.)

St. Augustine: *Anti-Pelagian Treatises*. Text and Introduction. W. Bright.

Cyril of Jerusalem: ed. Reischl. 2 vols. Munich, 1848.

Cyril of Alexandria: ed. P. E. Pusey. 5 vols.

Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna), (including Sulpicius Severus, Minucius Felix, S. Cyprian, Arnobius, Orosius, Ennodius, Victor Vitensis, Salvianus, Eupippus, Sedulius, Mamertus, Cassian, Lucifer Calaritanus, Commodianus).

The Benedictine Edition for the rest.

2. Eusebius—Text. Clarendon Press: ed. W. Bright.

Text and Commentary. Heinichen.

Socrates—Text. Clarendon Press: ed. W. Bright.

Text with Commentary. Hussey. (Clarendon Press.)

Sozomen: ed. Hussey. (Clarendon Press.)

Theodoret: ed. T. Gaisford. (Clarendon Press.)

Evagrius. Oxford, 1844. (Clarendon Press.)

Rufinus. Migne.

3. Josephus: ed. B. Niese. 5 vols. Berlin, 1887–1892.

Philo: ed. Mangey. (Tauchnitz.)

A new edition in progress by Cohn and Wendland.

W. LOCK.

Keeble College, Oxford.

My attention was recently arrested by a French translation, in a Romish "Paroissien," of 1 Peter ii. 23, which makes our Lord give Himself "into the power of him that judgeth unjustly." I at once turned to the Vulgate, and found there "injuste." I should be glad if any of your learned contributors can say if this rendering of the Vulgate can be accounted for in any way; if there is any Greek MS. of any authority in which ἀδίκως appears in place of the Received reading δικαίως. I find no reference to this difference in either Wordsworth or Alford. Wickliffe has "unjustly," and, of course, the Rhemish. The Syriac—Peshitto—has "judge of righteousness." It is worthy of remark that either rendering yields a perfectly good sense, but with a totally different reference; the Received reading referring to the Father as the Divine Vindicator of the righteous, and the Vulgate reading to our Lord's unresisting submission to the judgment of the Chief Priests or of Pilate. If any light can be thrown on this matter I shall be glad.—Prebendarius.

There can be no doubt that the rendering of the Vulgate here—"tradebat autem judicanti se injuste"—is due to a misapprehension. As the writer of the query truly observes, either the ordinary or the Vulgate rendering yields a perfectly good sense, but with a totally different reference. In the one case, the verse forms an *antithesis*—Christ did not seek to defend Himself or to retaliate upon His enemies, but in the face of injustice committed Himself and His cause to the righteous Judge of all. In the other case, the verse forms a *climax*—His yielding Himself to the unjust judgment of Pilate is the crowning act of the self-suppression and self-abnegation of Him, who, "when He was reviled, reviled not again; when He suffered, He threatened not." We can easily understand how one who had been led to put the latter interpretation upon the words, when quoting from memory, or, it may be, suspecting an accidental omission in the manuscript used by him, might write "injuste" instead of "juste." This is the view of Plumptre (*Cambridge Bible for Schools*), who calls it an "arbitrary alteration"—"for which there is no Greek MS. authority;" and of Mason

(Ellicott's *New Testament Commentary for English Readers*), who characterises it as "without any solid authority," and "evidently a mere blunder." The rendering is, however, older than the Vulgate, being found twice in St. Cyprian (*De Bono Patientiæ; Testimonia adv. Judæos*). It is apparently on the authority of these quotations that Peter Sabatier includes it in his reconstruction of the Old Latin or Ante-Hieronymian Version in his *Bibliorum s. latinæ versiones antiquæ*, published at Rheims, 1739–1749, revised ed. 1751. In a note, Sabatier gives a reference as follows:—"MS. Veles. Κρίνοντι αὐτὸν ἀδίκως." This reference is to a collation of sixteen manuscripts made by Petrus Faxard, Marquis of Velez. Eight of these MSS. were from the library of the King of Spain, but Velez did not specify the MSS., or even say how many were in favour of a particular reading. The peculiarity of this collation is that the "Velesian readings agree in almost all cases with the Vulgate, and of those examples, which differ from the printed text of the Vulgate, many are found in Latin manuscripts" (J. D. Michaelis, *Introduction to the New Testament*, 4th ed. London, 1823. Vol. ii. p. 351). So marked is this feature, that Wetstein held that the manuscripts consulted by Velez were not Greek, but Latin. Michaelis, with more probability, maintained that Velez "made use of Greek manuscripts that had been altered from the Latin." "But," he remarks, "it is a very extraordinary circumstance, that all his sixteen manuscripts should latinise in so great a degree: it has been therefore supposed that he selected those readings which coincide with the Vulgate, and omitted all those which differed from it." These facts deprive the Velesian ἀδίκως of all authority. Tischendorf refers to it neither in the 7th or 8th edition of his *Novum Testamentum Græcæ*, though he speaks of one Lectionary as having been in this point "accommodated" to the Latin. Tregelles (*Greek Testament*) refers to the Vulgate, but to no Greek authority whatever, and most commentators seem to coincide with Wordsworth and Alford in altogether ignoring the point. It is, however, a very interesting one.

ALEXANDER STEWART.

Aberdeen University.

The Early Narratives of Genesis.

BY THE REV. PROFESSOR H. F. RYLE, B.D., CAMBRIDGE.

VII.—THE STORY OF THE FLOOD—*continued.*

2. It has been claimed that the tradition of the Deluge is to be met with, in some form or another, in every quarter of the globe. Certainly in Greek, Assyrian, Persian, Indian, and Scandinavian legends we find mention of a Deluge. More than that, if the sources of our information are correct, traditions of a similar event are said to be forthcoming from the primitive religions of Mexico, of South America, and even of Southern Africa. In some of these cases the alleged points of correspondence with the Scriptural account require to be submitted to a more rigorously scientific test than has hitherto been possible. But, even making allowance for a certain amount of hasty generalisation, we may regard it as an established fact that Deluge traditions are extremely widely diffused, and that, in the comparative study of early religions, their discussion will supply a most interesting and important chapter, in which their relation to the narrative in Genesis would have to be duly considered.

But with that more general inquiry we are not here concerned. That which demands our attention is the Assyro-Babylonian account of the Flood, which in many of its features so closely resembles that of the Bible.

What was known as the "Chaldee" version of the Flood narrative was preserved, though doubtless in a somewhat fragmentary and imperfect form, by extracts from the history of Berosus extant in the writings of Eusebius and Syncellus. According to this account, Xisuthros, the "Chaldee" Noah, was warned by Chronos, in a dream, of an approaching Deluge that should destroy all living things; and he was commanded to do two things. In the first place, he was to record in writing a history of the world, and to deposit it at a place called Sipara, which was sacred to the sun. In the second place, he was to construct a ship, 15 *stadia* long and 2 broad, into which he was to convey his family and his friends; he was then to replenish it with provisions, and to collect into it every kind of beast and bird. This was done; and the Flood came. When it ceased, Xisuthros

sent out birds three times to discover whether the water had abated. On the first occasion they returned, having found neither food nor rest for the sole of their foot; on the second occasion they returned, but there was wet mud upon their feet; on the last occasion they came not back again. Xisuthros then removed part of the roof, and came forth with his family and the pilot, and offered a sacrifice to the gods. They were at once taken up into heaven. But the voice of Xisuthros was heard informing those who remained in the ship of the happy lot which they had received, and commanding them to leave Armenia, where the ship had landed, and to return to Babylon, and to recover the hidden records of Sipara.

Until the year 1872 it was very commonly supposed that the interesting Chaldean account, of which the foregoing gives the rough outline, had come down to us through channels into which had been imported from Judea many of the characteristic features of the Biblical narrative. But this opinion was destined to be falsified by the decipherment of the cuneiform characters. On the 3rd of December 1872, Mr. George Smith, the famous Assyriologist, announced his discovery of the brick tablet which contained the Assyro-Babylonian account of the Deluge. This tablet was the eleventh in a series of twelve, which contained the so-called Izdubar legends; and, according to Sir H. Rawlinson's conjecture, the tablets corresponded to the months in the year, so that the eleventh tablet, containing the legend of the Flood, belonged to the eleventh month, whose patron-deity was the storm god Ramman (Schrader). The form which this version of the legends takes is that of a narrative spoken by Hasisadra (or Xisuthros) to Izdubar.

The Flood is described as having been brought about by the gods Anu, Bel, Adar, and En-nugi. The god Ea instructed Hasisadra to prepare a ship in spite of the ridicule he should incur by its construction, and gave directions as to its size.

Hasisadra built a great ship like a dwelling-house, and covered it with bitumen within and without. He put within it all his treasures of silver and gold and corn, and caused his slaves

and concubines, his cattle and beasts of the field, to enter. The command came to enter into the ship and close the door. Hasisadra entered, closed the door, and handed over the care of the "palace" and all its goods to the pilot, Buzursadi-rabi. The Flood commenced: "The spirits of earth carried the flood; in their terribleness they sweep through the land; the deluge of Rimmon reaches unto heaven," etc. "In heaven the gods feared the flood, and sought a refuge; they ascended to the heaven of Anu. The gods, like a dog in his kennel, crouched down in a heap. Istar cries like a mother." For six days the wind, flood, and storm continued; on the seventh, they abated. Destruction was to be seen everywhere; "like reeds the corpses floated." "I opened the window," says Hasisadra, "and the light smote upon my face; I stooped and sat down; I weep; over my face flow my tears." The ship grounded on Mount Nizir. On the seventh day afterwards, Hasisadra "sent forth a dove, and it left. The dove went and returned, and found no resting-place, and it came back." Again, he sent a swallow forth, and it went; but after going to and fro, it too returned. Then he sent a raven, and the raven "went and saw the carrion on the water, and it ate, it swam, it wandered away, it did not return." Then Hasisadra describes how he let forth the animals from the ship; how he built an altar and offered sacrifice; and how the gods smelt the savour, and "gathered like flies over the sacrifices. Thereupon the great goddess, at her approach, lighted up the rainbow, which Anu had created according to his glory."

The god Bel was wroth at Hasisadra's escape, but was propitiated by Ea, who reasoned with him, saying, among other things, "Let the doer of sin bear his sin, and the doer of wickedness his wickedness. Let not the first prince be cut off, nor the faithful be destroyed. Instead of a flood, let lions increase, that men may be minished, or let a famine break out, or a plague." Then Bel hearkened, and gave his hand to Hasisadra and his wife, and joined himself to them in a covenant, and blessed them, and, raising them to be as gods, caused them to dwell afar off at the mouth of the rivers.¹

The tablet containing this account belonged to

¹ See especially Schrader's *Cuneiform Inscriptions and the Old Testament*, vol. i. (Williams & Norgate), translated by Whitehouse.

the library of Assurbanipal (668-626), but fragments of other editions of the poem (see Sayce's *Fresh Lights, etc.*, p. 33) have been found not only among the ruins of Nineveh, but also in Babylonia. Accordingly, even if this particular tablet dated only from the seventh century B.C., there is no reason to doubt that the legend which it records is substantially the common form of the legend about the Flood that had been current in Assyria and Babylonia for centuries.

It has been observed that if we compare it with the two Deluge narratives of which the Biblical narrative is compounded, it shows a marked resemblance to the "Priestly" narrative in its account of the preparation and construction of the Ark, and in its mention of the rainbow and the covenant; but to the "Prophetic" or "Jehovistic" narrative, in its mention of the seven days; in the prominence given to the downpour of rain; in the thrice-repeated sending of the birds; and in the offering of the sacrifice.

But while both versions of the Hebrew narrative are thus in agreement with the Assyro-Babylonian upon certain points, the points of difference are equally striking. According to the Genesis account, the Flood is sent as a Divine punishment for the wickedness of the human race; it is Divine compassion which causes it to cease, and establishes the rainbow as the sign of a covenant with man that God will no more again destroy the world with water. According to the Assyro-Babylonian account, the Flood is sent upon the world by the caprice of the gods, especially of the god Bel; and although the idea of it as a punishment for sin is suffered to appear in the colloquy of Ea with Bel, attention is directed primarily to the arbitrary action of the gods; the Flood, too, is made to cease because of the intercession of Ishtar, and the tears and terror of other deities. The vindictiveness of Bel towards Hasisadra and his wife, on account of their escape, changes rapidly, at the end of the narrative, to the extreme of benevolence towards them; instead of slaying them, he grants them the privilege of admission within the ranks of the immortals.

The difference between the Assyro-Babylonian version marked at the beginning. It corresponds to the Assyrian religious theistic, the other

The Bible version may lack some of the poetical touches in the description. But its immense superiority is shown not only by its freedom from the mythological element, but by its moral purpose, by its simple dignity, and by the purity of its religious tone.

To determine the exact relationship between the Hebrew and the Assyro-Babylonian narratives is not such an easy matter, as some have supposed.

When Mr. George Smith's discovery was first announced, many who in their first excitement hailed it as a confirmation of the accuracy of the Genesis narrative, evidently hardly realised its exact bearing upon Biblical questions. For, on the one hand, the cuneiform account was thoroughly mythological in character; on the other hand, it was, in all probability, drawn from legends belonging to an antiquity earlier than the age of Abraham; and the significance of these facts was hardly appreciated by some. It was clear, of course, that the Assyro-Babylonian account was neither borrowed from nor expanded from the Hebrew. For while it belongs to a class of legends that were current long before the time of Abraham, no one could suppose that Babylon and Nineveh were ever beholden to the Hebrew race for literary records dealing with early ages.

On the other hand, there are not wanting scholars who claim that the Hebrew version of the story of the Flood is based upon that which is contained in the cuneiform texts, and that the resemblance of our Genesis narrative to the cuneiform shows that the Jews became acquainted with the Assyro-Babylonian account during the exile in Babylon. With this theory, I confess, I find myself in complete disagreement.

(a) In the first place, the Jehovist narrative was current and well known long before the Captivity, and, in all probability, before the influence of Nineveh and Babylon had made itself felt by the people of Israel. There is no sufficient reason to warrant the view that the Priestly narrative has been derived from any but genuinely Hebrew tradition.

(b) In the second place, if the Hebrew was derived from the Assyro-Babylonian account at so late a period as the time of the Exile, it is difficult to account for the variations in the narrative which immediately occur to our minds. Thus, why should the Hebrew version omit the mention of the swallow, and all reference to the pilot, while it gives so

much more of detail respecting the entrance of the animals into the Ark, and concerning the family of Noah?

(c) Lastly, the improbability that the Jews would derive from the religion of their captors materials for the purpose of supplementing their own sacred history appears too obvious to require discussion. The pious Jews of the Exile found little at Babylon to tempt them to syncretism in religion; nor can it be said that there is any proved case of an instance in which the Jewish scribes amplified their national traditions by borrowing directly from those of Babylon. In reference to the narrative of the Flood, the express allusions to it in Isaiah liv. 9, Ezekiel xiv. 14, sufficiently confirm the general independence of the Israelite version as embodying the traditions of the Hebrew nation.

Admitting, therefore, the independence of the two narratives, the Hebrew and the Assyro-Babylonian, in the literary form in which they have come down to us, how do we explain their obvious resemblance? The explanation is to be found in their common origin. Both the Hebrew and the Assyro-Babylonian traditions are derived from a primitive and prehistoric Semitic original. The Hebrew ancestors of the people of Israel were members of the same stock as the founders of the great empires on the Euphrates, and received from yet earlier ages the traditions of the past.

The different forms under which the same tradition is presented to us in the different literatures reflect the influences which time and religious belief have wrought upon their common inheritance. Despite the changes in points of detail, the identity of the two narratives is indisputable. But while the Assyro-Babylonian narrative reproduces the character of the mythology which marked the religious thought of the great world-empires of the Euphrates valley, the Hebrew narrative has come to us stripped of every trace of the old idolatry. The Israelite writers transmit it to us in the form which most perfectly expresses the pure religion of those to whom Jehovah revealed Himself. They do not cut themselves adrift from the past. They preserve the tradition of their fathers, adapting its form, as time went on, to the needs of that higher religious standpoint which they were privileged to occupy.

3. It would argue want of candour not to consider frankly at this point the historic character of the narrative which describes so tremendous a

calamity. And, on the threshold of such an inquiry, we have to deal with the fact that science speaks in no hesitating language upon the subject. There is no indication that, since man appeared upon the earth, any universal and simultaneous inundation of so extraordinary a character as to overwhelm the highest mountain peaks has ever occurred. So vast an accumulation of water all over the terrestrial globe would be in itself a physical impossibility. None, at any rate, has taken place in the geological period to which our race belongs.

The language describing the catastrophe is that of the ancient legend describing a prehistoric event. It must be judged as such. Allowance must be made both for the exaggeration of poetical description and for the influence of oral tradition during generations, if not centuries, before the beginnings of Hebrew literature.

Perhaps the best solution of many obvious difficulties which the narrative suggests, is supplied by the recollection of the limited horizon which bounded the world of those ancestors of Israel, from whom the primitive tradition was derived. To them the world was the valley of the Euphrates and the Tigris, and the highest hills were the mountains that skirted its north-eastern and eastern sides. The Israelites of a later age had a more extended view; but even to them the area of the world was, if judged by our notions, strangely limited, since the ethnography of Genesis x. seemed to include all the races of mankind.

In the name of Ararat which occurs in the Hebrew narrative, and in that of Nizir which occurs in the Assyro-Babylonian, we have either an attempt to transliterate the names employed in the primitive tradition or the tendency to substitute a known or celebrated proper name for one that was unknown.

According to this line of explanation, the narrative of the Flood records to us some terrible but local cataclysm which overtook the original seat of the Semitic race. The Hebrew and Assyro-Babylonian accounts are two parallel versions of it, transmitted by the two strangely different branches of that stock in literature so varied as the clay-tablets of Nineveh and the Scriptures of the Jews. There seems to be no reason whatever to call in question the historic character of the event commemorated. **that the Deluge ever occurred, because**

tions which describe it have come down to us with certain variations, is an attitude which, I am aware, has been taken up by some who would desire, above all things, to weigh the evidence candidly; but it is one which it is very hard to appreciate. The very variety of the tradition seems to increase the probability of its historic character in the main points upon which there is agreement.

But if the Flood of Genesis were a local catastrophe and not universal, how are we to account for the ubiquity of the legend? That, it seems to me, is a question which we had best leave the historians of primitive civilisation to answer. While it is not improbable that the similarity of legends testifies in a great measure to the radiation of nations from a common geographical centre, we must remember that to primitive races inundations were the commonest and most destructive visitation. This would account for a Deluge playing a part in the legends of different parts of the globe, where the influence of Semitic races never penetrated. But there is no reason to doubt that the Semitic tradition became widely known, and is answerable for many points of resemblance in the legends of races quite unconnected with the Semitic stock.

In this, as in the other sections of the early portion of Genesis, we are in constant danger of suffering our interest and attention to be absorbed in the form rather than in the teaching of the narrative. But the purpose for which it is recorded is obviously not merely to preserve the memory of a great event, but rather to employ the record of that great event with the hope of impressing upon the people of Israel the fundamental truths of their religion, which could thus be so signally illustrated.

Every reader is doubtless conscious, in some degree or another, of this thought. But it will probably strike him more forcibly in the light of the comparison between the Hebrew and Assyro-Babylonian narratives of the Flood. He cannot fail to observe the contrast between the cuneiform picture of the deities, some angry, some interceding, some frightened, some summoning the storm, others fleeing from it; and the Hebrew picture of the God of heaven and earth, who alone inflicts the calamity as a punishment, alone abates it, and **and his family. He**
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whimsicalness of Bel towards individuals with the purpose of love towards the world.

But over and above the teaching of such an obvious contrast, the Hebrew narrative threw light upon a further group of ideas. It emphasised the fact of the judicial character of the overthrow; it laid stress upon the departure of the human race from their appointed path; it sketched, in the tremendous scene of overthrow, the first judgment, the first declaration, so often repeated to Israel, that the history of the race, even in its disasters, fulfils and corresponds to the decrees of the Almighty. It illustrated the principle of salvation, destined to be expanded in the history of the Jews. Noah is the first "righteous" man (Gen. vi. 9); his righteousness is evidenced by the faith which trusted in the Divine promise. His faith, avowed in the construction of the Ark, was a condemnation to an unbelieving world; it received its reward in the deliverance which redounded to those of Noah's household (Heb. xi. 7; 1 Pet. iii. 20; cf. Ezek. xiv. 14; Eccclus. xlv. 17).

ix. 1-17. *The sign of the rainbow.* The story of the Flood closes with the covenant of Noah and the sign of the rainbow. Here, as in the covenants with Abraham and with Moses, the description is drawn from the Priestly writing, whose characteristic style can easily be discerned.

Noah is the representative of a new epoch. God grants to him a new covenant, while He declares His blessing upon man, and extends his dominion over the animal world. Hitherto, according to this account, man had been a vegetarian (cf. Gen. i. 30 with vii. 19, ix. 3). Now, however, permission is granted him to eat the flesh of animals. And in connexion with this extension of privilege, two binding enactments are laid down. By the first, man is forbidden to eat of the blood along with the flesh. According to the second, the death of the manslayer is required of his fellow-men. In these rules we recognise the requirements of universal primitive custom in the East. The former was to be repeated in the Mosaic legislation; the latter, the law of blood-revenge, was to be restricted within the limits of a more civilised existence.

The covenant relation is established not with the descendants of Shem only, but with all mankind. Its pledge, the sign or symbol of hope, is correspondingly universal.

The rainbow had, of course, been seen upon earth, ever since the sun had shone and the rain had fallen, in remote ages long before man had appeared. Only those who are quite ignorant of the laws of "light" can now suppose that the appearance of the "rainbow" was posterior to the creation of man. Accordingly, the mention of the rainbow in ix. 13-17 has sometimes caused perplexity to candid and fair-minded readers. There are, it seems to me, two possible courses of explanation open to us:—(1) In the first place, it is possible to say that the passage, which incorporates an ancient tradition, reflects the prevalent ignorance of physical science. The language here used would then express the popular, but erroneous Hebrew explanation of the phenomena of the rainbow, which supposed it to have been first miraculously *created* after the catastrophe of the Deluge. But it is noticeable that the word employed is not *bara*, "create," but *sim*, "set," or "appoint." (2) In the second place, it is possible to see in the words of verse 13 "I do set" or "I have set" not the fiat of *creation*, but the declaration of Divine *appointment*. The rainbow had existed before. Henceforward, it was to be endowed with a new significance as the sign or symbol of mercy. God "set" one of the most beautiful and yet frequent phenomena in the natural world to be the sacrament of the new covenant. The same word occurs in Genesis iv. 15: "And the Lord appointed a sign for Cain." And very probably the best solution of the difficulty is to be found in this use of the word.

At the same time, the two explanations are perfectly compatible with one another. The fact that the rainbow was appointed as the pledge of the Noachic covenant does not exclude the idea suggested by the whole passage, that, according to the ancient Hebrew tradition, the rainbow was first actually made in the days of Noah. The narrative possibly embodies a popular but quite unscientific idea. But the narrative is not incorporated in the Hebrew Scriptures for the purpose of teaching science, but for the purpose of instructing men in the things which concern their spiritual welfare, their hope of salvation, and their trust in Divine Mercy.

In the next communication it is hoped to bring to a conclusion this series of papers, which must sorely have tried the patience of many of the readers of THE EXPOSITORY TIMES.

St. Mark xiv. 41, 42.

BY REV. J. H. BERNARD, B.D., FELLOW OF TRINITY COLLEGE, DUBLIN, AND
ARCHBISHOP KING'S LECTURER IN DIVINITY.

“καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ἐγείρεσθε, ἀγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.”

“Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand” (R. V.).

THE difficulty of reconciling the latter of these verses with the former has been recognised by many commentators; and, indeed, it is apparent to the most casual reader that our Lord's direction to His disciples to “sleep on” at such a moment is not only hard to explain when the general context is taken into account, but is actually contradicted by His recorded command immediately following it: “Arise, let us be going.” It is proposed in the following paper to bring together some of the principal methods of interpretation by which it has been attempted to render the whole passage consistent with itself, and to indicate the difficulties which beset the renderings of our English versions (A. V. and R. V.).

1. It has been supposed that the opening words were said *ironice*. As Dr. Maclear puts it: “Sleep on now, for ever if ye will. The words were spoken in a kind of gentle irony and sorrowful expostulation. The golden hour for watching and prayer was over. Their wakefulness was no longer needed”: *i.e.* “Sleep on meanwhile; there has been enough of watching.” Or as L'engel, following Chrysostom, interprets: “Sleep on now, if ye can. Those are soon coming who will rouse you. *Si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.*” That is, having slept when you should have kept watch, you may as well sleep now during the remainder of the time that is left you, before you are forcibly disturbed from your slumber. It is in some such way as this that the New Testament revision company seem to have taken the passage, for they translate: “Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth me is at hand.” And this gives excellent sense, provided that we suppose, as St. Augustine suggests,¹ that our Lord

disciples to sleep until Judas came, and that there was a definite interval of time between the meditative words, “Sleep on now, and take your rest,” and the command to wake, “It is enough; the hour is come. . . . Arise, let us be going.” M. Henri Lasserre, in his interesting *Traduction Nouvelle* of the Gospels, arranges the text with this idea:—

“A son troisième retour vers eux, il leur dit:—C'est assez! Dormez à présent et reposez vous. . . . Et maintenant, l'heure est venue! Le Fils de l'Homme va être livré entre les mains des pervers. . . . Levez vous et avançons! Déjà s'approche celui qui me trahit.”

The abrupt, disjointed sentences in St. Mark favour this interpretation to a certain extent, and are admirably rendered by M. Lasserre in his vivid French. The only difference between this explanation and that hinted at by Augustine is in reference to the words “it is enough,”—these referring, according to the one interpretation, to the time for sleep being past; according to the other, they indicate that there is no more need of watching.

It is, however, a difficulty that we are thus obliged to break up an (apparently) continuous utterance into two distinct utterances, spoken at different times and (if we may venture to say so) in different moods. This may be a legitimate artifice, but it *is* an artifice, and ought not to be

est, Dormite jam et requiescite, tanquam ab exprobanter, non a permittente sit dictum. Quod recte fieret, si esset necesse; cum vero Marcus ita hoc commemoraverit, ut cum dixisset, Dormite jam et requiescite, adjungeret, sufficit; et deinde inferret, Venit hora; ecce tradetur Filius Hominis: utique intelligitur post illud quod eis dictum est, Dormite jam et requiescite, siluisse Dominum aliquantum ut hoc fieret quod permiserat; et tunc intulisse, ecce appropinquavit hora. Ideo post illa verba secundum Marcum positum est, sufficit, quod requievistis jam sufficit. Sed quia commemorata interpositio silentii Domini, propterea coarctat in illis verbis alia pronuntiatio requiritur.”

¹ See *De Consens. Evang.* iii. 4: “Qua vel commoti qui leant, conantur ita pronuntiare

resorted to until every simpler method of exegesis has been ruled inadmissible. For it is quite foreign to the style of the Synoptists to combine in this way two different sayings of our Lord, without giving the slightest hint that they were spoken under different circumstances. All three Evangelists freely use introductory phrases when quoting Christ's words, and are accustomed to indicate with clearness the occurrences which called them forth. Whether we suppose the interval between the touching rebuke, "Sleep on henceforth: the time when you might have given me your sympathy is over," and the stern call to rise and go, as long or short—at least, it is necessary that the change in tone was called forth by a change in the situation. It has been conjectured that our Lord raised His eyes and saw Judas approaching, just after He had said "Sleep on;" and that then He perceived as it were the impossibility of further delay. The crisis has come; they must all act—the Master His part, the disciples theirs. But this is to read something into the narrative that is not there already; and, moreover, it assumes that the Evangelists (for almost the same words are found in St. Matthew xxvi. 45) have omitted to mention the cause and occasion of the change of tone in our Lord's words. Whatever view we take of the origin of the Synoptic Gospels, it will be probably admitted that the account of this scene comes from an eye-witness. But what eye-witness would tell a story in such a way? To record as a single sentence utterances which (on the hypothesis under consideration) were spoken under different circumstances, in different tones, and were separated by some definite interval of time! It is possible, but is it probable?

2. Professor Palmer has made a suggestion (in the *Classical Review* for July 1888) which has the advantage of giving a very striking dramatic force to the words of our Lord in question. He proposes that we should understand them as the language of stern and weighty rebuke: "Take your rest, and sleep *in future*; but *now* rise, let us go. Enough of slumber. Behold, he that doth betray me is at hand." This makes the whole passage consistent with itself. The pathetic inquiry and admonition, "Why sleep ye? watch and pray lest ye enter into temptation," addressed to the disciples on the first two occasions on which they were found slumbering, is now on this third

occasion exchanged for the language of solemn reproof. "This is no time for sleep; take that hereafter. Do you not see that even now the traitor approaches? Rise, let us go."

If the Greek can bear out this interpretation it seems the best yet offered, and the most natural. But it rests on the hypothesis that τὸ λοιπὸν or λοιπὸν (as the reading is a little doubtful) may mean "*in the future*, as opposed to *now*" rather than "*for the future*;" and of this usage no certain example has yet been produced from Greek literature. The regular meaning of the word is, of course, "henceforth," "from that time on;" it denotes future duration, starting from the present moment, differing in this from τοῦ λοιποῦ, which rather indicates a definite point of time in the future (see Ellicott in Gal. vi. 17). For instance, it occurs in Acts xxvii. 20, "All hope was *from that time on* taken away;" in Heb. x. 13, "*henceforward* waiting until, etc.;" 2 Tim. iv. 8, "*from henceforth* is laid up for me the crown of righteousness;" 1 Cor. vii. 29, "the time is shortened, in order that *henceforth* both those that have wives may be as though they had none," etc. In the Epistles of Ignatius it is used in the same sense, e.g. *ad Eph.* 11, λοιπὸν αἰσχυνθῶμεν, "*henceforth* let us have reverence;" and *ad Smyrn.* 9, εὐλογόν ἐστιν λοιπὸν ἀνανήψαι ἡμᾶς, "it is reasonable *henceforth* that we wake to soberness." I count it unnecessary to give parallels from classical authors of this, the ordinary usage of the word. Now, if no parallel can be cited (and the present writer has failed to find one) justifying the sense which would be needed if we were to adopt Professor Palmer's interpretation of the passage, it would seem that that interpretation cannot be pressed. Construing the opening sentence as an imperative, we must take it as the Revisers have done: "Sleep *on*," i.e. "Sleep on henceforth;" and this is open to the objections noticed above.

3. But is the opening sentence an imperative? The ordinary French and German versions do not regard it as such: in them it is construed as interrogative. "Vous dormez encore et vous vous reposez?"¹ "Ach, wollt ihr nun schlafen und ruhen?" This is the rendering adopted by Titmann in his *Synonyms of the New Testament*, who translates, "*Num pergitis dormire? schlaft ihr*

¹ The sentence is thus punctuated in the edition of Osterwald's version published at Oxford in 1872.

noch immer?" and is favoured by Krebs, who paraphrases: "Num jam (cum omnium minime opportunum dormiendi tempus est) dormitis et quiescitis?" More simply and with more regard to the etymology of λοιπόν we may paraphrase: "Are you sleeping and resting *for the time that yet remains?* Surely you have had enough of sleep. The hour is at hand. Do you not see the torches of the crowd in the distance?" To translate λοιπόν as equivalent to *quod superest* is quite legitimate, as will be admitted; indeed, Alford interprets it exactly thus in 1 Cor. vii. 29, though he does not seem to have hit the precise meaning of that passage. The only objection to doing so is that it makes λοιπόν rather more emphatic than it would seem to be from its place in the sentence; but that is not a very serious point. One argument has been brought forward in favour of giving the sentence an interrogative turn, which must be noticed here in order to point out its fallaciousness. It has been alleged (see Dowdall, *Classical*

Review, December 1888) that we thus harmonise St. Matt. xxvi. 45 and St. Mark xiv. 41 with St. Luke xxii. 46: τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. *Why sleep ye? rise and pray that ye enter not into temptation;* the opening clause of which is interrogative. But the real parallels to this passage from St. Luke are St. Matt. xxvi. 41 and St. Mark xiv. 38; the words recorded by St. Luke are those spoken by the Lord on the *second* occasion when He found His followers sleeping; the words addressed to them by Him on the *third* and last occasion are not preserved by this Evangelist at all. Hence the interrogative form of the sentence in St. Luke xxii. 46 does not help us in the interpretation of the passage before us.

But on the whole, though this argument be not valid, it seems to the present writer that fewer and less weighty objections lie against the last mentioned line of interpretation than against either of the other two.

The Study of Theology in British Baptist Colleges.¹

BY THE REV. D. WITTON JENKINS, GLASGOW.

I HAVE read with deep interest and sympathy Principal Davies's paper on this subject. And, because I agree with so much of it, I venture to point out what seems to me its defect. As a student of a Baptist college, I can endorse fully the criticism as a whole, and also the suggestions thrown out. The writer has put his finger on the weak points of the training given in our colleges. It is only when a man gets out into the work of the ministry that he realises the fact. The training in theology is not thorough enough. It is too narrow, too shallow, too fragmentary, and by no means covers the ground which ought to be covered. It is true that students *are* dissatisfied, and are crying out for reform. In comparison with what is done in some other colleges in this country, and especially in America and Germany, I do not hesitate to say that we are miserably behind. In most of our colleges an attempt is made to teach most, if not all, the branches named in the conspectus; but it is only an attempt.

¹ This paper was in hand before the issue of the June number, and is therefore independent of Notes by Dr. Culross and Prof. Marshall, with which it agrees.

I wish to emphasise what has been pointed out: viz., that the fault lies, not in the tutors, so much as in the *system*. It is a marvel that the tutors are able to accomplish so much, and produce results so creditable. According to our present system, we have no room for specialists. If they were placed in the position, they would be square men in round holes. The only man that suits is an all-round man, who can beg, preach, transact business, entertain, keep up interest in the particular college, as well as teach theology. Now it is impossible to do thorough work on these lines. Happily in Scotland our theological tutor is not required to attend to these extraneous matters. He devotes himself to teaching theology. It is true that some colleges are affiliated with universities where the students take their Arts course. But these are, in my opinion, worse off than the others, because each has only one tutor to teach all subjects not taken in the university. And this one man has to attend to all the extras already named, without the aid and counsel of a colleague. What can one man do among fifteen or twenty students?

But why is this so? And what is the remedy? The Baptist denomination has not yet learnt to pay its scholars as it should do. The worth of the scholar is only partly appreciated, and even that only by a few. Rich men have not yet learnt their duty toward our schools of learning. We have too many colleges. The force is too much divided. Much money is wasted which could be saved. What is needed is the amalgamation of two or more colleges near each other. This is what many of us have been advocating for some time. In the enlarged college, specialists would be appointed to teach only one or two subjects. The man at the head, call him principal or what ever name you like, would be free to attend to business matters, and perhaps teach one subject. Where amalgamation is not possible, or not expedient, let more tutors be appointed. I most strongly advocate the idea of *theological* colleges, with the Arts course taken outside. We shall never do thorough work until this is done.

So far, I am at one with Principal Davies. But his article is too indiscriminating, too sweeping, especially with regard to one branch of teaching. Had the writer confined himself to theology proper, I should have no fault to find. But in his conspectus he includes, "Bible languages, together with Archæology, Introduction (general and special), Exegesis, and Criticism." I am not sure that such should be included under the term theology, in this special case. But, if included, the writer should have been more discriminating in his condemnation. He says:—"In no single Baptist college this side of the Atlantic is there one chair wholly set apart for Hebrew and Old Testament studies, or indeed for any of the subjects named in my scheme. . . . Nor in one of our colleges is there a class for studying any language cognate to Hebrew. If a student feel ever so wishful to break ground with, say, Aramaic (Syriac and so-called Chaldee), or Arabic, etc., either for the literature or for the affinity these languages have with Hebrew, he must study alone, or go elsewhere for help. Nor in any British college is there a class for the special study of the LXX., though it often represents a correcter text than the Massoretic (of course in Hebrew and Greek Testament classes the LXX., Peshito, and Vulgate are referred to by every teacher who deserves the name").

This is too sweeping. It is only partly true, and consequently misleading. It is, I think, true that

as yet we have no chairs set aside simply for the study of Hebrew and cognate languages. But it is *not* true that Hebrew and cognate languages are not taught in our colleges with anything like efficiency. It is not true that a student must go outside for help, or must study alone. And whilst it may be true that there is not a separate class for the special study of the LXX., yet the LXX. is studied, and studied carefully to my knowledge in some of our colleges, side by side with the Hebrew. It is more than "referred to." I do not want to point out names; but I must do so in order to prove my contention. In a conversation which I had the other day with a student who left Regent's Park College only last year—one who passed a very high examination in Hebrew, and who had a right to speak—I was assured that the teaching in Hebrew was most efficient. "Professor Gould," he said, "gives the highest satisfaction to the students." And what shall we say of Manchester, where Professor Marshall is tutor? I need say nothing of his scholarship, which is well known and acknowledged. His students know what enthusiasm he throws into the study of Hebrew and Aramaic, and all which pertains to the Old Testament. His study of the New Testament is not any the less thorough. I had the pleasure lately of reading some note-books by Professor Marshall, and I do not hesitate to say that he is doing as good work in this line as is done in any college in the country. And, whilst criticising Principal Davies's paper, let me say here how pleased I am, as an old friend (we were boys together in the same church), to see him as Principal of one of our colleges, and to recognise his scholarship, which augurs well for Nottingham College. I need name no more.

Now let me state a fact which confirms what I have maintained. The examinations of the *Senatus Academicus* are open to students of all Nonconformist colleges; and the best men are sent up. The results prove that our students are not so badly taught as we are led to believe. For the last three years, Manchester, Rawdon, and Regent's Park respectively, have stood at the head of the list. This could not be done if the teaching were quite so defective as Principal Davies's paper implies.

I do not by any means wish to imply that even in this branch the teaching is what ought to be, and might be. I know it can be said that these

tutors would do better work if they had fewer subjects to teach. I agree with this, and plead that they be relieved. But I feel that a word of defence and explanation ought to be said in all fairness both to tutors and students. To say "that the present Baptist College system is rotten" is saying too much, unless you would underline "system." Many of our tutors are doing splendid work, and this should be recognised; and our students now leaving college are not so illiterate, not so far behind the age, as the article would lead men to suppose.

The writer, in his well-known enthusiasm for reform and in his love of learning, has been carried away, and has not weighed well his words. It seems to me that, unintentionally, he is unjust and unfair to our tutors, himself included. He does not take enough into consideration the im-

provement which has taken place during recent years. We have men in our colleges, and others who have just entered the ministry, who will by and by give a good account of themselves; both as scholars and preachers.

I know that Principal Davies had a difficult task to perform. I admire his courage in consenting even to write on such a subject; especially when others had refused: but more so in performing his task so boldly. I am glad no attempt was made to conceal the weak points in our college system, and that attention has been called to it. I trust the Baptist denomination will lay the matter to heart, and do what it can to make the colleges worthy of itself. But nothing is gained by overstating the truth, which I think has been done. I fear we must read Principal Davies's paper *cum grano salis*.

Jesus Crowned with the Glory of Sonship.

HEBREWS II. 9.

BY THE REV. R. A. MITCHELL, M.A., ABERDEEN.

THE interpretation of this difficult and much disputed passage which I venture to propose agrees with those of Hofmann, Professor Bruce, Dr. Matheson, and Professor Findlay, in referring the clause "crowned with glory and honour" to our Lord's earthly life. Its peculiarity lies in this, that the "glory" to which I suppose the apostolic writer to refer is specifically *the glory of Divine Sonship*. It cannot be objected to this view that it attributes to the writer "a fine modern idea," to which he could hardly be supposed to have advanced.

None of the attempts which have been made to explain the passage by those expositors who refer the words "crowned with glory and honour" to our Lord's present state of exaltation, seem to have been very successful. They are obliged to assign a meaning to the clause about "tasting death" which it will not strictly bear, for it is manifestly preposterous to say that Christ was exalted in order that He might taste death. Professor A. B. Davidson escapes the difficulty by saying that the clause "does not depend upon the immediately preceding words 'crowned with glory'; it either takes

up the words 'for the suffering of death'—suffering which He underwent that He might taste death for every one—or it gives by way of resumption the general meaning of the history of Jesus as stated in verse 9." But this explanation requires us to ascribe to the writer an amount of awkwardness in the constructing of his sentence which one would be slow to ascribe to so skilful a writer as the author of the Epistle to the Hebrews. Bleek, whose view is the same as Dr. Davidson's, is obliged to admit that the writer's mode of expression is here harsh and inexact, though he thinks there is no sufficient ground for the suspicion of Schulz that the text is corrupt. He thinks that to bring out the author's meaning the arrangement of the words in the preceding clause should be altered thus: "*crowned with glory and honour because of the suffering of death,*" and then the idea supplied, "*which He suffered,*" ὃ ἔπαθεν, "in order that by the grace of God," etc. If, however, we connect the final clause, as we should naturally do, with the words immediately preceding it ("crowned with glory and honour"), we shall be obliged to adopt some such interpretation as that of Principal

Edwards, "That He *may have* tasted death for every man," or that of Mr. G. Milligan, "In order that He might thus in His risen and glorified state *apply the benefits of His death* to every man." But this surely is to force a meaning on the words which, according to the rules of grammatical exegesis, they will not bear. And yet some desperate resource of this kind seems unavoidable if we refer the words "crowned with glory and honour" to our Lord's present state of exaltation.

But is this reference necessary? Do we not see Jesus crowned with glory and honour in His life on earth? Does not the Apostle John say expressly with regard to what he and his fellow-apostles had *seen* with their eyes when the Incarnate Word dwelt among them, "We beheld His glory, the glory as of the only-begotten of the Father"? Professor Findlay, writing upon this subject in the *Expositor* for March 1889, calls attention to the use of the word *see* in the present passage as being applicable rather to the earthly life of Jesus than to His heavenly reign, and remarks: "If there is a word in the New Testament that denotes *sight as opposed to faith*, it is just this verb βλέπω." Is it not the fact that *we see Jesus*, as He moves before us in the gospel records, *crowned with the glory of Divine Sonship*? The moral and spiritual glory with which He there appears invested is what marks Him out as the only-begotten Son. He was crowned with glory and honour on the Mount of Transfiguration; but *how*? "He received from God the Father honour and glory, *when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.*" This expression of the complacency with which the Father regarded the Son of His love was just the recognition of the spiritual glory with which He was invested throughout His earthly life, and which shone forth in all its lustre on the holy Mount, when He consecrated Himself anew to the great work of self-sacrificing love which was soon to be consummated in the decease He was to accomplish at Jerusalem. It is possible, as Professor Findlay suggests, that the writer of the Epistle to the Hebrews may have had this scene specifically before his mind. However that may be, it is certainly a scriptural idea that Christ was invested with the glory of Divine Sonship during His life on earth.

But it may be objected: If this be the glory referred to in the passage before us, how does it

contain no allusion to *sonship*? If the verse *had* contained an *express* allusion to sonship, there would not have been such difficulty as there has been in interpreting it. But surely the idea of sonship is *suggested* by the context. The contrast between the *angels* and the *Son* runs throughout the whole preceding portion of the Epistle. And when we find it said in chap. ii. ver. 5, "Unto the angels hath He not put in subjection the world to come," does not the idea naturally occur, It is to the *Son* that God *has* put the world to come in subjection? Then follows the argument from the 8th Psalm, in which the *dignity* of man is exhibited under these three particulars, his being made a little lower than the angels, his being crowned with glory and honour, and his having all things put in subjection to him. The ideal pictured in this Psalm is realised, first, in Jesus, *the Son*, and secondarily, in the "many sons" whom God will bring to glory by Jesus, and who will share with Jesus, the author of their salvation, in the glory and honour of sonship. The Son and the "many sons," "He that sanctifieth" and "they who are sanctified," "are all of one," that is, of God, the one Father; "wherefore He is not ashamed to call them brethren." The idea of sonship, then, is very prominent throughout the whole context, while it is agreeable to Scripture usage to connect it with the expression "crowned with glory and honour."

It is in the historical person Jesus that the Psalm finds its proper fulfilment. In the view of the writer it is this Jesus of whom the Psalm speaks as "Him who hath been made a little lower than the angels." But this Jesus is *the Son*, and although in assuming the nature of man He has assumed a nature in some respect inferior to the angels, who are immortal spirits, yet we see Him crowned even in His earthly life with a glory and honour greater than that of the angels, the glory of Divine Sonship. This is a glory which, as shown in the previous chapter, no angel could ever claim. But this glory of sonship the Son designs to communicate to those whose nature He has assumed; they are thus to be in very truth His *brethren*. But in order to accomplish this He must *suffer* and *die*. The "suffering of death" on the part of an ordinary man could not accomplish the object desired; it is only *the Incarnate Son* who can "taste death for every man," and destroy him that had the power

of death, and deliver those who through fear of death were all their lifetime subject to bondage.

One advantage of the view now stated is that it does not require us to assume that the writer misunderstood or altered the meaning of the *Βραχύ τι* of the Psalm, taking it in a temporal sense = "for a little while," while it is properly an adverb of degree = "only a little." According to our view, the two clauses, "made lower than the angels," and "crowned with glory," do not refer to two successive states through which our Lord is regarded as passing, the states of humiliation and exaltation, but to two aspects of His earthly life.

The view now stated seems to do more justice to the expression "We *see* Jesus crowned," than that so ably advocated by Professor Bruce (*Expositor* for November 1888), who refers the "glory and honour" with which Jesus is crowned to "His appointment to the honourable and glorious office of Apostle and High Priest of our

profession." The glory which belongs to Him in virtue of His filial relation to the Father is, according to the statement of John, a thing which we *see*; the glory which we see reveals the relationship. But can it be said in the same sense that we *see* the glory which belongs to Him in His official character as Apostle and High Priest? Moreover, the glory of which the 8th Psalm speaks, the glory to which man as man is destined, is certainly the glory of Divine Sonship, a glory which can be attained by sinful men only through the suffering and death of the Incarnate Son.

There would have been no difficulty about the passage if the writer had said: We see in Jesus the Son of God become man, that He might taste death for every man. But he puts the same thing in a different form: We see in Jesus man crowned with the glory of Divine Sonship, that the man who is thus crowned might taste death for every man, and so by the grace of God bring "many sons" to glory.

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

THE TWO ARGUMENTS.

WE have now before us the two theories as to the composition of the Old Testament and its appearance in its present form. Both theories relate more particularly to the historical portions, and of these pre-eminently to the earlier books,—as it is upon these books, and the inferences that appear deducible from their structure, that controversy assumes its most emphasised form.

Into this controversy we must now enter; but it can only be on general and broad issues, the critical discussion of details being out of place in addresses of the nature of the present. All we can hope to do is to obtain a clear view of the two estimates that have been formed of the nature of the Old Testament; to weigh carefully the general arguments which may be advanced on either side; and finally, to set forth clearly the reasons which may appear to justify us in accepting one, and rejecting the other of the two views of the Old Testament

that have now been placed circumstantially before us. This is a case, it will be observed, in which there can be no compromise in any real sense of the word. Each view may derive some useful details from the mode of development adopted in the view to which it is opposed; some results arrived at by the one may be accepted by the other, but there is clearly no common ground. On one side we have historical tradition, on the other literary criticism and analysis. Each must justify itself by its appeal to the facts and circumstances of the case, and by its claim to give a more reasonable and probable account of them than can be given by the other, and reason and common sense must be the arbiters. It is, however, by no means easy in such intricate and complicated questions so to state the matter that issue may fairly be joined upon it, and the argument conducted in a manner that will be intelligible to the general reader. Still the attempt must be made.

Perhaps, then, the simplest mode of conducting

the controversy will be this: to narrow the arguments by maintaining the truth of two propositions, the one relating to a comparison of probabilities, the other to an alleged fact. If both can be maintained, we shall have good grounds for coming to a distinct decision on the merits of the case. Argument will have been heard on both sides in two forms, and the grounds on which the judgment is arrived at will be laid out fairly and openly.

We will then, having the two views before us, put forward two general arguments for maintaining the Traditional view as it has been set forth in the foregoing address. One of these arguments shall form the subject of the present address; the other and more conclusive argument will be set forth in the addresses that will follow. These two arguments may be briefly gathered up in the two following statements:—

A. That the Traditional view is intrinsically more probable than the Analytical view.

B. That the Traditional view can, with every appearance of probability, claim the authority of our Lord and Master, Jesus Christ.

The first of these statements, into which we may now at once enter, suggests at the very outset some sort of general comparison between the two views, without which we can hardly appreciate the more detailed considerations that will follow. Any careful comparison will be found to show that the two views differ (*a*) in the fundamental presupposition on which each rests; (*b*) in the general character that each presents of the Old Testament history; (*c*) in the design and purpose which each view seems unmistakably to indicate as pervading and conditioning the history.

(*a*) Of these three fundamental differences, we have already alluded to the first. It is this momentous difference,—that the Traditional view presupposes the supernatural and miraculous, and deals with its manifestations without any apparent consciousness that they could ever be supposed to suggest untrustworthiness in the narrative. In the Analytical view, as we well know, it is utterly different. Some of the advocates of this view, as we know from their own language, assume from the very first a naturalistic basis, and regard the miraculous as the most certain indication of the unhistorical and untrustworthy, or, as the newly-coined phraseology describes it, of idealised history. Others adopt more modified views, and either minimise, as far as trustworthiness will seem to

permit, the miraculous occurrences mentioned generally in the Old Testament, or, at any rate, dispose of the first eleven chapters of Genesis as a product of mental activity, not yet distinguished into history and poetry, or, in other words, as *mythical*.

As this last is one of the assertions of the modified Analytical school, let us briefly consider it.

Mythical, in any ordinary sense of the word, these chapters certainly are not. That they contain ancient, and, as their characteristics appear to indicate, trustworthy traditions, we may feel disposed to admit; nay, we may go so far as to believe that they were committed at a very early period to writing, and, not improbably under two forms, were, with other early documents, in the hands of Moses, and were used by him in the compilation of the Book of Genesis. This we may admit, and for this there would seem to be some amount of evidence. Nearly all the most important matters in those chapters have appeared in similar forms in the traditions of some ancient nations,—but with this striking and most suggestive difference, that the Hebrew record alone maintains, and in every particular is permeated by, an unchanged and unchanging monotheism, and further, alone puts forward a true ethical conception of sin and its consequences.

What we have, then, in these remarkable chapters is a manifestation of a selective inspiration, under which it may be, in the first instance, the Father of the Faithful bore away with him from Chaldæa the early and truthful form of the primeval tradition—a form that, at a later period, under the providence of God, was to pass under the inspired revision of that first great prophet, who wrote of his Lord, and to whom we owe these earliest pages of the Old Testament.

To speak of them as mythical is misleading, and, however ingeniously explained away, inconsistent with the generally-received meaning of the word.

But to return. We have shown that the Traditional view and the Analytical view differ in their fundamental presuppositions. That they should also differ in the general character they present of the Old Testament history, and of the ultimate design which they ascribe to it, seems to follow almost as a necessary consequence. It will be well, however, briefly to illustrate each of these further particulars, as they prepare us, from the very first, to recognise the essential and funda-

mental differences between the two views which we shall afterwards more particularly set in contrast.

(b) According to the Traditional view the character of the Old Testament history is perfectly natural and simple. It begins with what may be termed the preliminary and prehistoric. It speedily passes into family history, presenting each leading character with a freshness that seems to tell of contemporary recording, and of a studious preservation of archives, which the growing consciousness of a great and divinely-ordered future seemed age after age more distinctly to prescribe. The family history in the fulness of time passes into national history; the laws that are to bind the nation together are enunciated, and afterwards supplemented, when the entry of the nation into the promised land seemed to require final additions and enhancements. The stream of national history is still represented as flowing onward, but under just such limitations as the tribal separations and the apportioned settlements in a newly-occupied and hostile country would be certain to involve. So, for four hundred years, the national history reflects the existing state of the national life, and we have in the Book of Judges just the brief and epitomised record which seems exactly to correspond with the circumstances. With the establishment of the monarchy, we pass into a different stratum of the national history. The contemporaneous nature of the record becomes again more patent and defined, and the history of the Covenant people more completely answering to the character which is to be traced throughout of simplicity, fidelity, and truth. Such at least is the character which the Traditional view seems to present to us of the Old Testament history.

But it is otherwise when we pass to the Analytical view. The character of the history presented to us is widely different. The simplicity which we have seemed to trace in it disappears. In its earlier portions it is, according to the theory, highly composite. In its succeeding portions it has become, we are assured, remodelled, interpolated, and rehandled; and we have no longer to do with the various elements of the unfolding story of a nation, but, almost exclusively, with the efforts of a priestly party, which, at a late period of the national history, were all concentrated on representing the past as authenticating the present,—a present when national independence was fast ceasing to exist.

(c) And if the character of the history, under the two views, is thus widely different, so obviously will it be with its purpose and design. Under the Traditional view the whole object of the narrative is to set forth the history of the Covenant people, and God's dealings with the nation from which, as according to the flesh, the Saviour of the world was to come. Under the Analytical view all this becomes subordinated to the one dominant principle of establishing the Priestly Code, and consolidating priestly authority. All the history of the past has to be modified accordingly; its deep and persistent purpose becomes clouded, if not obliterated, and a purpose placed in the foreground which tends to alter our whole estimate of the essential character of Old Testament history. These considerations alone would seem sufficient to lead us to decide in favour of that estimate of the Old Testament history which the Traditional view seems distinctly to embody. We must not, however, forget that against this Traditional view, plausible as it certainly is, and maintained as it has been from the very time when the Old Testament canon was closed, there are objections which cannot be overlooked,—objections to the reality of the force of which the Analytical view owes in great measure the reception it has met with. These objections have emanated, comparatively in recent times, from the critical investigations of some of the most acute and disciplined minds in Europe, and must claim from every candid reader of the Old Testament a full and attentive consideration. This, however, must be borne in mind, that some of the early objections made to the Traditional view do not apply to the rectified form as specified in the second paper. For example, in the Traditional view in its unmodified form, Moses was regarded as the inspired writer of the whole of the Pentateuch. This was distinctly invalidated by the almost certain fact that two or more narratives, different in style and phraseology, *must* be recognised in Genesis, and *may* be recognised, to some extent, in the books that follow. This, in the rectified Traditional view, is admitted, as far as the Book of Genesis is concerned, and Moses is claimed only as the compiler of it from pre-existing materials, those pre-existing materials being of very ancient date, bearing unmistakably the indications of a divinely-inspired selection, and as we have already said, having been probably brought by Abraham from Chaldæa. On this and similar objections, important as they were

at the time, we need not now dwell any further. We have simply to acknowledge that here not only was modern criticism right, but that we owe to it, in this particular, clearer views of the structure of one portion of the Old Testament.

I. But it is otherwise when we deal with the other leading objections against the Traditional view, which we must now fairly consider.

1. It is maintained that large portions of the ritual and ceremonial laws which we find, especially in Leviticus and Numbers (of Deuteronomy we shall speak separately afterwards), cannot possibly owe their authorship to Moses, that they are far too minute to have formed a part of the desert legislation, and must be referred to a much later period of the national history.

In this objection there is plainly considerable force—a force which any candid mind must feel when reference is made to such a solemn portion, for example, of the Mosaic legislation as that which is described as the Book of the Covenant, containing as it does the words spoken by God (Elohim) to Moses with associated judgments (Ex. xxi.–xxiii.), read in the hearing of the people (chap. xxiv. 7), and solemnly accepted by them (*ib.*). In this Book of the Covenant we certainly find, in apparently close connection with the Decalogue, judgments containing, not only matter of great moral and religious importance, but precepts that we might at first sight regard as of a very trivial nature. How are we to account for such an association, and that too in a portion of Scripture where we might *à priori* expect to find nothing but what was of fundamental significance? Two answers seem to suggest themselves:—the one, that these apparently trivial matters are specified as illustrations of the wide ethical bearing to which the primary commandments were to be understood to extend; the other, that the apparently incongruous elements were really additions made at a much later period, at one of the so-called re-editings or revisions through which it is admitted in the Traditional view that the Pentateuch and other historical books did probably pass.

Without attempting to decide between these two forms of answer to the objection, this certainly may be said, that there does not seem anything unreasonable in the supposition that later observances, ritual and ceremonial, may have been annexed to the fundamental Mosaic ordinances,

and that the Law Book, especially in its less important details, may have grown, as we know the Psalm Book did grow, in the later period of Jewish history. The objection above alluded to is certainly of considerable force, but it does not lie beyond the reach of what may be fairly regarded as reasonable and probable explanation.

2. A second important objection is also to be recognised in the apparent fact that, in the long period that ensued between the entry into Canaan and the times of the earlier kings, we find no traces of the observance of regulations of the Mosaic law even in those particulars which seemed to be prescribed with great legislative stringency—as, for example, the appearing before the Lord at the three great festivals.

The general answer seems reasonable—that when we take into consideration the circumstances of the occupation of Canaan, and the utterly different state of things between the national union of the wilderness and the sharply-defined local separations in Canaan, we may realise, not only how likely it was, but even how certain it was, that many laws would remain in abeyance, and would only pass out of that state when the national union became again more of a reality; and when, by the establishment of a theocratic centre, the necessarily suspended ordinances could by degrees be put into use and complied with. In regard of the particular law above alluded to, it is certainly very worthy of notice that in the chapter in Leviticus (xxiii.) in which mention is made of the great festivals, they are spoken of as “holy Convocations,” without, however, any indication of pilgrimages to some one appointed place being included in the expression. Here again the objection, though at first sight of a serious nature, becomes greatly modified when such an absence of any mention of a definite locality and other circumstances of the case are taken fully into account. Much more might be said, but the nature of these addresses does not permit us to enter far into the details of these complicated questions. Let this particular objection be urged in the strongest possible form, this answer will always remain—that there is nothing inconceivable in divinely-guided legislation taking into its purview a period and a state of things in which its regulations both could be, and would be, complied with. It was “by a prophet that the Lord brought Israel up out of Egypt.”

3. A third general objection to the Traditional view, whether in its rectified or its unrectified form, may also be alluded to. It is the very broad and sweeping objection that the Old Testament history is so honey-combed with anachronisms, contradictions, repetitions, and inconsistencies of every varied form, that a view of its composition such as that which is embodied in the Traditional view must at once be set aside by every critical student of the Old Testament as utterly outworn and untenable.

That it is so regarded by an increasing number of foreign critics, and by some English writers, must, we regret to say, be frankly admitted; but it may be fairly said, on the other side, that the more the Old Testament history is carefully and impartially considered, the more plain does it become that the tenor of the objection we are now considering is not in harmony with the true facts of the case. The true facts of the case are as follows: first, that only a very small proportion of the alleged anachronisms and contradictions has really been proved to exist; and secondly, that assuming as a fact that such a proportion does exist, its presence can very reasonably be accounted for. Let us remember that we have recognised in several cases the existence of ancient documents out of which the history has been compiled, and further, scattered through all the earlier books, the presence of explanatory and illustrative notes, some of which may have been inserted at a very early period. The process of compilation and the nature of some of the notes will help largely in accounting for the appearance of several of the more patent anachronisms and contradictions. Repetitions must be expected where two or more ancient records were before the compiler, and where the combination was effected in some cases by a simple juxtaposition of the documents, rather than by that critical fusion of the contents which we now associate with the idea of carefully worked-out history. Lastly, let it be remembered that the narrative of the Old Testament has obviously passed through the hands of a few successive editors, and that it would be simply contrary to all experience not to find that such procedures had imported some amount of divergences and inconsistencies. When we take into account all these circumstances connected with the sacred narrative, our surprise must be, not that we seem to find these alleged difficulties in certain portions of the

history, but that the number of the difficulties which may claim to have a real existence are really so few.

II. But we must now pass to the other side of the controversy. Hitherto we have considered the more important objections that have been urged against the Traditional view. We may now proceed to consider a few of the leading objections to the Analytical view of the Old Testament.

1. The first objection we have to urge is a general objection which has been fairly expressed by Professor Ladd when he reminds us that the modern theory we are now considering "leaves the earlier formative and fundamental periods of the history of Israel almost completely without a literature, in order that it may concentrate all the productive energies of the nation in the age of Ezra."¹ We are permitted to believe that there were some floating records, Jehovistic and Elohist, in the days of the early kings; but when we inquire how far we can rely upon them as containing trustworthy information, either as regards early history or early legislation, we are told by one leading representative² of the Analytical view that we cannot regard such a history as that of Abraham and the Patriarchs, even in its principal facts, as truly historical, on account of the pure and elevated religious views that are found in it; and, in effect, by another³—that the laws that really belong to the Mosaic age are so few as to bear no comparison with the general bulk of the legislation. Now against such views the objections seem really insurmountable. Can we possibly set aside, as we are invited to do, the vivid history of the Patriarchs as mythical, or as the product of conflicting traditions, simply because they involve pure ideas of inward religion and spiritual piety? Or again, can we conceive it possible that the countless laws and interlying history which we have been accustomed to associate with the Mosaic period were, after all, simply due to the productive activity of an age separated by wide centuries from the time of the alleged facts? Is it too much to say that thus to crush into the period of the Exile this really vast amount of fabricated legislation and rewritten history is so preposterous as to constitute an objection which the very circumstances of the case must show to be not only valid and reasonable, but practically insuperable?

¹ *Doctrine of Sacred Scripture* (T. & T. Clark), i. 531.

² Kuenen.

³ Wellhausen.

2. Closely allied with this objection is a second of scarcely less force and validity, viz. that the Analytical view obscures, almost to obliteration, the work, influence, and even the very personality, of Moses. According to the Traditional view, Moses is not only the divinely-commissioned leader of the people, but is throughout the watchful and inspired legislator, speaking with the authority of God, enunciating during the long period in the wilderness laws not only for the varying circumstances of the present, but, with prophetic foresight, for the whole future of the Covenant people—laws which, even when they were enunciated, might have been dimly felt to be applicable only to distant days and utterly changed circumstances, but were to form the chart, as it were, of national development. In the Analytical view, on the contrary, Moses passes almost into a shadow, and his legislation into a few primal laws and a few covenant obligations. He is admitted to have conducted the Exodus; for this, in the face of the utterances of the early prophets, modern criticism dare not deny, but this is practically all that is left to us of one whom all the traditions, history, and literature of Israel regard as the great prophet who was the founder of the national greatness, and whom every law, rightly or wrongly, claimed as, under God, its author and origin. The actual Moses of the Analytical view is some unknown person or persons who lived ages afterwards in the declining days of the Exile. Does not common sense itself protest against such an absolute inversion of all historical testimony and all historical credibility?

3. A subsidiary objection of the same ultimate tenor as the foregoing is involved in the refusal to recognise Deuteronomy as owing its authorship, in anything like its present form, to him who speaks in it, in its opening chapters, in his own person, and whose words and ordinances it professes to record—Moses the man of God, whom the Lord knew face to face. This refusal is now assumed far too hastily and too triumphantly to be so patently justified by the whole character of the book as scarcely to need any argument. It is admitted that the substance may have been Mosaic, and even that some ancient written documents *may* have formed the basis of this vivid and remarkable work; but that it was constructed or, as the phrase runs, “dramatised” by some unknown writer in the days of Josiah is

one of those “established results” of modern criticism which it is deemed to be simply hopeless to deny. In a word, no other belief is to be open to us than this—that Deuteronomy is simply a republication of the law, some six or seven centuries after its first publication, made by this unknown writer “in the spirit and power of Moses, and put dramatically into his mouth.”

The objections to such a view are clearly overpowering. In the first place, the claims that the book itself makes as to its authorship are too distinct and too numerous to be set aside in any other way than by ascribing conscious fraud to the republisher, and a deliberate misuse of the name of the legislator. Early in the book, Moses is described as declaring the law that follows, and appears in the first person as the narrator of the marvellous and providential story. Towards the close the same statement is reiterated. Nay, more, it is expressly said that Moses wrote the foregoing law and delivered it unto the priests and unto all the elders of Israel, and the statement is repeated in language even more definite and precise. Written the words were, and written “in a book”; and the words that were written embodied the covenant which the Lord commanded Moses to make with the children of Israel at the close of their long wanderings in the wilderness. And then, as if it were to authenticate all, Moses adds his sublime parting psalm, and concludes with his benediction on the tribes that were then about to enter into the long promised heritage. If any words can conclusively connect a book with its author, these words are verily to be found in the Book of Deuteronomy. If these words are not the words of Moses, then it is only by literary jugglery and a real misuse of words that the unknown writer can be cleared of the charge of representing his own words as the *ipsissima verba* of another, or, to use plain terms, of conscious fiction. The importance and especially serious nature of these considerations will be seen in a later address.

4. Other objections in details may easily be added, such, for example, as the really preposterous conception that the elaborate description of the Tabernacle was simply due to the imagination and invention of the legislator of the Exile, or that the writer of Chronicles deliberately falsified the Books of Samuel and Kings, when the supposition is

certainly as reasonable as it is charitable that this much maligned writer was only guilty of using other sources then extant which might have differed in details from the Books of Samuel and of Kings. Objections of this nature to the assumptions of the Analytical view might be multiplied almost indefinitely, but in an address such as the present we can only notice the broader and more striking objections, and so we may close with an objection which, if not applicable to all the supporters of the Analytical view, may yet be urged very strongly against one of the two main supporters of this unproved and unprovable theory. The objection is this—that the elimination of the purely predictive element from the prophets of the Old Testament, and the resolution of what is commonly understood as prophecy into sagacious calculation of what might probably take place, is absolutely irreconcilable with the numerous instances in which the prophet does plainly, to use a prophet's own words, tell of events "before they spring forth."

This objection few will deny to be of a most real and most valid nature. If we are to deny the existence of the purely predictive element in the prophets of the Old Testament, we must be prepared to deny the existence of any bond of ethical unity between the two Testaments. Messianic anticipations become an illusion, and the teaching of the dear Lord Himself fallibility and error. We are in the dreary realm of absolute naturalism. It may be said that few in this country are prepared to follow the Leyden professor to such lengths as this. We may hope that it is so. There are, however, it is to be feared, tendencies to minimise the predictive that may be traced in many of the writings of our own country. We are told, for example, that the predictive knowledge is of the issue to which things tend.¹ This it certainly is, but it is much more than this. And it is this "much more" that we may often perceive to be consciously or unconsciously minimised, until, of the two elements of all genuine prophecy, the ethical and the predictive, the second becomes more and more evanescent. It is, in fact, only an illustration of that anti-supernatural current of thought which is now stealing silently but

steadily into the theology of the nineteenth century.

Such are some of the leading objections which may be urged against the Analytical view. When compared with the objections against the Traditional view which have been already specified, it will be admitted, I think, by any one who will candidly consider the two classes of objections, that the objections against the Analytical view are of a more fundamental nature than those that have been urged against the Traditional view. The latter class rest more on difficulties in detail; the former on difficulties in regard of general principles. On such matters, however, minds will differ to the very end of time. Where definite proofs cannot be obtained and only probabilities balanced against probabilities, the individual writer can do little more than express his own deliberate judgment. That judgment will certainly be biassed, the bias being due to the extent and degree of the recognition of the supernatural. Each side claims to have cumulative evidence in its favour. Each side claims the right of rectifying former opinions. To this last-mentioned claim no objection can be made; but this certainly may be urged, that the rectifications on the part of the supporters of the Analytical view are far more continuous and persistent than the rectifications made by those who are advocates of the Traditional view. Such continuous rectifications, however, ought not to be found fault with, still less ought they to be made the subject of controversial banter.² They are, at any rate, honest admissions of over-hasty generalisations, and, as such, deserve to be respected. The effect, however, is unfavourable to the acceptance of the principles to which they are applied, and suggests the doubt whether finality has yet been arrived at, and whether present results, about which so much undue confidence has been expressed, may not undergo still further rectifications.

Putting all these considerations together, we seem justified in expressing the strong conviction that the thesis which we have endeavoured to maintain in this address has been maintained, and that the Traditional view is intrinsically more probable than the Analytical view.

¹ *Lux Mundi*, p. 346.

² As in *Cave, Battle of the Standpoints*, pp. 44 sqq.

Short Expository Papers.

The Cottage in the Vineyard.

ISAIAH i. 8.

IN the vineyard and the cucumber garden, during the ripening of the fruit and its ingathering, a watcher lodged in a booth of simple construction; and this he continued to occupy so long as there was anything to tempt the marauder. The prophet, doubtless, had often noted the dreary appearance of these lodges at the end of the fruit season, when the vineyard and the garden were stripped and lying in wintry desolation; when the lodges themselves were mere wrecks—the poles leaning every way, and the leafy boughs which had formed the roofs withered, and disordered by the wind. Like the forsaken hut, surrounded by a trampled, dismal waste, “the daughter of Zion” appears in the prophet’s vision.

Is the prophet still thinking of isolation as well as of desolation in the third comparison which verse 8 contains? Or is he thinking of a city that is being besieged, as was understood by Sir E. Strachey, who wrote: “Inasmuch as it is ‘like a besieged city,’ it is garrisoned as well as beleaguered, and hope remains within, though desolation is without?” (*Jewish History and Politics in the times of Sargon and Sennacherib*). This interpretation seems to introduce thoughts not warranted by the prophet’s language. Congruity with the other metaphors, and with verse 7, requires that we should think of a city that has been besieged and is reduced to a pitiful state by the ravages of the besiegers in its neighbourhood.

This is required also by the beginning of the verse. “The daughter of Zion is *left*” (נותרה) suggests that the siege has been raised. She is left like the watch-booth as it stands forsaken amid the barrenness of the garden after the ingathering of the fruits. She is left like a besieged city when the beleaguers have withdrawn; left famishing in the midst of a denuded land.

Further; literal translation of the original maintains the consistency of the third comparison with the reference to the booth in the vineyard. It continues the ideas of isolation and desolation. “The daughter of Zion is left like a city besieged” (נצורה). Not a city that is being besieged, but a city that has been besieged. She is like the forsaken lodge in the midst of seeming ruin. She

is like the besieged city that has held out until its investors have withdrawn, because the surrounding country no longer supplies them with maintenance. She is alone, forsaken even by her foes; left by them in helplessness and misery.

F. JARRATT.

Goodleigh, N. Devon.

Exegetical Notes on Hebrews ii. 1.

Therefore, διὰ τοῦτο, “For this reason.” This is the point of the argument. Because of the tremendous responsibilities and sanctions attendant upon having heard the Word of God spoken “by the Son.”

We ought, δεῖ, “We must.” It is necessary. Not moral, but logical necessity, as Lange points out. There is awful danger in neglect of it (ver. 3).

To give heed, προσέχειν, “To bring ourselves and give ourselves to,” yielding heart and mind and life in adherence and loyalty to them. The idea is objective as well as subjective. It implies study, prayer, faith, self-surrender, practical life-consecration.

The more earnestly, περισσوترῶς, “The more abundantly.” The idea is completeness, overflowing fulness = the most perfect. “As fully as possible.”

To the things which we have heard, τοῖς ἀκουσθεῖσι, “The things that were heard” (R.V.). “The things which were heard when God (ἐλάλησεν) spoke by His Son.”—LANGE.

Lest at any time, μήποτε, “Lest by any chance.” The idea is not of time, but of possibility dreaded.

We should let them slip, παραβήνῶμεν, “We should be swept past them,” i.e. without *mooring* or *anchoring* to them. In the rush and swirl of life we may be swept alongside (παρα) the gospel for many years, but not mooring, be swept past it; R.V., “We drift away from them.” Bengel translates, “We glide past.” Editors of Eyre & Spottiswoode’s Variorum Bible quote Lünemann as favouring translation of R.V., and so nearly Alford Bleek, Davidson, Delitzsch, and Ebrard. They quote “miss them” as Bleek’s translation, and “fail”—as a stream runs dry—as Wordsworth’s.

ἡμᾶς in the passage is emphatic.

GEO. J. BOND.

Halifax, Nova Scotia.

The Priesthood of Christ.

"Having . . . confession."—HEB. iv. 14.

Introduction: The Hebrew Christians were tempted to apostatise. The simplicity of early Christianity, its lack of outside splendour and imposing ceremonial, contrasted painfully with the elaborate ritual and magnificent display of their previous faith. Hence they were in great danger of going back. This epistle was written chiefly to counteract that tendency. The author shows that the Christian system, though so simple, is more glorious. *Our* sacrifice is the Cross; *our* High Priest, Jesus, who has passed through the heavens; *our* temple a spiritual house which the Lord Himself is daily building. Let us not, then, be moved by foolish scoffers, but rather hold fast our confession.

Subject: JESUS THE GREAT HIGH PRIEST OF THE CHRISTIAN DISPENSATION.

I. The doctrine of the priesthood originated with the sacrifice. Previous to Moses, the father of the family seems also to have been its priest. In the Bible the priesthood is the central truth, it is the heart of revelation. The great development of the office was in the Levitical dispensation. There the High Priest is the representative of his order, and the great type of Christ. In the offering of the sacrifices, we observe four principal things:—

(a) The presentation of the victim.

The sinner brings his lamb (or whatever it be) to the holy place. He wishes to offer it in acknowledgment of his guilt. After the priest has examined it to see that it is clean, the offerer lays his hand upon its head in token of the transfer of guilt, and of his submission to God; the lamb is his substitute (Lev. i. 4). Then comes—

(b) The slaying of the victim.

This also is by the sinner himself. (The priest slew the sacrifices which were for the nation.) (Lev. i. 5.) Directed by the priest he takes the knife and kills the lamb, that its blood may be poured forth as a ransom for his soul. Its life is destroyed in acknowledgment that his life is forfeited. This is followed by

(c) The sprinkling of the blood.

The priest takes the blood and sprinkles it around the altar, and toward the curtain which

conceals the mercy-seat. He is presenting it to God. Lastly,

(d) He burns the flesh, or a part of it, upon the altar.

The fire used is holy fire. Originally it came forth miraculously, and it has never been allowed to go out. The burning is the sign of the Divine acceptance. The sinner beholds in the rising flame the token that God receives his offering, and regards him with favour.

II. Both sacrifice and priest were typical of Christ. They preached Him in act until He came, and by His one sacrifice once offered and continually presented, they were swept away, having become unnecessary. Henceforth the only sacrifice in the Cross of Calvary, and the only priest Jesus, God's Son. Let us look now at the antitype, and see how all the points are fulfilled in Him.

(a) He—the holy Lamb of God—offered Himself on our behalf to make an atonement for human sin.

(b) He, too, was slain by the guilty, for whom He died. Dr. Pope says: "The sinful world consummated its sin by slaying the sacrifice for its sin, its greatest iniquity was in that deed; but the Saviour made His death His own act. He put away sin by the sacrifice of Himself."¹

(c) As the priest sprinkled the blood, so He has passed through the heavens with His glorified humanity, to appear before God on our behalf. There He shows His wounds for us, the tokens of His sacrifice "in our room and stead."

(d) And as the sinner saw in the curling flame the sign of his acceptance, so Christ from His throne sends His Holy Spirit into our hearts, to testify of our adoption and of the Father's love.

Application: Is Christ your priest? Have you taken Him in that character? You cannot be saved without a priest, for this is God's method. The Roman Catholic Church has laid hold of that fact; but in her error she has put the earthly priest between the sinner and the Father, and has forgotten that Christ is priest alone. Have you a priest, or in whom do you trust? Accept Jesus.

DAVID KNAPP.

Walbottle, Newcastle-on-Tyne.

¹ *Compendium of Christian Theology.*

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. vii. 21.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

EXPOSITION.

"*Lord, Lord.*" The Greek word (*Kyrie*) is the common New Testament form of deferential address used by servants to their masters (Matt. xiii. 27, xviii. 26, xxv. 20, 22, 24; Luke xiii. 8, xiv. 22, xix. 16, 18, 20, 25), by sons to their fathers (Matt. xxi. 30), by the Jewish leaders to Pilate (Matt. xxvii. 63), by strangers to Philip (John xii. 21), and by Mary of Magdala to the supposed governor (John xx. 15). So that in modern English it is best rendered by "sir."—NICHOLSON.

It came to be used as a title in addressing the Messiah (John xiii. 13); and in the Church itself came to be regarded as the *summary of belief* (1 Cor. xii. 3; Phil. ii. 11), inasmuch as it contained the full recognition of the majesty of Jesus' person.—MEYER.

The repetition of the word is meant to convey the idea of *earnestness*.—MEYER.

So Judas, in assuming the appearance of more than ordinary respect, said, Rabbi, Rabbi (Mark xiv. 45).—WEBSTER AND WILKINSON.

"*But he that doeth the will.*" Of all who thus confess, only those doing the will of God shall enter into the kingdom of heaven. The contrast is not between hypocritical professors and holy non-professors, but between hypocrites and saints, all making the same outward profession. The really pious profess Christ, but not all who profess are really pious.—SCHAFF AND RIDDLE.

"*The will of my Father.*" That will embraces trust in Christ as our strength (John vi. 29), love to our fellowmen (John xv. 12), personal purity of character (1 Thess. iv. 3), and the cultivation of the graces that are the fruit of the Spirit (1 Thess. v. 18; 1 Pet. ii. 15, iv. 2). It is by God's Spirit alone that we are enabled to do His will (Heb. xiii. 21; Rev. vii. 17).—ABBOTT.

"*My Father.*" The whole gospel shows that this means a closer relation than that expressed by the phrases, "your Father," "our Father." Christ, the only begotten Son, always addresses God as "Father" or "My Father."—SCHAFF AND RIDDLE.

METHODS OF TREATMENT.

I.

CONCLUDING CAUTIONS.

By the Very Rev. C. J. Vaughan, D.D.

"Enter ye in—strive to enter in—at the strait gate." That is the end in view. But there are certain seducing influences which might make havoc of entering through that narrow postern, *where but one goes abreast*, into the city of God, the home of light and love and life. The first of these is the influence of false teaching. "Beware of false prophets, who come to you in sheep's clothing." The second has a wider reference. "Not every one that saith unto me, Lord, Lord." The first is that of false doctrine from another; the second is that of an inconsistent life of your own. To this topic our Lord devotes the remaining words of His discourse. We may see three minor divisions.

1. There is exclusion for him who professes without doing. It is right to say, "Lord, Lord." "Ye call Me Master and Lord, and ye say well; for so I am." But how instant the conclusion as it is drawn by the prophet Malachi: "If I be a master, where is my fear?" If we would only say to ourselves each morning, "Christ is my Master, what is my work for Him to-day?" if we would only at evening force ourselves to carry in to Him our day's report, saying, "This have I left undone which Thou didst command me, and this have I done which Thou didst forbid;" thus giving reality to the Mastership and meaning to the service, all might yet be well.

2. There may be a zeal for Christ, and a power for Christ, which is yet worthless because it was not accompanied by obedience. "Many will say to Me in that day."

3. The great day shall try and test the real

ground of hope. The sermon ends with this last similitude—the house on the rock and the house on the sand—in which the house is the sinner's hope.

II.

NECESSITY OF DOING THE WILL OF GOD.

By R. W. Dale, LL.D.

I. From these words there can be no appeal. Christ came to seek and to save the lost, to die, the Just for the unjust, to bring us to God: those whom He excluded from heaven can have no hope of entering there.

II. If we hope to enter the kingdom of heaven at last, we must do the will of God. We must *do* it. Otherwise, He told the crowd, listening would be of no avail. If we set off our regular attendance at worship on Sunday against the conscious neglect of God's laws during the week, we commit a terrible mistake. Suppose a man were caught trespassing in a gentleman's private grounds, and when asked for a defence of his conduct answered that though no doubt he was trespassing he hoped that it would be a palliation of his offence that once a week for twenty years he had taken care to read the notice on the board, "Private road—Trespassing forbidden," would that be a rational excuse?

III. We must *do* the will of God. Some men have such a keen admiration for moral goodness; they can say such fine things about it; and they can say these fine things with so much emotion that they take it for granted they are really good.

IV. The forms which this self-delusion assumes are endless. Because their eyes fill with tears when they are told a story about human suffering, some people believe that they have what they call a "very feeling heart." And yet they never spend an hour in any troublesome endeavour to lessen the sorrows of men. They cannot find any work of that kind which quite suits them.

V. We must *do* the will of God. It is not enough that we are very sorry that we have *not* done the will of God. And yet there are some people who seem to suppose that if they are troubled, and greatly troubled, when they do wrong, their life is fairly satisfactory. They are always repenting. They can never say that in God's presence there is fulness of joy.

VI. We must *do* the will of God. Our excuses

for not doing it will not avail, however perfect they may seem to be. One pleads natural temperament as a justification for irritability of temper. Another the necessities of business for illegitimate methods of raising money. Another bad treatment for rough and uncharitable words.

From these words there is no appeal. Practical righteousness, obedience to the will of God in this world, is the condition of glory, honour, and immortality in the next.

ILLUSTRATIONS.

FRITZSCHE, and some others, translate: "Every one that saith unto me, Lord, Lord, shall not enter." It affords a fresh instance of how little grammatical accuracy forms an adequate bulwark against erroneous exposition when he thus avails himself of the *οὐ πᾶσι*, "not every one," here to hurl another anathema against the so-called "Pietists."—THOLUCK.

It was our old friend Mr. Micawber, I think—or was it another of Dickens' characters?—who, when he had given an I O U for a debt, said, with a sigh of relief, "That's provided for."—R. W. DALE.

WHILE we hear of Church Temperance Societies and Church Purity Societies, with meetings and committees and secretaries all devoted to the propagation and enforcement of these particular virtues, we do not, as yet, hear of a "Church Obedience Society." And yet obedience is as much a Christian excellence as temperance or purity; and the comparative indifference to its claims which is observable is a feature of the times which it is well to endeavour to account for.—H. P. LIDDON.

LET us take heed that the subscription list, and the platform, and the religious journal, and this and that mooted question, and all the dust and din of this great arena in which we are struggling, do not overpower and absorb the earnest personal life of walking with God in Christ by the Spirit, which is, after all, our one thing needful.—H. ALFORD.

TO all those who are perplexed in any way soever, who wish for light but cannot find it, one precept must be given—*obey*. It is obedience which brings a man into the right path; it is obedience keeps him there and strengthens him in it. Under all circumstances, whatever be the cause of his distress—*obey*. "Wait on the Lord, and keep His way, and He shall exalt thee."—J. H. NEWMAN.

I VALUE profoundly the literary life of the Church, and its unequalled literature for a millennium and a half, but I am convinced that we are living in times when Christian apologetics can do but little, when systematic theologies have lost

their function; it is not in the intellectual power of the Church that we must look for the spread of the Spirit of Christ. The Church's power to-day is in the reality, the truth and purity—in short, in the Christlikeness of the individual men and women that compose it.—W. H. DALLINGER.

EGYPT had high thoughts of God, but its faith and action were foolish. It said, God is one, yet it worshipped a

multitude of deities no man can now number. It believed in the Invisible throned in light, yet it adored and honoured with manifold gifts the bull and the crocodile, the ape and the cat. It loved to picture Osiris, the Judge, sitting stern, inflexible, administering justice in the hall of the two truths to all who had lived; yet it lived as if God had no concern with the vices of men, thought none the worse of the man who came straight from the beastliest sins, if only he came through the hands of pleased and well-paid priests.—A. M. FAIRBAIRN.

At the Literary Table.

THE BOOKS OF THE MONTH.

A CONCORDANCE TO THE SEPTUAGINT. BY EDWIN HATCH, M.A., D.D., AND HENRY A. REDPATH, M.A. (*Oxford: At the Clarendon Press.* 4to. Part I. Pp. 232. 21s.) "This is the age of great enterprises in engineering: the age of great undertakings in literature is past." So one hears it said, and all the echoes faithfully repeat it. But turn to the back of this work. Here are ten great literary undertakings all issued from one publishing house, and all in the single department of lexicography. And the present work makes the eleventh. It is a large quarto of three columns to the page, it is printed in small type, and there are to be five more parts similar to this. "It is designed," says Mr. Redpath in the Preface, "to be a complete Concordance to the Septuagint version of the Old Testament, to the Greek text of the Apocryphal books, and to the remains of the other versions which formed part of Origen's Hexapla." This magnificent design was conceived by the late Dr. Hatch, but it is to Mr. Redpath we owe the far greater task of seeing it accomplished.

An honoured correspondent writes to ask in what respects the new Concordance promises to be superior to old Trommius. The statement quoted above from the Preface is partly an answer. But, further, it may be said briefly, "in fidelity." Trommius is a good friend, but not always to be trusted, as a distinguished contemporary, which is not published in Ireland, has expressed it. In short, Hatch and Redpath differ from Trommius as Liddell and Scott differ from Dunbar. And yet there were those who never gave up Dunbar for

Liddell and Scott, as there are those who will never let Hatch and Redpath supplant an old friend like Trommius.

THE WITNESS OF THE EPISTLES. BY THE REV. R. J. KNOWLING, M.A. (*Longmans.* 8vo, pp. xii, 451. 15s.) In all apologetic work the great difficulty is to find the persons who are exactly in need of your apology. The subject of Mr. Knowling's apology is the trustworthiness of the Gospels. The day is coming when that subject will be beyond the need of apologetic. But for the present it is the most perplexing of all biblical problems, and its perplexity affects the largest number of persons. So the Vice-Principal of King's College has audience enough, if he can get within their reach.

The special manner of Mr. Knowling's apologetic is to call upon the Epistles of St. Paul to render up their testimony to the truth of the Gospels. For we are still in the place where Ferdinand Christian Baur left us. The Epistles we are sure of; the Gospels are matters of doubtful disputation. If a fair and reliable criticism can find the same thoughts, words, or spirit in the Gospels, as may be read in the Epistles of St. Paul, then we rely upon it that, up to that extent, the Gospels are authenticated. It is at best a lame apology. But for the present it is quite necessary. And Mr. Knowling has done it once for all. His knowledge of the literature of his subject is amazing. Manifestly, it is a life's work as well as a work of love. No gleaner need enter this field after him.

THE TENSES IN HEBREW. BY S. R. DRIVER, D.D. (*Clarendon Press*. Crown 8vo, third edition, pp. xvi, 306. 7s. 6d.) Few words are needed to introduce a classic like Driver's *Hebrew Tenses*. No Hebrew student can do without a copy. This third edition does not conspicuously differ from the second; but those who have observed Professor Driver's method will expect and find a number of minute changes throughout the book, changes which make for real improvement far more than any showy increase in its bulk.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. BY Rev. JOHN MACPHERSON, M.A. (*T. & T. Clark*. 8vo, pp. 445. 10s. 6d.) This is a very handsome volume which Mr. Macpherson has given us, and without any doubt it will take the first place among the commentaries devoted to this epistle. The introduction is fuller far than we have ever had. It is quite in touch with the latest literary and archæological results—results which, in this particular epistle, have recently come in with unusual richness. That alone is sufficient to give this volume the pre-eminence. The subjects discussed are these: 1. Ephesus and the Ephesian Church (pp. 1-32); 2. Authenticity (pp. 32-44); 3. Destination (pp. 45-69); 4. Character and Type of Doctrine (pp. 69-86); 5. Date and Relation to other Epistles (pp. 86-94); 6. Contents and Plan (pp. 94-96); 7. Literature (pp. 96-106). In regard to the plan and method of the Commentary itself—"It has been my endeavour," says the author, "to deal with all questions of textual and grammatical criticism where they arise, in so far as these seem of importance in elucidating the particular and precise meaning of the passages in which they occur. But in treating such an epistle, it has seemed to me the imperative duty of a commentator to endeavour to set forth in detail the meaning of each phrase, and to trace carefully the progress of the argument, and the development of spiritual and experimental truth." Such a method is more familiar to German than to English readers. And it is in a line with it that the graces of style are less conspicuous than the fulness of knowledge and the healthy sobriety of judgment. But it is the method which most secures a thorough and lasting treatment of the subject.

THE FACE OF THE DEEP. BY CHRISTINA G. ROSSETTI. (*S.P.C.K.* 8vo, pp. 552. 7s. 6d.) Why is the language of the Apocalypse so different from the language of the Fourth Gospel if St. John wrote both? It is, says Principal Brown of Aberdeen, because the Apocalypse is poetry and prophecy, and always the character of your subject takes on its own colour of clothing. Yes, the Apocalypse is poetry. It is the great prophetic poem of the New Testament, as Job is of the Old. Who, then, can interpret the Apocalypse so well as a poet? And here, to finest issue, a great poet has spent herself upon it. There is no book that has reached us for many a day that bears the marks of genius turned to noblest uses more unmistakably than this Commentary on the Apocalypse by Christina Rossetti. Here is one part of one comment only:—**Rev. ix. 2:** "**And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.**" "When 'the sun and the air were darkened by reason of the smoke of the pit,' earth seems once more subjected to a plague of darkness which may be felt. Who shall say but that the faithful once again had light in their dwellings?

Who knows? God knows: and what He knows
Is well and best.
The darkness hideth not from Him, but glows
Clear as the morning or the evening rose
Of east or west.

Wherefore man's strength is to sit still:
Not wasting care
To antedate to-morrow's good or ill;
Yet watching meekly, watching with good will,
Watching to prayer.

Some rising or some setting ray
From east or west,
If not to-day, why then another day
Will light each dove upon the homeward way
Safe to her nest."

A MANUAL OF THEOLOGY. BY THOMAS B. STRONG, M.A. (*A. & C. Black*. Crown 8vo, pp. 424. 5s.) This is the latest addition to the series of "Text-Books in Science" which Messrs. A. & C. Black are issuing—his own

theology is concerned with all the facts of nature and human life, viewing them as a living whole, in which God is: and the truths of theology are statements of facts in the life of God, which have their bearing on the life of man, and which lose their meaning when analysed and dissected and treated under separate and exclusive aspects, just as surely as flowers lose their beauty when picked to pieces by a botanist." The simplicity and directness which characterise these sentences are characteristic of the volume throughout. There are systems of theology which so confidently claim an interest in their great subject that they never condescend to make it attractive, and barely even intelligible. But Mr. Strong writes as if he would commend the study of a new science to us; and yet he is certainly not forgetful of its age or its importance. His point of departure is the Incarnation. The Incarnation is also a point from which he never departs. In the light of the Incarnation he sees his whole doctrine of God: from the historic fact of the Incarnation he draws forth his doctrine of man. Thus his theological standpoint will at once be recognised. But it would be an injustice so to identify him with *Lux Mundi* and the Oxford Movement of to-day, as to overlook his undoubted personality, or deny his freedom of choice and conviction.

THE VARIORUM APOCRYPHA. EDITED BY THE REV. C. J. BALL, M.A. (*Eyre & Spottiswoode*. 8vo, pp. 276. 6s. 6d.) Possessors of the Variorum Bible will understand what the *Variorum Apocrypha* means. Others (if there are others) will not; and it is not possible to tell them. There was great need for such an edition of the Apocrypha; greater in one sense than in the case of the Bible itself, because the text is in some places so corrupt and unsatisfactory. And for that reason also this is less permanent than the other. Great strides have recently been made in the production of critical editions of the different books of the Apocrypha, England at last taking an honourable place in that. But until the task is more nearly completed, a Variorum edition of the whole Apocrypha can be but tentative and temporary. Mr. Ball has reaped where many a patient, toiling scholar has sown. But the reaping has also apparently been in patience and with good judgment.

AIDS TO THE DEVOUT STUDY OF CRITICISM. BY THE REV. T. K. CHEYNE, M.A., D.D. (*Fisher Unwin*. Crown 8vo, pp. 397. 7s. 6d.) "Can two walk together except they be agreed?" Are Devotion and Criticism agreed? We know Canon Cheyne's conception of Criticism; he must have a different conception of Devotion from the popular one. But the point is: Does he *make* the two walk together in this volume? We could in a moment turn an affirmative answer into complete ridicule by merely printing a page of the first chapter. But Professor Cheyne deserves better things at our hand than that. And the very amazement of that first chapter, following on such a title as the Devout Study of Criticism, will drive the reader, whoever he may be, further into the volume. Pass on to the very next chapter, then, and from it choose such words as the following. We take it that it is by these and their like that Canon Cheyne would wish to be judged as to the progress of his enterprise, and readers may judge for themselves. The subject is the Character of David:—

"It is too soon to say whether our wish to reverence David can be gratified. We have indeed found that almost everything in him that most shocks the Christian conscience is but a survival of primitive modes of thought and feeling, and we can excuse it as we hope to be excused ourselves for the strange survivals which often appear in corners of our own land. But we have yet to discover whether there are any elements in the character of David which point onwards to a better age and a higher religion. If we can find such (and I certainly hope that we shall), this great King will have some claim on our reverence, and we shall be able to put a fuller meaning into the words, 'I have found David, the son of Jesse, a man after my heart.' But here I must break off. Of one thing, at any rate, we may be certain—that Jesus Christ would fain use these words of each of us. He came 'to seek and to save that which was lost,' and His search, thank God! is not yet finished. He would fain transform you and me into 'men after his heart,' suitable instruments for His beneficent purposes. Let us answer His gracious call; let us say, 'Lord, Thou hast found me; henceforth I will live; not unto myself, but unto Thee, who didst give Thyself for me.'"

THE VOICE FROM SINAI. BY F. W. FARRAR, D.D., F.R.S. (*Isbister*. Fcap. 8vo, pp. xii. 340. 5s.) To these sermons on the Ten Commandments Archdeacon Farrar prefixes a useful list of previously published works on the same subject. The list is remarkable for its poverty, yet we cannot recall any notable omissions. On so great

a topic, why so few great books? Dr. Farrar has written one that will always be added to future lists; for he is on such a subject in his finest and most fertile element. We never dissent from him here. His strength of feeling is not overborne by strength of words, but marvellously helped, till it passes into ourselves, and becomes a passion for the moral law of God within us.

THE APOLOGY OF ORIGEN. BY JOHN PATRICK, B.D. (*Blackwood*. Crown 8vo, pp. 340. 7s. 6d.) There is something prepossessing or otherwise in the first handling of a book. The modest yet substantial binding, the smooth paper and fine clear type of Mr. Patrick's volume all tell in its favour. And they are all in keeping with the patience, sobriety, and scholarship of the author's work. The work is divided into two parts: (1) the Attack of Celsus; and (2) the Reply of Origen. The first part is most original, and most needful. We do not know Celsus, and therefore we depreciate him. Mr. Patrick holds no foolish brief for the heathen philosopher, but he has enthusiasm enough in his task to gather faithfully together the evidence, all too scanty, which makes for a true appreciation of his ability and his earnestness. Yet, no doubt, the second part of the work is, for most readers, the more profitable part. If there are those who know nothing of the history of the Church, let them even begin with this. Mr. Patrick writes for those who do know; but his style is exceedingly attractive, and he has spared no pains to give a full, intelligible, and faithful picture of Origen's great work. There is no book of the month that deserves a better welcome.

EVOLUTION AND SCRIPTURE. BY ARTHUR HOLBOROW. (*Kegan Paul*. Crown 8vo, pp. 334. 6s.) The first impression gained from this book is unfavourable. It has the appearance of being made, not born. But that first impression is false. In the author's own favourite phrase, it is the shell that is unprepossessing, the kernel is sound. Mr. Holborow writes in great earnestness, it is only that his matter is not attractively arranged. His subject is the evolution of Scripture. His belief in evolution as a process is profound, and he believes with the same tenacity that the Bible is the result of an evolutionary process; but not apart from God. As evolution is merely a process which God starts and guides, so the Bible is the record of

a process of evolution in morality and religion in Israel, all under the direct guiding hand of God. In tracing this process, in perceiving how men were trained gradually to rise out of an "original Israelitish polytheism (Josh. xxiv. 2) up to the full knowledge of the true God, as revealed in the New Testament," we must carefully observe the *wording* of the record. Understanding that language must be used which shall be intelligible to the immediate listeners, we must distinguish the kernel of truth beneath the shell of communication. Thus, in Gen. ii. 7, Jehovah-Elohim is represented as having "formed man of the dust of the ground, and breathed into his nostrils the breath of life." "Here," says Mr. Holborow, "we see at once the important truths that God made man, and that He made him of the earth, earthy; and there is also the implication that He gave him a certain kind of relationship with Himself. These are the *Word of God*, which the language is well adapted to convey; whilst it is ill adapted to convey a correct idea of the manner in which man was made, this being a subject for scientific inquiry, unimportant to Scripture."

SERMONS BY A LAY HEADMASTER. BY H. H. ALMOND, LL.D. (*Swan Sonnenschein*. Crown 8vo. Second series, pp. 256. 3s. 6d.) "No one can more strongly maintain than I do, that nothing can be worse for boys than to base any part of the religious teaching given to them in statements or ideas which they will be forced to discard when they grow up, if they think or study for themselves." So says Dr. Almond in his Preface. And then, by way of illustration of that principle, let us take this passage from the first sermon, on Phinehas:—"Now, I wish to tell you plainly that in such matters I believe the Bible. Let me draw a distinction here. I believe the Bible where it asserts itself. I do not find the Bible making any pretence whatever to historical or scientific accuracy. If, *e.g.*, any evidence were to turn up that there was no such person as Phinehas at all, it ought not to shake our belief in the Bible, though I think we may feel as sure about Phinehas as about Julius Cæsar. But there is one matter on which the Bible does claim to be infallible, and that is the matter of right and wrong. And when it says that the conduct of Phinehas shall be counted unto him for righteousness for all generations to come, we may safely agree with it."

Do not the principle and its application lead you to expect an advocate of the Higher Criticism? But Dr. Almond is no advocate of the Higher Criticism. In the sermons themselves, where he touches on such matters, he finds himself rather in antagonism; and this antagonism compels him to write a long and masterly excursus on the "Davidic Psalms," which will be found at the end of the volume. Such freedom of thought and firmness of speech make up a work that is certainly never dull. And Dr. Almond has the foresight to choose themes of so great a comprehension that the interest is not less keen for men than it must have been for boys. "*Ne sutor ultra crepidam?*" Nay, his last is here, by nature and by grace.

TEN YEARS' DIGGING IN EGYPT, 1881-1891. BY W. M. FLINDERS PETRIE. (*R. T. S.* Crown 8vo, pp. 202. 6s.) In the course of those ten years Mr. Flinders Petrie has published many works. But they are costly works, far beyond the reach of most book-readers. So here he sits down and tells the whole story in brief, selects the most striking of his woodcuts, and offers us an hour's exceeding pleasure. Not every man could present such a result of ten years' work; not every man could tell the story of it so modestly and so well. It is said that Norway is the pilgrimage this summer; it will not be the fault of Mr. Petrie and the Religious Tract Society if it is not Egypt next.

THE COMPOSITION OF THE BOOK OF GENESIS. BY EDGAR INNES FRIPP. (*Nutt.* Fcap. 8vo, pp. 198. 4s.) Many times has the Book of Genesis been printed in English, but it never was printed like this before. And yet it had to come, this uncouth, unreadable edition, with its five different sizes of type; and it is but the first of many more that will be like it. It would be easy to make merry over its uncomely aspect; but there is little doubt it is the fruit of much conscientious labour. Moreover, many have been asking for just such a handbook which might reveal plainly, and to the uncritical eye, the literary layers which criticism has found in this book.

QUESTIONS OF FAITH AND DUTY. BY THE RIGHT REV. A. W. THOROLD, D.D. (*Isbister.* Fcap. 8vo, pp. 355. 4s.) We know these *Questions*. They have been for a year the devotional

portion of *Good Words*. They have been the exceeding good words with which each monthly part concluded, that the magazine might never be unworthy of its name. "It is the writer's earnest prayer that 'the God of all comfort' will enable him by this insignificant volume to comfort some who are in any trouble, by the comfort wherewith he himself has been comforted of God." And all the people said, Amen.

FROM SINNER TO SAINT. BY J. B. BAILEY. (*Chapman & Hall.* Crown 8vo, pp. 344-5s.) "From Sinner to Saint" is the brief biography of all God's redeemed. But Mr. Bailey selects such as were great and notorious sinners before their change came. John Bunyan, William Huntington, Sir John Popham, Sir Francis Pemberton, the second Earl of Rochester, Colonel James Gardiner, John Newton, Brownlow North, Nell Gwynne, George Psalmanazar, and Dr. Dodd—these are the names. There is no effort at literary grace. But such names as those can never fail to charm, however unpretentiously their story may be told.

THE GOSPEL HISTORY. BY W. F. SKENE, D.C.L., LL.D. (*Douglas.* Crown 8vo, pp. 401. 2s. 6d.) We hope there is no mistake about the price. It seems too good to be true. The lectures were delivered to a senior class in a Sunday school by one who, well equipped by previous study for any such work, yet counted it his duty and privilege to make the most careful special preparation for his Sunday-school class. Would that others would do likewise. It is a new edition of a most worthy and readable Life of Christ, which will be read and cherished more widely now than ever.

THE BIBLICAL ILLUSTRATOR. EXODUS. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet.* 8vo, pp. xiv, 615. 7s. 6d.) Still amazed, as each volume of the *Biblical Illustrator* appears, at the enormous amount of matter it contains, one cannot help wondering if Mr. Exell writes it all out himself, or whether he has trained a whole roomful of amanuenses to do it for him. The objection to the latter supposition is the uniformity of the work, every page of every volume being the exact counterpart in method and manner of every

other. But the difficulties in the way of the other supposition are far greater and even insurmountable. For not only does volume succeed volume in rapid succession, but each volume runs to its six or seven hundred pages, and every page contains very close upon a thousand words.

FORESHADOWINGS OF THE GOSPEL.

BY HENRY THORNE. (*Stirling: Drummond.* Crown 8vo, pp. 218. 2s.) This work is further described as a series of fifty-two talks with young men and others. The talks are short and practical, as they ought to be, and thoroughly evangelical.

THE NEW TESTAMENT AND ITS WRITERS. BY THE REV. J. A. M'CLYMONT, B.D. (*A. & C. Black.* 12mo, pp. 158. 6d. nett.) This is the smallest introduction to the New Testament that has ever been written, and, still more markedly, it is published at the smallest price. It is written for use in Bible classes, being the third volume of the series of Guild and Bible-class Text-Books, of which Professor Charteris and Mr. M'Clymont himself are the editors. And it is a "sign" that such a book should be written for such a purpose. Bible classes do not take easily to "Introduction." But the problems of introduction are in the air. We can scarcely keep them out of our pulpits. It is perhaps best that we should bravely produce them in our senior classes now. But let us use a good and safe guide, such as this little work by Mr. M'Clymont.

TO MY YOUNGER BRETHREN. BY THE REV. H. C. G. MOULE, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. 303. 5s.) *To my Younger Brethren: Chapters on Pastoral Life and Work*—so it stands in full. And the chapters are: 1. The Secret Walk with God; 2. The Secret Study of the Holy Scriptures; 3. The Daily Walk with others; 4. The Pastor in the Parish; 5. The Clergyman and the Prayer-Book; 6. Preaching. The easiest, if not the only, method of review here, is by quotation. And quotation were easy, if one knew what *not* to quote. Perhaps the most surprising thing about these counsels is that they are workable. Ideals if you will, ideals of personal walk with God, of commerce with your fellow-men, of service as in the great taskmaster's eye (a taskmaster at home, however, whose joy is in the

children's "Abba, Father")—yet ideals made real; counsels of perfection which may be followed every day. How much, also, the Word is in evidence! "From a child thou hast known the Scriptures, which are able to make thee wise." For it is not alone the frequent apt quotation of the text, it is not alone that the words take easily on the colour of Scripture language, but more that Scripture is ever the informing breath of the very thought itself. "I have more understanding than all my teachers, for Thy testimonies are my meditation."

REVISED PRAYER-BOOK. BY THE REV. CHARLES VOYSEY, M.A. (*Williams & Norgate.* 24mo, pp. 462. 3s. 6d.) This is the Prayer and Hymn Book of the Theistic Church; and no doubt it is sent out for review on the understanding that it possesses points of interest for those who are outside the membership of that Church. So we shall not discuss its shortcomings, for that might carry us a long way. Its interest for us is mainly in the hymns, where we find some that are beautiful and not familiar to us. And we could even join in most of the prayers, if we might be permitted to add "for Jesus Christ's sake."

THE INSPIRATION AND AUTHORITY OF THE BIBLE. BY JOHN CLIFFORD, M.A., D.D. (*James Clarke & Co.* Crown 8vo, pp. 154. 1s.) Nine papers are brought together in this little book, and their titles are these:—1. "How to Study the Bible;" 2. "Difficulties as to Inspiration, and the Four Ways in which Men meet them;" 3. "The Four Ways tested by Science;" 4. "If there are Errors in the Bible, then what and where is its Authority?" 5. "How Jesus treats the Old Testament;" 6. "The Service of the Old Testament in the making of Men;" 7. "The Best Defence of the Bible;" 8. "The Battle of the Sacred Books;" 9. "Present-day Inspiration." The plainness of speech, the fulness of knowledge, the literary charm, with which Dr. Clifford will treat these subjects, is it not all well?

THE OLD TESTAMENT CHURCH. BY

C. Black. 8v

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In calling it the

Smith no doubt adopts the excellent practice of designating a new issue an edition only when it has been revised. There must have been many issues of the first edition, for it had a great sale for a book in theology. Well, the book has made its mark. For weal or woe, it has left its mark; and not on individual leaders of the people only, like the late Archbishop Magee, but on the people themselves. This new edition is better as a book; but it cannot have the same mission. It is better, and much larger. "I have made large additions to the part of Lecture V. that treats of the historical books, and, in consequence, have thrown the whole discussion of the Canon into Lecture VI. To the narrative of the Hexateuch, I have devoted a supplementary lecture (XIII.). Further, I have rewritten the greater part of the Lecture on the Psalter (VII.), incorporating the main conclusions of my article on this subject in the *Encyclopædia Britannica*." Then there are some Additional Notes; and altogether the work has grown till, "in spite of omissions, it contains about one-third more matter than the first edition."

ESSAYS ON LITERATURE AND PHILOSOPHY. BY EDWARD CAIRD. (*Maclehose*. Crown 8vo, 2 vols., pp. 553. 8s. 6d. nett.) The republication of magazine articles is rarely a blessing. They mostly owe their interest to the immediate occasion which called them forth; and they perish when it passes. But we cannot forget that *Macaulay's Essays* is the most popular piece of pure literature in the English language, and what are they but a collection of magazine articles? Therefore we shall always look at a new volume of essays in the hope that the great exception may some day again be found.

The contents of Professor Edward Caird's two beautiful volumes are these:—"Dante in his relation to the Theology and Ethics of the Middle Ages"; "Goethe and Philosophy"; "Rousseau"; "Wordsworth"; "The Problem of Philosophy at the Present Time"; "The Genius of Carlyle"; "Cartesianism"; and "Metaphysics." The two last are Professor Caird's contributions to the *Encyclo-*

pædia Britannica; the first three appeared in the *Contemporary Review*; "Wordsworth" is rescued from the pages of *Fraser*; and the article on the "Genius of Carlyle" is now published for the first time. Probably to the author the least of all these writings is the essay on "Wordsworth." Yet the essay on "Wordsworth," if it could have multiplied itself to the requisite number, would have gone far to send these volumes into every home in the land, after *Macaulay's Essays*. Of the rest, apart from the *Encyclopædia* treatises, "Dante" seems the most considerable and convincing. "Dante" is worthy of a place beside Dean Church's masterpiece.

JAMES GILMOUR OF MONGOLIA. BY RICHARD LOVETT, M.A. (*R. T. S.* Crown 8vo, pp. 336. 7s. 6d.) *Gilmour of Mongolia* is not only in the front rank of missionary biographies, it is also one of the very best biographies in the English language. To abundant material of the choicest, richest kind, Mr. Lovett has added his own graphic pen. Moreover, his judgment is rarely at fault; often exceedingly and surprisingly happy. Not one side of the man, but the man himself is revealed, strong as he was on many sides, and almost at times self-contradictory. As for the work he did, you learn that it was mainly obedience that was his life's work: as if God would take this man and make of him an example that

"God doth not need either man's work or His own gifts,
Who best bear His mild yoke they serve Him best."

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE. BY THE RIGHT HON. W. E. GLADSTONE, M.P. (*Isbister*. Second edition. Pp. xiv, 306. 3s. 6d.) The Preface which Mr. Gladstone has written to this new edition of his famous book is in style and spirit and point as fine at least as any passage in the book itself. The book itself is carefully revised, and it is to be noted that whatever change of attitude can be detected—it is not much—is in giving greater scope to literary criticism. There are some additions, the most conspicuous, but the least important, being a note on the "Gadarene" miracle.

The International Lessons.

I.

Acts i. 1-12.

THE ASCENSION OF CHRIST.

1. "The former treatise" is, of course, the third Gospel.
2. "Theophilus." To him also was the Gospel dedicated. But we know no more about him.
3. "After His passion" (ver. 3), that is, "after His suffering." Such is the meaning of the word "passion" in Old English.
4. "The promise of the Father" (ver. 4). This promise is related in John xiv. 16, 26, xv. 26.
5. "Ye shall be baptized with the Holy Ghost." It will be remembered (the disciples would remember it, at any rate) that John the Baptist spoke of this baptism (Matt. iii. 11). Now at last, and in this strange way, his prophecy was to be fulfilled.
6. "Two men" (ver. 10). They are angels. So, for example, one of the angels at the tomb is called "a young man" (Mark xvi. 5).
7. "A Sabbath day's journey" (ver. 12). In the wilderness the Israelites were forbidden to wander beyond the camp. So a Sabbath day's journey was the distance from the Tabernacle to the farthest part of the camp, afterwards fixed at 2000 cubits, or a little less than a mile.

THE choice of the ninth verse—"while they beheld, He was taken up"—as the Golden Text seems to indicate that the subject of the lesson is the departure of Christ. But the thought of St. Luke in these introductory verses, as well as throughout the whole book, is that He never did depart. "Taken out of their sight" He certainly was for a time, but absent He never was, nor is. "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." And so the present treatise is of all that He continued both to do and teach through His instruments the apostles.

The most pregnant verse is the eighth. In its latter half it contains a brief synopsis of this book of the Acts—"Ye shall be witnesses unto me (1) in Jerusalem and in all Judea, (2) and in Samaria, (3) and unto the uttermost part of the earth." Thus the Acts of the Apostles is divided into three parts. And St. Luke purposely tells first of their doings in Jerusalem and Judea, then of their work in Samaria, lastly, of St. Paul's progress to the uttermost parts, and leaves off when he has brought him to the capital of the Gentiles.

The first part of the verse is still more important. It tells *how* they were able to do it. "Ye shall receive power, after that the Holy Ghost is come upon you." And we have at once a striking illustration of the meaning and the majesty of this "power." On one of the occasions when they

were together before His ascension, the disciples asked Him if the time had now come for making the kingdom of Israel independent of the Romans (ver. 6). They still hankered after temporal sovereignty. They still thought *that* was the kingdom of God. Then came the gift of the Holy Ghost. And immediately after it, St. Peter stood up and preached boldly in the name of Jesus of Nazareth. And the subject of his preaching was the kingdom of God. But what had he now learned of the nature of it? He had learned that it is repentance and the forgiveness of sins. "Repent, and be baptized every one of you for the remission of sins" (Acts ii. 38). And from that time forth there was never a word with any of them about restoring again the kingdom to Israel.

ILLUSTRATIONS.—Ver. 8. Some time ago I was going over a gun-cotton factory, and the proprietor said, "You see it is quite powerless in an open space." And as he spoke he took a cartridge and lit it, and it slowly burned away. "But when it is shut up in some confined space its power is very different. We took a piece like this some time ago, and put it underneath a building that was to be blown up. We lit the fuse, and hurried away into a place of safety. Presently the explosion came and hurled the mass into the air." With the utmost reverence we may say that it is thus the Holy Ghost accomplishes His work. He is here to hurl down the stronghold of sin—but *He waits for the consecrated heart*.—MARK GUY PEARSE.

Ver. 8. We *are* witnesses. The danger is lest we should be witnesses *without the power*. A bad witness has lost many a case. Think if some friend were arrested, and brought before the judge in connection with some suspicious circumstance, the whole question being one as to character; and now I am called as witness. I would die for my friend, for I owe him everything; but alas! I am confused in my statements, and they seem to be contradictory. My friend looks at me, surprised and grieved. The judge shakes his head. The counsel for the prosecution sits down with a smile; it is plain enough that the case has gone as he would have it. Jesus Christ is ever at the bar of public opinion; and whether men shall accept or reject Him depends upon our evidence.—MARK GUY PEARSE.

II.

Acts ii. 1-12.

THE DESCENT OF THE SPIRIT.

1. "Cloven tongues like as of fire" (ver. 3). The word translated "cloven" more probably means distributed or separated; and then the meaning would be, not that the appearance was as of cloven or divided tongues, but that the tongues were so separated or distributed that one appeared to rest on the head of each disciple.

2. "Out of every nation under heaven" (ver. 4). This is a common form of expression. Compare—"There went out to Him Jerusalem and all Judæa." The feast of Pentecost fell at a time when travelling was least dangerous, so that probably a larger number of Jews resident in foreign lands went up to it than even to the Passover.

THE promise of last lesson is fulfilled in this. "After that the Holy Ghost is come upon you"—these were the words (Acts i. 8). The disciples could not understand it. And now it has come they scarcely understand it more.

Outwardly there was a sound and a sight. The sound was "as of a rushing mighty wind." That does not tell what it was. It does not say it was a rushing mighty wind, but such a sound as such a wind produces. The sight was "tongues, parting asunder, like as of fire." Not tongues of fire, but the spiritual reality took on the outward appearance of material tongues of flame.

That was all; and that was only for a moment. For, like the greatest gifts of God to men always, it is by its effects that it is to be known. In itself it cannot be known. It is of the nature of life, this Pentecostal gift, and have not men always had to fall back upon what life does, when they tried to tell us what it is? Now, its immediate effect was as strange and unexpected as its own coming. The disciples began to speak in languages they had never learned. And this does not seem to have been given them for the purpose of preaching the gospel in other lands. The one disciple who went farthest afieled was St. Paul, and he was not one of them now, nor does he ever seem to have found persons who could not understand him when he spoke in Greek. The full meaning of the gift we will never know; but it seems to have been for a testimony to the unbelievers, and for communion with the Father.

But that was only its immediate and most conspicuous effect. The greatest event in historical Christianity did not exhaust itself in the "gift of tongues." What was the promise? "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." And immediately we perceive the promise fulfilled. For the story goes on to say that when the multitudes gathered together, Peter rose up and spoke to them. He laid no stress on the gift of tongues, but he spoke as a witness for Jesus Christ, and he spoke with a power he had never known before.

ILLUSTRATION.—Ver. 4. What the sun effects with regard to the earth, the Spirit of God produces in the world of souls. I read once of a poor, lonely girl, who lived in a narrow lane of Paris. The girl possessed a rose in a little flower-pot; it was her only joy. But the houses in the lane were so high that the whole year round no sunbeam entered her little chamber, and therefore she took her flower-pot into the open square, and placed it on the ground,

and stood by, while it drank in the light and heat of the sun! You may be living in the smoke and dust of daily cares, in the tumult of crowded busy life. You require solitude. Seek to open thy soul in prayer, that the Spirit may shine in as the ray of sun into the opening flower-bud.

III.

Acts ii. 37-47.

THE FIRST CHRISTIAN CHURCH.

1. "In the name of Jesus Christ" (ver. 38). The full formula is, "In the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). St. Peter (or St. Luke reporting him) names only the Person with whom he is immediately most concerned.

2. "The gift of the Holy Ghost" (ver. 38). The word for "gift" is general, not the same as in the "gift of tongues."

3. "This untoward generation" (ver. 40). The same word is translated elsewhere "crooked."

4. "Such as should be saved" (ver. 47). Literally, "Such as were being saved." Professor Rawson Lumby explains it to mean, "the work of whose salvation was begun but needed perseverance; who had set foot in the way and were heirs through hope of ultimate salvation."

In this picture of the First Christian Church two things are described—the entrance into it, and the way of life within it. Both are described very briefly, but also very clearly.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (ver. 38)—that is the description in St. Peter's words of the mode of entrance. It contains four things—repentance, baptism, forgiveness, and the gift of the Spirit. And it is to be noticed, as in striking contrast to the older ideas of salvation by good works, that the person has only one of them to do himself—repent. And even that is a *turning away from* what he has been doing before, not the doing of something new. In reality it is all free gift; in St. Peter's as in St. Paul's language, "Not of yourselves, it is the gift of God, lest any man should boast."

The way of life within the First Christian Church is described in the 42nd verse: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (R.V.). Here again are four things named. 1. *The Apostles' Teaching*. We have just had a specimen from the lips of St. Peter. But the teaching now referred to would be more in the way of "edification" than of "conviction." No doubt the facts of the life of Christ, His death, resurrection, and ascension, and the *meaning* of these facts, were the subject of this teaching. 2. *The Fellowship*, or rather the communion. It

refers to that "having all things common" of the 44th verse. 3. *The Breaking of the Bread.* This, no doubt, means the Lord's Supper. It was partaken of "from house to house," or rather, perhaps, "at home," as the Revised Version has it. This home was, no doubt, the "upper room," which was still large enough for this purpose, and not too large to be called a home. 4. *The Prayers.* From this expression it has been concluded that there was already some recognised form of prayer in the Christian Church. But that impression is almost certainly mistaken. The phrase does convey the thought that prayer was a regular and most frequent exercise. But the prayers specially referred to were, no doubt, the regular prayers in the temple. In the next chapter we are told that Peter and John went to the temple "at the hour of prayer."

ILLUSTRATIONS.—"At home" (ver. 46, R.V.). This effort to realise on a wide scale the intensest and most perfect type of all society, the family, as a true expression for the new sacred bond of brotherhood which would knit them to the Father through the Elder Brother, appears to me to explain nearly everything which is peculiar in the arrangements of that primitive time.—J. OSWALD DYKES.

"With gladness and singleness of heart" (ver. 46). I have called this the Church's "golden age." It was its infancy, and the beauty of it is the beauty of childhood. Simplicity marked it, called in our Bible "singleness of heart"; a gracious, childlike absorption in one happy thought, careless of the future; a simplicity, which is to the sterner discipline of the Church's after history as infancy is to manhood. Shall we sigh over the disappearance of these primitive infantile beauties? There is reason that we should, if in their stead we have reached nothing manlier or more noble.—J. OSWALD DYKES.

IV.

Acts iii. 1-16.

THE LAME MAN HEALED.

1. "The hour of prayer." Morning, noon, and evening, or (roughly) nine o'clock, twelve, and three o'clock—these were the hours of prayer.

2. "His feet and ankle bones" (ver. 7). The words here used both for "feet" and "ankle bones" are technical medical expressions. St. Luke was a physician.

3. "And he leaping up" (ver. 8). It is a literal fulfilment of Isaiah's prophecy (xxxv. 8): "Then shall the lame man leap as an hart."

4. "His Son Jesus" (ver. 13). The word should probably be translated "Servant," a recollection of the "Servant of the Lord" of Isaiah.

5. "Yea, the faith which is by Him" (ver. 16). That is to say, the very faith was itself the gift of Jesus Christ.

At many a beautiful gate in eastern lands to-day there may be found just such a scene as this, friends bringing the beggar to lie there, lame, blind, or leprous. And the lower gift of gold or silver they may still get flung at them by the rich man passing out and in, as no doubt even Lazarus sometimes got from the rich man of the parable. But in process of time they die as Lazarus died, without the gift of healing.

For the gift of healing is not God's noblest gift. It may not be a gift from God at all. And this story is not told because a lame man was miraculously healed.

There is a phrase which three times occurs in the story. That phrase contains its secret. First, St. Peter uses it when he speaks to the lame man: "In the name of Jesus Christ of Nazareth rise up and walk." Then he twice uses it in one sentence when he begins to address the people: "His name through faith in His name hath made this man strong." Now Hebrews like St. Peter were fond of speaking in this way. For the name had a meaning in Hebrew. The name of a person was an effort to express that person's character. That is why the name of the God of Israel was looked upon with so much reverence that they dared not even pronounce it, and now we cannot tell what the true pronunciation was—Jehovah, Yahaveh, Yahveh—we cannot tell. So when St. Peter said, "In the name of Jesus Christ of Nazareth rise up and walk," he meant, "by the power or holiness of Jesus Christ," as he plainly tells us in the twelfth verse.

Then this miracle is recorded—

1. Because it was done by the power of that Jesus of Nazareth whom the Jews had killed. It was a proof to them (and it is a proof to us now) that He had risen from the dead.

2. It is recorded because He who has thus been proved to have risen from the dead is able to save to the uttermost all them that come unto God by Him. St. Peter was not content to tell the people that it was the power of Jesus that had healed the man. He makes that only a stepping-stone to the higher truth that that same Jesus has power to heal their (and our) spiritual diseases. That is why the story is told.

ILLUSTRATION.—Ver. 2. A story is told of a Bohemian reformer, a friend of Luther's. The city swarmed with the sick and destitute. They lay about the doors of the church. Canon Hess expostulated with the city authorities. They gave no heed. At last the Canon shut the church doors, and refused to preach. Questioned as to why he so acted he replied: "The sick are lying on the threshold of the church, and Jesus Christ cannot come in upon them. Take them away and I will." Two months a hospital was built, revived.—NEHEMIAH CURNOCK.

V.

Acts iv. 1-18.

PETER AND JOHN BEFORE THE COUNCIL.

1. "They preached through Jesus the resurrection from the dead" (ver. 2). The apostles made Christ's resurrection the leading topic of their preaching, because to establish that was to confirm all that Jesus claimed to be—Messiah and Son of God. But if Jesus rose from the dead, then the doctrine of the Sadducees, that there was no resurrection, was at once disproved. So they were "grieved." They were more grieved that their opinions should be proved false than they were rejoiced that the truth of the resurrection was established.

2. "Unlearned and ignorant men" (ver. 13). The Revisers have left these words, but they are certainly misleading. They do not mean unlearned and ignorant in general and in any exceptional degree. They mean no more than that Peter and John had not the *special* learning of a scribe or other official interpreter of the law.

AGAIN there is one significant phrase in this lesson, round which the whole meaning and beauty of it revolves. It is the words "filled with the Holy Ghost." If we think of Peter on the night of the betrayal, terrified by the casual question of a serving-girl into a flat denial of his Lord, and now listen to him in the presence of the whole body of the rulers of the Jews, how shall we account for the change in him? This is the explanation—"filled with the Holy Ghost." Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." And here is St. Peter an evident witness to the fulfilment of the promise. No bolder speech was ever made in all the history of Christianity than this speech when it stood for the first time face to face with its adversaries. "Be it known unto you all, and to all the people

of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole."

Watch the words, "Jesus Christ of *Nazareth*," and "whom ye crucified." He is neither ashamed of his Master's humble origin, nor afraid to bring the guilt of His death directly home to the authors of it. We ask for evidences of the truth of Christianity. Take Peter in the court of the High Priest's house on the night of the betrayal, and Peter in almost the very same spot this early morning. The difference is enormous. And nothing will explain it but that between these two there falls the gift of Pentecost.

ILLUSTRATIONS.—Ver. 13. It is not strange that the Bible should be full of the histories of men who are distinguished by the quality of boldness. Abraham leaving his country and people to found a nation in a distant land; David going forth alone to meet the giant; Daniel in the wild beasts' den; Paul giving up family and friends because he could not be disobedient to the heavenly vision; to say nothing of the faithful rank and file of the earth, the "seven thousand," the glorious minority who in all times remain God's witnesses. If our first needful prayer is, "Lord, increase our faith," the next is, "Lord, increase in us boldness," that we may not fear what man can *do to us*, nor what man can *say of us*.—ALFRED AINGER.

Ver. 13. The word translated "ignorant" means literally "a private person," one without special office or calling, or the culture which they imply; what in English might be called "a common man." It appears again in 1 Cor. xiv. 16, 23, 24, with the same meaning. Its later history is curious enough to be worth noting. The Vulgate, instead of translating the Greek word, reproduced it, with scarcely an alteration, as *idiota*. It thus passed into modern European languages with the idea of ignorance and incapacity closely attached to it, and so acquired its later sense of "idiot."

Contributed Notes.

Note on Psalm xlv. 16.

THIS is clearly a case in which a grammatical misunderstanding has created an exegetical difficulty, and where the origin of the grammatical mistake itself is to be sought in the masoretic punctuation of the Hebrew text. In all MSS. and pointed Hebrew Bibles the first part of Psalm xlv. 16 is pointed as follows: תַּחַת אֲבוֹתֶיךָ יְהוֹי בְּנֶיךָ, thus taking the pronominal suffix expressed in English by "*thy* fathers," "*thy* children" as a masculine; and all the commentators I have consulted (includ-

ing Delitzsch, Perowne, and Cheyne) first of all, unquestioningly, adopt the masoretic pointing of the text, and then set themselves the rather difficult task of explaining the allusion suggested by it. The fact, however, seems to be that there is no difficulty at all in the original Hebrew text, and that the true pronunciation of the words in question is תַּחַת אֲבוֹתֶיךָ יְהוֹי בְּנֶיךָ, the pronominal suffix being feminine and not masculine. To this conclusion I am led by the versions. The Peshitta, which is an older authority than the masoretic punctuation, translates the suffix as a feminine

in both words, and the Arabic of Walton's Polyglot also takes it as a feminine. The LXX. and Vulgate, like the English, do not indicate the gender; but as the Peshitta is generally believed to be largely based on the LXX., the reading of the former may be held to throw light on the latter. As far, therefore, as the principal versions indicate the gender of the pronominal suffix at all, they are in favour of pronouncing בניך . . . אֲבוֹתֶיךָ, and with this reading all difficulty vanishes, and the verse falls in most naturally with the tenor of the six preceding verses. In verse 10, the royal bride is addressed with the words: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." What more natural, therefore, than placing before her as a compensation the prospect that "instead of her fathers shall be her sons, whom she may make princes in all the land."

It will be interesting to know whether any adequate critical objection can be made to the proposed reading. To me it seems a wonder that the right reading and meaning of the verse should have been overlooked by even the acutest commentators.

G. MARGOLIOUTH.

British Museum.

P.S.—If the above reading be accepted, the word following בניך will, of course, have to be pronounced הַשִּׁיחֹמוֹ instead of הַשִּׁיחֹמוֹ. The omission of the feminine before the suffix is fully justified by the analogy of הַשִּׁמְעִי in Canticles ii. 14, and לבבתי, *ibid.* iv. 9.

Judges xii. 7.

וַיִּקְבֹּר בְּעָרֵי גִלְעָד:

THE word עָרֵי in the above phrase seems to be a source of difficulty to both Jewish and Christian interpreters. The Jewish targumists and commentators make it *cities of Gilead*, and to account for the plural they have invented a somewhat ridiculous story. The A.V. with the R.V. and other modern translations supply the words *one of* before *cities*, but without any satisfactory ground for so doing. Is it not more natural to accept עָרֵי as the name of a city, and translate thus: And he was buried in 'Ari of Gilead? An ancient ruin of this

name (عاري) exists at the present day between Bozra and Suweidah, and if, as seems to us, the name Gilead was applied in the days of the Judges to the whole land beyond Jordan, there can be no grounds for rejecting this interpretation, at least till a better is forthcoming.

ABD-EL-MASIH.

Safed, 6th April 1892.

Archdeacon Farrar on Marginal References.

ALLOW me to remove a false impression likely to be made upon your readers by your report of Archdeacon Farrar's speech in the Lower House of Convocation. It relates to the misleading character attributed by him to the marginal references in our Authorised Version. The instance cited is Rev. xiii. 14, a passage which speaks of lying miracles; and it is asserted that "one of the references is 2 Kings xx. 7, which records the fact that the prophet laid the figs upon the boil, and Hezekiah recovered."

Now, any one reading this would conclude that the author of the marginal reference in question quoted 2 Kings xx. 7 as the narrative of a "lying miracle." The truth is, that the reference is a matter of purely verbal criticism—the text in Revelation speaking of the beast "which had the wound by the sword, *and did live*"; while that in 2 Kings makes use of precisely the same language with respect to Hezekiah: "They took and laid it upon the boil, *and he recovered*" (Heb. *he lived*). The *point* of the reference, evidently, is to show that "lived" may be used in the sense of "recovered."

J. G. HEISCH.

Sevenoaks.

A New Hebrew Lexicon.

AMONGST the many gratifying signs of interest in Old Testament study, it is especially satisfactory to note the efforts which in various quarters are being made to push forward the frontiers of Hebrew lexicography. To those who are familiar with German literature, the names of several workers, busily engaged in this field, will at once occur. And it is with no small degree of expectancy that English and American Hebraists look for the

speedy appearance of the Lexicon which is to come from the competent hands of Drs. Briggs, Brown, and Driver. Meanwhile the first half of a new Hebräisches Wörterbuch by Siegfried u. Stade lies before us, and the concluding half is to see the light during the course of the present year.

From the statement prefixed to the first part, we learn that the Wörterbuch is primarily intended for the use of theologians who are interested rather in the contents of the Old Testament than in the purely linguistic questions connected therewith, but that the requirements of Orientalists in general have not been lost sight of. The book is a marvel of compression. Four hundred and eighty pages suffice to include all words up to עָבַח. By the employment of such simple signs as *, †, °, all the articles which treat of every passage in which a word is found, all the *hapax legomena*, and all the words that appear only in a derivative form are indicated. In the case of infrequent or important words every instance in which they are employed is specified, so that some of the ends of a concordance are thus served. A specially commendable feature is seen in the citations from the Septuagint. Not only is the Greek transliteration of Hebrew names given, but, wherever possible, the variations of the Greek are classified. Such classification is surely necessary. We are more likely to learn what the oldest Greek rendering was, and what the Hebrew on which it was based, if we have first distinguished between the readings of the groups which correspond to the names Origen, Lucian, and Hesychius. Even where the distinction cannot be fully carried out, there is an incitement to the study of epigraphy, and a lesson in textual criticism in a short article like the following (where L. stands for Lucian):—“קָרַם, n. pr. m. Ἡλαμ, Ἡρεμ, χαριβ, Ἡραμ, L. χειραμ, etc.” For the sake of completeness, it should be added that the present writer has not yet observed a case in which our authors assign a variant to the Hesychian group. The reason is obvious. Less is known of this recension than of either of the others, and the last word has not been spoken on the question as to which MSS. belong to it.

It will perhaps be more interesting to our readers if the remarks which remain to be made on the Wörterbuch flow out of a discussion of some of its articles. For this purpose we select a few of the more striking words in the Book of Amos.

Amos i. 1, נֶקֶד.—Let us at once acknowledge our disappointment. True, in the prefatory remarks we are warned that etymologies are not to be expected, “Die Etymologie stark zurücktritt.” But we venture to think that the origin and connections of *nôqêdh*, as of many other words, could be given in almost as little space as the reference which is made to Nöldeke and Lagarde. We remember Gesenius:—“נֶקֶד, pr. i.q. Arab. نَقَدَ,

pastor ovium præstantioris lanæ نَقَدَ dictarum . . . dein ampliore significato *opibio*.” This, with Freytag’s description of the sheep, is sufficient:—“Genus ovium deforme et brevipes, quod in Bahrein, Arabia provincia, frequens.” Beyond the reference already mentioned, S. and S. simply give *der Schafzüchter, der Schaphirt*, as the meaning, and 2 Kings iii. 4 as the only other instance of its use. *Apropos* of this second instance, one is tempted to inquire whether the statement that the King of Moab was a *nôqêdh* influenced the Targumist on Amos vii. 14, and led him to make of Amos not a mere labourer, but a proprietor:—“I have sycamore trees in the Shephelah.” Perhaps, however, this alteration, with the *ἔχων* of Symmachus, may have arisen from the substitution of *בְּעֵל שֵׁטִים* for *בֹּקֵר שֵׁטִים*. The comparison of vii. 14 with i. 1 suggests another inquiry. At vii. 14, Amos calls himself “a herdman,” בֹּקֵר, although in the next verse he speaks of his “flock.” Professor Driver, in his recently-published *Introduction*, infers that the prophet tended great cattle as well as small. Hitzig, on the other hand, believes that the uncommon קָרַ has been replaced in the later verse by the similar-looking בֹּקֵר; he points out that the Targumist appears to have read the same word in both places, and that the neighbourhood of Tekoa is not suitable for pasturing large cattle. Is it not, however, more probable that Amos used *bôqêr* as a general name, including both herdmen and shepherds, just as *כֹּהֵן* is employed in Syriac,¹ that the author of the superscription is responsible for *nôqêdh*, and that the LXX. αἰπόλος no more implies a different reading from that of the Massoretes than the βούκολος of Aquila, Symmachus, Theodotion, and the Quinta, but originated from the “flock” of ver. 15? For the sake of comparison, we set down the whole of what the Wörterbuch says respecting *bôqêr*:—“(denom. v. בֹּקֵר, § 214a), *Rinderhirt*, Am. vii. 14† (nach Hitzig TF.).”

(To be continued.)

Borrowdale.

JOHN TAYLOR.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for September will contain the report upon the examination papers in connexion with the Guild of Bible Study. It will be understood that the delay is made for the purpose of giving members who are abroad an opportunity of sharing in the competition.

Mr. Bussell's University sermon, upon which some notes were written here recently, has been printed in full in the *Church of England Pulpit*. Those who have inquired for it, and have complained that the *Oxford Magazine* was costly and hard to find, may be now recommended to order the *Pulpit* for June 25, which any bookseller will procure for a penny.

Recently, a short series of letters appeared in the *Spectator* on Our Lord's Authority and the Criticism of the Old Testament. One of them was signed "Thomas Ethelbert Page," a name well known to students of the Book of the Acts. Unlike many of the others, Mr. Page's letter took up one point in the discussion, and confined itself strictly to that. The point was our Lord's reference to Jonah as a type of Himself.

Dr. Liddon claimed, in his famous sermon on *The Worth of the Old Testament*—we quote Mr. Page's words—"the infallible sanction of Christ

for St. Matthew xii. 40, which places the story of Jonah in the whale's belly on a parity as a historical fact with the burial and resurrection of our Lord."

But to consider the question it is necessary, Mr. Page holds, to place side by side the words of Christ, as recorded by St. Matthew xii. 39, 40, with His words as recorded by St. Luke xi. 29, 30, thus:—

MATTHEW XII.

39. An evil *and adulterous* generation seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah *the prophet*.

40. For as Jonah *was three days and three nights in the belly of the whale*; so shall the Son of man *be three days and three nights in the heart of the earth*.

LUKE XI.

29. *This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it, but the sign of Jonah.*

30. For *even as Jonah became a sign unto the Ninevites, so also shall the Son of man be to this generation.*

The words given in italics are those in which the two narratives differ. "It will be at once observed," says Mr. Page, "that the explanation given by St. Matthew of 'the sign of Jonah' is absolutely different from that given by St. Luke. This remarkable diversity interrupting a remarkable identity of language is very noteworthy, and, occurring *in words which are explanatory*, cannot but suggest that in Matthew xii. 40 we are dealing, not with the *ipsissima verba* of Christ, but with an explanatory addition of the Evangelist."

Mr. Page supports this position by three arguments. 1. The words in Matthew xii. 40, "Jonah was three days and three nights in the belly of the whale," are a quotation from the Old Testament, and quotations from the Old Testament are a marked peculiarity of St. Matthew's Gospel. 2. Both Evangelists agree, *without a single letter of variation*, in the comparison which is afterwards drawn (Matt. xii. 41 and Luke xi. 32) between the preaching of Jonah to the Ninevites and that of Jesus to the Jews. This, therefore, which is St. Luke's explanation, is more likely to be the meaning of "the sign of Jonah." 3. "If Matthew xii. 40 is the utterance of Christ, and to be taken literally, then it presents insuperable difficulties, for it is impossible to explain away the emphatic clearness of the 'three days and three nights,' or to reconcile it with historic fact."

Now, of these three arguments, the second is the one that has most independent force. And the question at once arises, Is a statement to be considered more reliable if it is found in more than one of the Gospels? Is the importance of a statement or of a narrative to be determined by the frequency of its repetition? There is no doubt we have been taught so. It is almost a commonplace of that easy form of exposition which is content to repeat what has been uttered already, if it has a homiletical use in it. You scarcely find a commentary that resists the temptation of saying that the miracle of the Feeding of the Five Thousand is to be regarded as of the utmost significance, inasmuch as it has been recorded by all four Evangelists. But what, then, of the miracle of the Raising of Lazarus? "Why should it seem a thing incredible to you that God should raise the dead?" asked the apostle. So it did seem a thing incredible to them then. And it is not more credible now. But, apart from what the bringing back to life of one who was dead may be in itself, it is certain that this particular miracle had a significance in the history of Christ greater than that of any other outward circumstance. "From that day forth" the Sanhedrin "took counsel how

they might put Jesus to death." And they did not slacken their pursuit till they saw Him on the tree. Yet the Raising of Lazarus is told by St. John alone.

"The sanctified unbeliever and children born holy"—such is the startling title of an article which Professor E. J. Wolf of Gettysburg contributes to the *Homiletic Review* for April. "These paradoxes may shock orthodox ears," he says. "They nevertheless stand in the Scriptures just as they do here, excepting the word 'born,' which is unquestionably implied; and when faithfully interpreted, according to the clear import of the original language, they offer nothing in conflict with the analogy of the faith."

The passage which gives this paradoxical title is 1 Cor. vii. 14: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." That is the rendering of the Revised Version; and the only substantial alteration from the Authorised is in giving "brother" instead of "husband," an alteration the propriety of which it is impossible to dispute, since the manuscript evidence is overwhelmingly on its side. Nor can there be much question as to what "brother" means here. It means Christian brother, not brother by blood. The apostle *could* have said "husband," and his meaning would have been the same. What he did say was "brother," for he thought of him for the moment in a larger and more enduring relationship than that of marriage; as a brother in Christ, rather than as the husband of the unbelieving woman.

The apostle's statement is eminently in keeping with the epistle in which it is found. It is the statement of a principle, a principle that may be broken down for the guidance of the Corinthian brethren in their present and pressing circumstances. Here are a husband and wife in Corinth. Both are aliens from God, having no hope, and without God in the world. The apostle comes

with "the mystery of the gospel." One accepts, the other rejects it. One believes to the saving of the soul, the other draws ever farther back unto perdition. So it is not peace but rather division that has come to this house. Would it not be better for the believing husband to separate from his unbelieving wife, the Christian wife from her heathen and blaspheming husband? It is the living joined to the dead: will the unbeliever not cause corruption in the believer; is there not the danger of defilement and desecration? The apostle answers, No. It will be all the other way. "The unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy."

What then does St. Paul mean when he says that the unbelieving husband is *sanctified* in the wife? What does he mean when he says that their children are *holy*? "What claims paramount attention," says Professor Wolf, "is the meaning of these two terms translated 'sanctified' and 'holy.'" In the Greek they belong to one stem; it is the theological poverty of the English language that separates them so utterly. "Sanctified" is the verb (*ἁγιάζω*) and "holy" is the adjective (*ἅγιος*), and the same meaning is common to both. "And this reveals at once what has been so singularly overlooked by dogmatic commentators, that the same property of holiness which attaches to the children attaches also to the unbelieving husband or wife. The analogy between the two forms of relationship," continues Dr. Wolf, "is assumed, and if this quality which the apostle predicates of the *children* of mixed marriages entitles them to receive baptism, then on the same ground their *unbelieving parent* is also entitled to baptism? From this conclusion there is no escape. In the one case holiness is attributed because of descent from a Christian, in the other because of union with a Christian."

Therefore, to baptize a child, one of whose parents is not a Christian, on the ground that

the other *is*, is to contradict the apostle's position here. For it is not with the believing but with the unbelieving parent that he classifies the children. And, more than that, the sanctification of the unbelieving husband comes first. "The organic relationship of marriage with a Christian must first confer a holy character upon the unbelieving spouse, otherwise the offspring would be unclean. The holiness of the children is conditioned by the holiness not of their believing, but of their unbelieving parent. Unless he first obtains it, they cannot obtain it."

Professor Wolf's argument, accordingly, is that "sanctified" and "holy" in this passage cannot refer to internal purity. "Notwithstanding the organic unity of the family, neither marital nor filial union is a condition of personal salvation. Cohabitation with a Christian spouse is not a means of actual sanctification, and children do not become really holy by natural birth. "That which is born of the flesh is flesh." Moreover, the saving and sanctifying work of grace demands faith, and it is explicitly stated that the person sanctified is without faith (*ἄπιστος*). His conversion is presented in ver. 16 as a future possibility, while his sanctification is spoken of as a condition already realised.

Dr. Wolf goes back to the "clearly defined meaning of holiness" in the Old Testament, namely, that which is separate, distinct, set apart. "Any creature, animate or inanimate, which was separated from ordinary or profane use and consecrated to God, any being or thing that received ceremonial cleansing, was sanctified or called holy. The Sabbath was holy, the Levites were holy, the first-born were holy, so were the tabernacle and all its vessels. Jerusalem was the holy city. Whatever stood in special relation to God or sacred things bore the stamp of holiness without any reference to intrinsic or internal purity."

The objection is at once raised that holiness of this external and merely ceremonial kind has no

place under the New Covenant. To which Dr. Wolf replies that Christianity was still and was inevitably in large measure encompassed by the realm of Old Testament ideas. He refers to the lesson that St. Peter needed and received in the vision of the sheet let down from heaven, to the Canon of the Apostolic Council concerning the pollution of idols, to the ever-recurring argument of St. Paul "inculcating charity towards those who were still befogged by the distinctions of holy and unclean with respect to days and meats and drinks, 'which are a shadow of things to come.'" And he holds that the present passage is exactly in a line with these. The Christian wife or husband being apprehensive that intercourse with a heathen spouse would violate the sanctity of the Christian life, and that separation thus became inevitable, "Not so," says the apostle, "separation is not called for; the unbelieving one by this vital relation to you becomes sanctified, stands in a sacred environment. Your union with him really withdraws him in a sense from the contamination of heathen impunity, brings him into a Christian atmosphere, into contact with the means of grace, and under the influences of the Holy Ghost. Externally, at least, though yet an unbeliever, such an one is brought into sacred relations, that is, sanctified."

Milton's Satan is usually reckoned the most interesting of all his creations. There is a Satan in the Bible who is certainly not less interesting. Yet the Satan of *Paradise Lost* is more spoken of, more written upon, and much better understood than the Satan of the Old Testament.

"Give the devil his due," we say. Yet we certainly do not give the devil of the Old Testament his due. We do not give him his due when we call him "devil." In the Old Testament itself he is not once so called; nor in any of our English translations of the Old Testament. And there is enough in this name to place the Satan of the Old Testament in a position which he never occupies, and to suggest a malignity of disposition which he is never said to possess

No doubt these are the days of historical whitewashing; and it will be said that surely the fashion is about to change when we are ready to apply the brush to the devil himself. But let it be borne in mind that the devil is left untouched. It is Satan we mean for a moment to regard, the Satan of the Old Testament; and he differs from the devil of the New Testament not in name alone, but most unmistakably in position and purpose as well.

Let first the word be heard of a most accomplished and considerate Old Testament scholar. "It may be doubted," says Dr. A. B. Davidson, "if in the mind of the author of Job, Satan was even a cynic. He has no personal characteristics as yet beyond instinctive assiduity. With reverence be it spoken: the Satan of the Old Testament is a sheep-dog, over-officious in his calling, and needing to be a good deal sworn at. The Lord's rebuke of him goes more to our heart than twenty positive declarations of His mercy; it is the inward recoil of His own heart from the trials which He sees to be needful for the discipline of His children. There is no dualism in the Old Testament: the Lord reigneth, let the earth be glad. Hence the Satan disappears in the *dénouement* of the Book of Job. Some writers have impugned the dramatic consistency of Job, and insisted that the book should have ended by causing Satan to appear, and casting in his teeth the failure of his prophecy, and making him acknowledge it. Such a view is so foolish that only ignorance can explain and excuse it."

In a recent issue of the *Theologische Studien und Kritiken*, Herr P. K. Marti of Muttentz, near Basel, has an article on "The Origin of Satan," of which the Rev. W. Ewen, B.D., gives an admirable account in the *Modern Church*.

The word "Satan" is by no means of frequent occurrence in the Old Testament. As a proper name it occurs, according to our Revised Version, only in three places—I Chron. xxi. 1; the opening scene of the Book of Job; and the third chapter

of Zechariah. The Authorised Version gives it also as a proper name in Ps. cix. 6; but scholars are generally agreed that there as elsewhere it has the common meaning of "an adversary." Now it is, of course, with the personal Satan that we have to do. And the question arises, Was it the author of Job or was it Zechariah who first used the name as a personal designation? After a long investigation, Herr Marti decides that Zechariah is earlier than the Book of Job. If that is so, then Satan's first appearance in the Old Testament is in the third chapter of the Book of Zechariah, in the vision which records the trial of Joshua the High Priest, and he appears there as the counsel for the prosecution.

How did Zechariah reach this conception? If this is the first appearance in the Old Testament of Satan as an individual spirit, where did Zechariah find him? Herr Marti has three possible sources to suggest. He may have borrowed the conception from some other religion; he may have discovered it in an earlier form of the religion of Israel itself; or it may have been a creation of the prophet's own imagination. If he borrowed it from another religion, that religion was of course the Persian. For there alone have we the necessary dualism, Ahura-mazda (Ormuzd), representing the good principle, and Angro-mainyu (Ahriman), the bad. But how could he have taken this much from the Persian religion without taking the dualism of that religion complete? Yet, as Dr. Davidson says, there is no dualism in the Old Testament, not even in the Book of Zechariah. Besides, the Satan of Zechariah is very different from the Persian Angro-mainyu. He does not represent the principle of evil. He is on the side of unbending righteousness.

There are those, however, who hold that this personification of the Satan belongs to the ancient religion of Israel. Some remnants of a primitive belief in a personal devil they think still lingered among the people, and they point to Lev. xvii. 7 :

"They shall no more offer their sacrifices unto devils," where the Revised Version gives "he-goats," with "satyrs" in the margin. But Herr Marti holds that the Satan of Zechariah's vision has nothing in common with those "doleful creatures" the satyrs, "and it would have been impossible for any prophet, however daring, to have even dreamed of introducing such a dreaded form as any of these among the angels of Jehovah, and giving him free access to and bold converse with God."

Herr Marti believes that the personal Satan was a daring creation of Zechariah's own imagination. It was a time of much heart-searching among the people. Mindful of the past and the dreadful calamity that had befallen the nation because of unrighteousness; mindful of their own present shortcomings and the awful majesty of God's holiness, they could not believe that the promises of the divine favour and blessing which the prophet held out to them were really to be theirs. Their fathers had suffered the due reward of their deeds, and they were guilty as their fathers had been; how could they hope to escape the righteous judgment of God?

Zechariah allays their anxious forebodings by a bold prophetic figure. He puts their murmurings and suspicions into the mouth of an opponent or "adversary." He represents this adversary as appearing in the very courts of heaven, in the very presence of Jehovah. Satan states his case. It is not vindictive; it is not calumnious; it is just and true. From a legal point of view their punishment is plainly due. But they are not to be treated with purely legal justice. "The Lord rebuke thee, O Satan; yea, the Lord that hath *chosen* Jerusalem rebuke thee." Legal justice is to be swallowed up of mercy. God's love will have free exercise upon this brand whom He has plucked out of the fire.

Thus the Satan of Zechariah is no Ahriman or incarnation of malignity. He is simply the advocate of unbending justice and judgment. He is the adversary of the mercy that pardons, of the

love that chooses and rescues from the burning. And this is essentially the character of the Satan of Job also. It may be, Herr Marti thinks, that in the Satan of Job there can be detected an inclination towards evil, or at least an undue suspicion of the good in men. But the most marked advance upon the Satan of Zechariah is that, while the latter appears in the heavenly court only in a particular occasion and for a particular purpose, the Satan of the Book of Job is a regular frequenter there, and has a standing office in the court of heaven.

One passage alone remains. It is 1 Chron. xxi. 1. It belongs, says Herr Marti, to a period about two centuries later than the Book of Job. Here Satan is represented as tempting David to number Israel, for the very purpose of bringing calamity on them. It is plainly a development in the direction of evil from the Satan of the Book of Job. But it is only when we go outside of the Old Testament canon to the so-called "Wisdom of Solomon" that we find him identified with the serpent that tempted Eve, and the occasion of Man's first disobedience and all our woe.

Studies in "Paradise Lost."

III.—MILTON'S ANGELS.

"Differing but in degree, of kind the same."

AN old tradition, condemned as heresy by the mediæval Church, represented men and women as disguised Angels. They had played a neutral part in the rebellion in Heaven, and had been punished by their cowardice by exile. Milton gives no credence to this tradition; nevertheless his men and Angels are curiously alike. His Angels are glorified men; or, to speak more accurately, his men are undeveloped Angels, differing in degree only, not in kind, from their happier fellow-creatures. The difference corresponds to the difference of dwelling-place. Earth consists, for the most part, of the lowest of the elements: Heaven is made of the fifth or highest element, the "ethereal quintessence." So man, though compounded of the four (grosser) elements, is mainly earth: Angels are "ethereal substance." Milton, it is true, distinguishes them as "spirits." But he means something quite different from what we mean, e.g. by the "spirit" of man, regarded as an entity distinct from the body. Milton does not believe in the existence of such an entity. He combats the popular distinction between soul (or spirit) and body. "Man," he says, "'became a living soul'; whence it may be inferred that man is a living being, intrinsically and properly one and individual [inseparable], not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body; but that the whole man is soul,

and the soul man—that is to say, a body or substance, individual, animated, sensitive, and rational."¹ Milton's Angels are "spirits," precisely as his men are "souls"; they, too, are substances, "individual, animated, sensitive, and rational." Like men, they are forms of that first matter which is common to all things, nay, inherent in God Himself.² The difference is that, being nearer to God, they are "more refined, more spiritous and pure."

"One first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spiritous and pure,
As nearer to Him placed, or nearer tending."³

The result of this greater perfection in the angelic substance is an extraordinary power and yet suppleness, which are evidently regarded as natural rather than miraculous. Milton's Angels have, on the one hand, gigantic size and strength; on the other hand, all the flexibility and airiness which we associate with the word "ethereal." "The least of them," we are told,

"Could wield
These elements, and arm him with the force
Of all their regions."⁴

¹ *A Treatise on Christian Doctrine*, chap. vii.

² *Ibid.* "Not even Divine virtue and efficiency could produce bodies out of nothing, unless there had been some bodily power in the substance of God. Nor did St. Paul hesitate to attribute to God something corporeal."

³ *P.L.* v. 472-476

⁴ *Ibid.* vi. 221-223.

In war, though Heaven had "limited their might," each "armèd band" appeared "a legion."¹ The combat between Satan and Michael is, "to set forth great things by small," the encounter of

"Two planets rushing from aspect malign
Of fiercest opposition;"²

and we all remember how at last the contending armies throw mountains at one another like stones—mountains, themselves on the scale of

"Regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth
And all the sea."³

On the other hand, the extreme lightness and flexibility of the "ethereal substance" enable it to be expanded, or contracted, or changed, at will—

"Spirits . . . in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes."⁴

And again—

"All heart they live, all head, all eye, all ear,
All intellect, all sense; and as they please
They limb themselves, and colour, shape, and size
Assume, as likes them best, condense or rare."⁵

Nay, they can

"Either sex assume or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Not founded on the brittle strength of bones,
Like cumbrous flesh."⁶

Paradise Lost is full of examples of this extraordinary flexibility, this control of what we should call bodily conditions and functions by the will. We remember how Raphael takes the form of a phoenix, Michael of "a man clad to meet man," Satan, in turn, of Angel, beast, and bird—even of a black mist. We remember, too, how lightly he leaps the bounding wall of Paradise, and how Uriel defends himself to Gabriel—

"Hard thou knowst it to exclude
Spiritual substance with corporeal bar."⁷

Another result of this combined strength and lightness is "incredible swiftness." Raphael, we are told—

. . . "Since the morning hour set out from Heaven
Where GOD resides, and ere mid-day arrived
In Eden: distances inexpressible
By numbers that have name."⁸

In his *Treatise on Christian Doctrine*, Milton refers to the strength and swiftness of the Angels, and to their "ethereal nature";⁹ and also represents them as appearing in other shapes than their own. We may, therefore, assume that he describes them in his poem as he supposes them to have really been. In one respect only does he appear to have drawn on his imagination. He endows them with wings, which, with an unusual freedom of interpretation, he regards as assigned to them in Scripture in a metaphorical sense only.¹⁰ But Milton is never so happy as when he feels himself at liberty to invent. His Angels stand out from the canvas, like none of his other creations, glowing and gorgeous in the brilliant clothing of his fancy. The lowest of the Cherubs wears wings "of many a coloured plume sprinkled with gold," while a coronet adorns his "flowing hair."¹¹ In the case of Uriel the coronet has become a crown—

"Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round."¹²

Read also the description of Raphael as he approaches his human friend—

"Six wings he wore, to shade
His lineaments divine: the pair that clad
Each shoulder broad came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipt in Heaven; the third his feet
Shadowed from either heel with feathered mail,
Sky-tinctured grain."¹³

We have in such descriptions a delightful hint of Milton's native love of colour and splendour, a love intensified rather than dulled by his blindness. His Angels are not the ghost-like, white-winged beings of later religious fancy. They are retainers of the King of kings, and are "liveried"¹⁴ accordingly. Even when they veil their glory in human shape, the disguise is glorious. See the description of Michael, sent from Heaven to execute God's sentence on man. How does he disguise himself to the eyes that may no longer look upon his celestial brightness? Not, as we might expect, in black, the emblem of mourning and sin. No—

"Over his lucid arms
A military vest of purple flowed

¹ *P.L.* vi. 231.

² *Ibid.* v. 750-753.

³ *Ibid.* vi. 350-354.

⁷ *Ibid.* iv. 584, 585.

² *Ibid.* vi. 313, 314.

⁴ *Ibid.* i. 428-430.

⁶ *Ibid.* i. 424-428.

⁸ *Ibid.* viii. 111-114.

⁹ *T.C.D.* chap. vii.

¹¹ *P.L.* iii. 640-642.

¹³ *Ibid.* v. 277-285.

¹⁰ *Ibid.* chap. vii.

¹² *Ibid.* iii. 625-628.

¹⁴ *Comus*, 455.

Livelier than Melibæan, or the grain
Of Sarra, worn by kings and heroes old
In time of truce: Iris had dipt the woof."¹

Such are the radiant beings whom Milton represents as peopling in their millions the empyreal Heaven. They had been created, he tells us (in opposition to the teaching of the Schoolmen²), at an epoch long antecedent to the creation of man.³ How had they been occupied? We are all familiar with the picture, in Milton's famous sonnet,⁴ of the active and contemplative sides of the angelic life. But what shape did action assume in those far-back days when there were no men to minister to, no ill spirits to contend against, no planets to sentinel? What were the activities that belonged to the heavenly world? Were there occupations and industries analogous to those of earth—agriculture, education, the cares of government? Government there clearly was, for we are told of

"Many a towered structure high,
Where sceptred Angels held their residence,
And sat as princes, whom the Supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright."⁵

In fact, the "offices and degrees"⁶ of the Angels are a point on which Milton strongly insists. In a fine passage in his *Reason of Church Government*, he says: "The Angels themselves, in whom no disorder is feared, as the apostle that saw them in his rapture describes, are distinguished and quaternioned into their celestial principedoms and satrapies, according as God Himself has writ His imperial decrees through the provinces of Heaven."⁷ In *Paradise Lost* he frequently alludes to the nine Orders of Patristic Angelology⁸—

... "Seraphim, and Potentates, and Thrones,
In their triple degrees,"⁹

and recognises

"Thrones, Dominations, Principedoms, Virtues, Powers."¹⁰

It is true that, with poetical licence, he frequently uses one name for another. Thus Satan and his peers, when assembled in conclave, are success-

ively designated "Seraphic Lords and Cherubim," "Powers and Dominions," "Celestial Virtues," "Temporal Thrones"; and Raphael is, in turn, a Seraph, Virtue, Power, Archangel. But the names symbolise real distinctions, and Milton always insists on the respect due from the number of a lower Order to one of a higher. Thus, when Raphael comes down to visit Adam—

... "Straight knew him all the bands
Of Angels under watch, and to his state
And to his message high in honour rise;"¹¹

and Satan, in his character of a "stripling Cherub," bows low to the Archangel Uriel—

"As to superior Spirits is wont in Heaven,
Where honour due and reverence none neglects."¹²

For Milton, if a Republican, is no Democrat.

But the point to be specially noticed is that the Orders are military. Before rebellion breaks out, we hear of the "legions"¹³ of Satan. His standard, as we learn in Book I. (537, 538),

"Shone like a meteor streaming to the wind
With gems and golden lustre rich emblazed."

Gabriel, reproaching him with his disloyalty, asks—

"Was this your discipline and faith engaged,
Your military obedience?"¹⁴

Gabriel himself and his superior Michael are both "warrior Angels"¹⁵—

"Go Michael, of celestial armies Prince,
And thou, in military prowess next,
Gabriel."¹⁶

The "Empyrean Host" summoned to hear God's new decree

"Appear
Under their hierarchs in orders bright."

And we read how

"Ten thousand thousand ensigns high advanced,
Standards and gonfalons, 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear emblazed
Holy memorials, acts of zeal and love,
Recorded eminent."¹⁷

What were these "memorials," these "acts of zeal and love," these "trophies" of Satan? The rebel Angels were, we are told, till the hour of their defeat—

"Not liable to fear, or flight, or pain."¹⁸

¹ *P.L.* xi. 240-244.

² See also Dante's *Paradiso*, xxix. 37-45.

³ *T.C.D.* chap. vii.; *P.L.* v. 859-863.

⁴ Sonnet xix., "On his Blindness." ⁵ *P.L.* i. 733-737.

⁶ *T.C.D.* chap. vii. ⁷ *R.C.G.* chap. i.

⁸ These, it will be remembered, were—(a) Seraphim, Cherubim, Thrones. (b) Dominations (Dominions), Virtues, Powers (Potentates). (c) Principalities (Principedoms), Archangels, Angels. ⁹ *P.L.* v. 749, 750.

¹⁰ This line occurs no less than three times; *P.L.* v. 601, 772, 840.

¹¹ *P.L.* v. 287-289.

¹² *Ibid.* v. 669.

¹³ *Ibid.* iv. 946.

¹⁴ *Ibid.* v. 583-594.

¹⁵ *Ibid.* iii. 737, 738.

¹⁶ *Ibid.* iv. 954, 955.

¹⁷ *Ibid.* vi. 44-46.

¹⁸ *Ibid.* vi. 397.

They can hardly have proved this immunity, except in battle. Raphael, it is true, tells us—

“Strange to us it seemed
That Angel should with Angel war;”¹

but his words do not preclude, they rather suggest, some earlier contest against a common foe. What was this contest? The towers of Heaven

“Are filled
With armed watch, that render all access
Impregnable: oft on the bordering deep
Encamp their legions, or with obscure wing
Scout far and wide into the realm of Night,
Scorning surprise.”²

Why all this, unless from experience of danger? Had Heaven, like Hell, been annexed from the dominions of Chaos? Had the gloomy “ancestors of Nature,”³ who had submitted perforce to the loss of “heaven and earth,” resisted those earlier encroachments, and lost heart by defeat?

Milton can hardly have refrained from asking these questions, but he does not answer them. He contents himself with marshalling his hosts, both good and evil, in battle array, showing us how they march, how they stand at halt, how they fight, are conquered or conquer, in a series of military pictures that are among the finest in the poem. The most striking of these is perhaps the description of the defeated host in Book I., which, familiar though it is, I cannot forbear quoting—

“All in a moment through the gloom were seen
Ten thousand banners rise into the air,
With orient colours waving; with them rise
A forest huge of spears; and thronging helms
Appeared, and serried shields in thick array
Of depth immeasurable. Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders: such as raised
To highth of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breathed, firm, and unmoved
With dread of death to flight or soul retreat;
Nor wanting power to mitigate and swage
With solemn touches troubled thought, and chase
Anguish and doubt and fear and sorrow and pain
From mortal or immortal minds. Thus they,
Breathing united force with fixed thought,
Moved on in silence to soft pipes that charmed
Their painful steps o’er the burnt soil.”⁴

We have next the mock fight on the plains of Hell, with its famous simile—

“Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigads form;

As when, to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds: before each van
Prick forth the airy knights, and couch their spears,
Till thickest legions close; with feats of arms
From either end of Heaven the welkin burns.”⁵

Gabriel’s guardianship of Eden gives scope for several picturesque military touches—

- (a) . . . “As flame they part
Half wheeling to the shield, half to the spear.”⁶
(b) . . . “On he led his radiant files,
Dazzling the moon.”⁷
(c) The angelic squadrons bright
Turned fiery red, sharpening in moonèd horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them.”⁸

But pictures of this kind are naturally most numerous in the story of the War in Heaven. Look at the preparations for battle on either side: on the one side—

. . . “All the plain
Covered with thick embattled squadrons, bright
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze.”⁹

On the other side—

. . . “A fiery region, stretched.
In bataillous aspect,”

which, on nearer view,

“Bristled with upright beams innumerable
Of rigid spears, and helmets thronged, and shields
Various.”¹⁰

Or take the march of Michael’s host to battle, echoing, as it does (though chronologically it precedes it), that forlorn march over the plains of Hell—

. . . “The Powers militant
That stood for Heaven, in mighty quadrate joined
Of union irresistible, moved on
In silence their bright legions to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds
Under their God-like leaders.”¹¹

Or look at the picture of the first day’s defeat—

“Deformed Rout
Entered, and foul Disorder; all the ground
With shivered armour strown; and on a heap
Chariot and charioteer lay overturned,
And fiery foaming steeds.”¹²

⁵ *P.L.* ii. 531-538.

⁷ *Ibid.* iv. 797, 798.

⁹ *Ibid.* vi. 15-18.

¹¹ *Ibid.* vi. 61-67.

⁶ *Ibid.* iv. 784, 785.

⁸ *Ibid.* iv. 977-983.

¹⁰ *Ibid.* vi. 80-85.

¹² *Ibid.* vi. 387-391.

¹ *P.L.* vi. 91, 92.

² *Ibid.* ii. 129-134.

³ *Ibid.* ii. 895.

⁴ *Ibid.* i. 544-562.

The magnificent description of the Son's riding out to war on the third day—

"Attended with ten thousand thousand saints . . .
And twenty thousand (I their number heard)
Chariots of God,"¹

has already been quoted; but two last pictures—those of Michael's cohort—may be given from Books XI. and XII.—

- (a) . . . "The heavenly band
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt:
A glorious apparition. . . .
Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw
The field pavilioned with his guardians bright;
Nor that which on the flaming mount appeared
In Dothan, covered with a camp of fire,
Against the Syrian king."²
- (b) . . . "From the other hill
To their fixed station, and in bright array,
The Cherubim descended, on the ground
Gliding meteorous, as evening mist
Risen from a river o'er the marsh glides."³

But Milton's Angels are not militant only. He has much to tell us of the service of song; and his descriptions of "the minstrelsy of Heaven"⁴ are, if possible, even more beautiful than those of his "winged warriors." Of this kind are the passages that tell us how, through the twilight that makes the night of Heaven, singers in their course

"Melodious hymns about the Sovran Throne
Alternate all night long."⁵

How, in Eden,

"Celestial voices to the midnight air
Sole, or responsive each to other's note,"

are heard

"Singing their great Creator."⁶

How, during the Creation week, each day

"Nor passed uncelebrated nor unsung
By the celestial choir,"⁷

who hail the completion of the work with

"The sound
Symphonious of ten thousand harps that tuned
Angelic harmonies. The earth, the air
Resounded . . .
The Heavens and all the constellations rung;
The planets in their stations listening stood."⁸

¹ *P. L.* vi. 767-770.

² *Ibid.* xii. 626-630.

³ *Ibid.* v. 655, 656.

⁴ *Ibid.* vii. 253, 254.

⁵ *Ibid.* xi. 208-218.

⁶ *Ibid.* vi. 168.

⁷ *Ibid.* iv. 682-684.

⁸ *Ibid.* vii. 558-563.

How, finally, the first Sabbath was kept in Heaven—

"But not in silence holy kept: the harp
Had work, and rested not; the solemn pipe
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Tempered soft tunings, intermixed with voice
Choral or unison."⁹

We may conclude with a passage that divides the palm for popularity with that already quoted from the First Book, and whose soft brightness contrasts finely with the sombre beauty of the other. It describes the joy of the Angels on hearing that "man shall find grace"—

"No sooner had the Almighty ceased, but all
The multitude of Angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heaven rung
With Jubilee, and loud Hosannas filled
The Eternal regions: lowly reverent
Towards either Throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwove with amaranth and gold . . .
(With these, that never fade, the Spirits elect
Bind their resplendent locks inwreathed with beams):
Now, in loose garlands thick thrown off, the bright
Pavement that like a sea of jasper shone
Impurpled with celestial roses smiled.
Then, crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high:
No voice exempt, no voice but well could join
Melodious part: such concord is in Heaven."¹⁰

Milton describes Adam as formed "for contemplation and valour." Among the Angels, the prototypes of men, these gifts find strenuous exercise: valour, as we have seen, is warfare, and contemplation song. But they have gentler ministrations entrusted to them than those of war. They bear God's messages to man,¹¹ or control the courses of the planets.¹² So, too, their song is sometimes silence: and they are content to listen and to gaze.

"About Him all the sanctities of Heaven
Stood thick as stars, and from His sight received
Beatitude past utterance."¹³

And we remember how

"They also serve who only stand and wait."

MARY A. WOODS.

⁹ *P. L.* vii. 594-599.

¹¹ *Ibid.* iii. 532-534.

¹³ *Ibid.* iii. 60-62.

¹⁰ *Ibid.* iii. 344-371.

¹² *Ibid.* x. 649-651.

“They that Fear the Lord.”

BY THE REV. PROFESSOR A. B. DAVIDSON, D.D., LL.D., EDINBURGH.

The expression “they that fear (feared) God” (*φοβούμενοι*, or *σεβόμενοι τὸν θεόν*) is applied in the New Testament and elsewhere to Gentiles who have attached themselves to the worship and customs of the Jews in a manner more or less close; it is an interesting question whether this nomenclature (*יִרְאֵי יְהוָה*) be distinctively applied to Gentiles already in the Old Testament. For New Testament usage, compare Acts x. 2, 22, xiii. 16, 26, 43, 50, xvi. 14, xvii. 4, 17, xviii. 7.

In the Old Testament the “stranger” (Heb. *ger*, Gr. “proselyte”) was simply a foreigner sojourning in Israel, and not at all what is usually understood by “proselyte.” Such a sojourner, however, had to conform in some ways to the customs, religious and moral, of Israel, as the condition of his residence. He must not practise idolatry, nor profane the name of Jehovah (Lev. xx. 2, xxiv. 16); must sanctify the Sabbath (Ex. xx. 10), and abstain from fornication (including union within the prohibited degrees, Lev. xviii. 26), and from eating blood (Lev. xvii. 10, 15). It may be questioned if in the earliest times the conditions were so strict as those now formulated in the Law, as a difference of practice perhaps appears in Deut. xiv. 21 compared with Lev. xvii. 15.

In the later periods of Israel's history both the Heb. *ger* and the Gr. “proselyte” acquired a stricter sense, being used to designate the foreigner who by circumcision and other rites had become a member of the community of Israel, coming thus under obligation to keep the whole law (Gal. v. 3), and in the main enjoying all the privileges of those who had Abraham for their father. These proselytes, in the strict sense, were also named “proselytes of righteousness,” and for the *ger* in the old sense the name *ger toshab* (*גֵּר תוֹשָׁב*), a residential *ger*, was employed. The phrase “proselyte of the gate” appears also to have been used in this last sense, though the expression is said to be quite modern, being found neither in the Mishna nor Talmud. It is probable that this change in meaning of the terms “ger” and “proselyte” corresponds to a change of practice or of fact. In Palestine most of the sojourners would enter the community and become incor-

porated in Israel (Neh. x. 28, however, does not refer to Gentiles, but to Israelites, cf. ix. 2; Ezra vi. 21). The Maccabean princes had recourse to compulsion to bring this about; John Hyrcanus (c. 129 B.C.) obliged the Edomites to enter the community of Israel by circumcision, and other rulers who followed him adopted measures of the same kind (Josephus, *Ant.* xiii. 15. 4, *Bell. Jud.* ii. 17. 10). Of course during the supremacy of the Seleucids there would be many Greeks in Palestine, officials and others, who made no pretext of conformity to Judaism, and so under the Romans, though there may have been occasional exceptions, such as the centurions mentioned in Luke vii. and Acts x., and probably the devout soldier named in the last passage. There is no likelihood that such officers had undergone circumcision, they belonged to the class common in the Diaspora known as “they that feared God.”

For it was in the cities of the empire, in all or most of which there were multitudes of Jews, that this class of Gentile adherents were to be found. Such men had not entered the community of Israel through the rites of circumcision and baptism; they probably for the most part went no further than to acknowledge one God, keep the moral law, recognise the obligation of the Sabbath and the duty or privilege of worship in the synagogue, though perhaps some of the ritual ordinances might be undertaken by them, as abstinence from swine's flesh. It appears that considerable freedom was allowed to such adherents, and therefore there might be considerable difference of practice among them. The Jews in the dispersion appear to have insisted only on essentials, and in this they followed the Prophets, who, in speaking of the strangers joining themselves to Israel, stand entirely above the Law, or even, as in the case of eunuchs, contradict it, naming only two conditions, the recognition of the God of Israel as God alone, and the keeping of the Sabbath (Isa. lvi. 1-6). The first of these conditions was the point essential (along with the moral life implied in it), and it is from it that the nomenclature “they that feared God” is derived. At the same time, though undergoing no rite

circumcision (to which the Epistle to the Hebrews does not allude) these Gentile believers outside of Palestine appear to have been recognised as true converts, for in Acts xiii. 43 they are called "proselytes" in the modern sense.

The question arises, Is the phrase "they that fear God" a designation of Gentile converts already in the Old Testament? The question is usually answered in the affirmative in regard, at least, to two or three passages, Ps. cxv. 9, cxviii. 2-4, cxxxv. 19, 20, to which some add other places, e.g. Ps. xxii. 23.

The question is not without difficulty. Some preliminary points may be mentioned. (1) The phrase is "they that fear God"; in the Old Testament it is usually "fear the Lord" (Jehovah), of course with exceptions, some occasional and some general, e.g. in books two and three of the Psalms, where "God" is used for "the Lord" (Ps. lv. 20, lxvi. 16); the Book of Job, the scene of which is outside Palestine (i. 1); and Ecclesiastes, which does not use Jehovah (v. 7, xii. 13). The usage in the so-called Psalms of Solomon corresponds to that in the Bible, "fear the Lord." (2) In the Old Testament "they that fear the Lord" usually means simply the God-fearing in Israel, or perhaps sometimes Israel as a whole assumed to be God-fearing, e.g. Ps. xxxiii. 18, "The eye of the Lord is upon them that fear Him, upon them that hope in His mercy." Ps. xxxiv. 9, "Fear the Lord ye his saints, there is no want to them that fear Him;" ver. 7, "The angel of the Lord encampeth round about them that fear Him;" and in numberless places, e.g. Ps. xxv. 12, 14, ciii. 11, 13, 17; Mal. iii. 16, etc. The usage is the same in the Psalter of Solomon (c. 70-40 B.C.), where "they that fear the Lord" stands in parallelism with "the righteous" (iii. 14-16), "the holy" (xii. 4, 8), and in opposition to "sinners" (xiii. 10, 11, xv. 14, 15); cf. iv. 26, v. 21. "They that fear the Lord" is parallel to "they that love Him," and to "His servants" (x. 4, iv. 26, 29), and "they that fear the Lord shall rise again to life eternal" (iii. 16); just as the "fear of God," or, "of the Lord," shall be universal under the rule of the Messiah (xviii. 8, 10). (3) So far as concordances indicate, the phrase "they that fear the Lord" in the sense of Gentile converts does not occur in the Apocrypha. But Josephus (*Ant.* xiv. 7, 2), referred to by Schürer, uses the expression "they that fear God," just as in the New Testament,

of Gentile proselytes in the Diaspora ("Europe and Asia").

The general usage of the Old Testament is against this New Testament sense. Doubt, however, may arise when "they that fear the Lord" stands in parallelism with other expressions such as "seed" or "house of Israel." Ps. xxii. 22 *seq.* is a remarkable passage:—

22. I will declare Thy name unto my brethren :
in the midst of the congregation will I
praise Thee.
23. Ye that fear the Lord, praise Him ; all ye
the seed of Jacob, glorify Him ; and stand
in awe of Him, all ye the seed of Israel.
25. Of Thee cometh my praise in the great
congregation : I will pay my vows before
them that fear Him.
26. The meek shall eat and be satisfied : they
shall praise the Lord that seek after Him.

In ver. 23, "Ye that fear the Lord" are either the same as "seed of Jacob" and "Israel," the latter being described under this conception of God-fearing, or they that fear the Lord are a more special class mentioned first, and then the idea is widened to all the seed of Israel. The last is perhaps truer, as is suggested by "the meek," ver. 26; and in ver. 26, they that fear the Lord is taken up in "they that seek Him." But vers. 22, 25 show that they that fear the Lord are the Psalmist's "brethren" and the great congregation. That there might be Gentile converts in the great congregation is nothing, the point is that the phrase "ye that fear the Lord," or "they that fear Him," is certainly here not used of Gentile converts distinctively and as a technical title. Reference to the Gentile world begins only at ver. 27. The connexion between these concluding verses and the preceding appears to be this: the Psalmist's mind, as he contemplates his own history, is so filled with the conception of what Jehovah is, that he cannot but look into the future and forecast with certainty that the nations also will yet universally acknowledge this great God and only Saviour.

This passage leads over to the other three, virtually two, for Ps. cxxxv. 15 *seq.* is a repetition of Ps. cxv. The interpretation of the last-named Psalm will rule that of the other two. The poem is a hymn of praise to Jehovah, God of Israel: not unto us, O Lord, but unto Thy name give glory.

Hence there runs an antithesis through the passage, first, between Jehovah and the gods of the nations (vers. 3-7), implying an antithesis between the nations and Israel (vers. 1-3); and secondly, between the destinies of those who trust in Jehovah or the gods. Of the gods, mere unspiritual matter, it is said, "they that make them shall be like unto them, every one that trusteth in them" (ver. 8); and this leads to an appeal to Israel in all its parts to trust in Jehovah, who alone saves (ver. 9 *seq.*):—

9. O Israel, trust thou in the Lord, etc.
10. O house of Aaron, trust ye in the Lord, etc.
11. Ye that fear the Lord, trust in the Lord, etc.
12. The Lord hath been mindful of us: He will bless: He will bless the house of Israel; He will bless the house of Aaron.
13. He will bless them that fear the Lord, both the small and the great.

This threefold division is difficult. We might regard "Israel" as an ideal unity (the verb is *sing.*), and consider ver. 10 as referring to the clergy, and ver. 11 to the people, under the conception of fearers of the Lord. Or ver. 9 might refer to the people as laity, ver. 10 to the sacred ministers (in Ps. cxxxv. Levi is added), and ver. 11 to both inclusive as fearers of Jehovah. At any rate, "they that fear the Lord" is not some small section like

Gentile proselytes, but some large body, as seems evident from the comprehensive words applied to them, "both the small and the great," *i.e.* in all their extent (Jer. xvi. 6, xxxi. 34). These words might suggest that the Psalmist's mind had risen to the widest generalisation, and that he included all who in every place feared the Lord, *i.e.* acknowledged Jehovah. But the intensely national and even local spirit of these Psalms is against this idea, for the poet proceeds: "The Lord add to you and to your children" (cf. "out of Zion," Ps. cxxxv. 21). Upon the whole, as Calvin long ago perceived, "ye that fear the Lord" are probably to be taken as the specifically God-fearing in Israel—*non loquitur de alienigenis, ut falso quidam putant* (cf. "the righteous," Ps. cxviii. 15, 20). It is in the manner of the Psalmists to pass in this way from the national to the spiritual Israel. In Ps. xxxiii., which greatly corresponds to Ps. cxv., "they that fear Him" is so used (ver. 18); and in Ps. lxi., greatly corresponding to cxviii., the usage is the same (ver. 16). The prayer also in cxv. 14 corresponds to the promises made to "him that feareth the Lord"—certainly the Israelite—in Ps. cxii. 1 *seq.* and cxxviii. 1 *seq.* Ps. cxv. 9-13 is very similar to xxii. 22-26, and any reference to a Gentile element in the Palestinian community is altogether without probability.

The "Failure" of the Revised Version.

I.

By the Rev. Principal G. C. M. DOUGLAS,
D.D., Glasgow.¹

To the many things which you have published anent the alleged failure of the Revised Version, may I add something, including the Old Testament, to which little reference has been made in comparison of the New; though both these parts of the one work are noticed in the admirable statement of the Bishop of Durham in the recent Convocation of the Province of York, which you have printed. Many people, by the way, forget, or do not know, that this Province refused the invitation given by the Convocation of the Province of Canterbury to take part in the work of revision;

¹ Principal Douglas, it will be recollected, was a member of the Old Testament Company of Revision.—ED.

so that a certain coldness or disfavour in the Province of York is not surprising.

1. I feel deeply indebted to the New Testament Revisers for what they have done habitually in three directions, though many of your correspondents find fault with them. They have shown the English reader where the definite article is present or absent, a matter in which it has been said that Latin usage may have led King James' Revisers wrong. They have also endeavoured to show the niceties of the tenses in the Greek verb. And they have done the like with the prepositions. It is complained, indeed, that they have been too precise, and have assumed too much that the apostles wrote good Greek. The opposite assumption has led to endless mistakes, obscurities, etc. I think I can appeal to any reader of Paul's epistles for the benefits arising from attention to

the prepositions. And I know we toiled hard in these three respects when revising the Old Testament. With us the problem of the article was the same as in the New. On the other hand, our difficulty often lay in the simplicity of the Hebrew verbal forms and the small number of the Hebrew particles.

2. Much of the dislike felt towards the Revised Bible is connected with the number of "trivial changes." No one else, however, has paid so heavy a price for changes of association as have we who were Revisers. And at least one generation must elapse before this disadvantage is overcome. Nevertheless, changes which are called "trivial," besides being justified as part of a system, are often intentionally presented in this unobtrusive form, so as to minimise the disagreeable consequences. Take two examples of different kinds. "*Meal-offering*" stands instead of "*meat-offering*," that is, the bloodless offering in the Levitical law. "Thy word is a lamp unto my feet *and light* unto my path," is instead of the tautological and inaccurate "*a light*." Already it is felt by multitudes that a parallel Bible, honestly studied, is one of the best commentaries possible.

3. I should make a somewhat similar remark about objections on the score of the rhythm, which our novelties are said to have destroyed. Our renderings are not wholly new. The reader of the revision of the Psalms may trace in it the influence both of the Prayer-Book Version and of the so-called Scotch metre psalms. And throughout, while we had the modern Jewish translation into English on our table, we had also the noble Geneva Version, and felt its influence often. I shall let others try to be fair in judging of this rhythm. Yet, as I had no share in making the revised New Testament, I shall venture to say that every time I read Revelations vii. 9-17, I am increasingly impressed with the superiority of the new translation over the old, in rhythm as well as in accuracy; yet this is a passage in which the old has very special associations fitted to attach us to it.

4. The New Testament revision, I am sure, suffers often most unjustly, and is unfairly contrasted with the Old Testament revision, on account of its *new readings*, which may not be liked. Others can argue on the merits of this New Testament text; but I may say that in the Old Testament the question of the right text was

a matter so very small and simple, that we held our task to be accomplished when we placed in the margin some of the most interesting readings of the Septuagint and other ancient versions.

5. Several complaints of want of uniformity, etc., are unavoidable, because ours is the work of a *body of men*, in the two companies amounting to about fifty. The number in actual attendance at the sittings of the companies varied considerably; and change of views in the minds of individuals, as well as change of individuals by death, involved alterations in procedure and practice. Again, the Bishop of Durham indicates, in the matter of the text (what might be said also of the translation), how readings which, as an individual, he accepted were often not supported by his vote as a member of the company of Revisers. I know that analogous action took place among the Old Testament Revisers. Some things, I willingly grant, might be much better done by a single man revising, like Jerome with the Latin Version; all of us are also painfully aware of instances in our revisions with which we have individually no sympathy. But I suppose the general conviction is that for a public version a body of men were to be much preferred to an individual reviser. And we reckoned that we had improved considerably upon the methods of King James' Revisers, partly in consequence of profiting by their experience. Certainly our method laid much heavier burdens upon us than theirs laid upon them.

6. King James' Bible was not a *brand new version*, it was a *revision*; so is ours. Every one who considers must see that this fact has to be taken into account in criticising what we have done. To make but one obvious remark, there were expressions which had too strong a hold in the minds of men to be dislodged; and some of the objections to our work are really connected with this fact. This is one reason for giving marginal renderings, which we, like King James' Revisers, held to be an integral part of our work; though we may suffer the wrong which they have suffered, when this has been forgotten and the marginal renderings have been left out of account.

7. Some people talk of overcoming difficulties by a *re-revision*, just as some people think that if they lived their life over again it would be much improved; while others have grave doubts of this, unless better principles regulate it, and exercise more power in the regulation. Such critics also

forget how long a struggle and how large a preparation led up to this revision. How is the preparation for a more effective new one to be made? For one thing, if they wish a Revised Bible for the English-speaking population, they have to face a much more complicated and troublesome problem than that on which we were engaged from 1870 onwards. We carried the Bible-readers of the United States with us. The question perhaps may be raised, Is it not *they* who will have to take the lead the next time? But even if the lead remains with *us*, we shall certainly have to count on our kindred in the Dominion of Canada and in the Australasian Colonies claiming to have a voice in the making of the new English Bible.

8. People ask whether the revision has not failed, overlooking the fact that the time is far too short yet to warrant a decided opinion. What the Bishop of Durham says about fifty years and a Revolution before King James' Version came into general use, does not strike impatient people, who ought to know that our New Testament revision was published only in November 1880, after fully ten years of labour; and the Old Testament not till July 1884. Nor is the revision of "King James' Version," which included the Apocrypha, quite completed even yet. I and others took pains to make it clear that we did not regard the Apocrypha as any part of the Holy Scriptures; but it is a part of the work undertaken to be revised, and I believe that both the text and the translation will give abundant evidence that the Revisers have not failed here. Apart from this, the Bishop does well to remind us that he knows of no "documentary evidence that the revision of 1611 was ever formally authorised by king or convocation." He may be supposed to speak especially for England. I shall say the like for Scotland; albeit the Church of Scotland was never slow to speak out on matters which it held to be within its province, and would have spoken distinctly on this matter of an authorised version had it thought this necessary, or had it found the royal authority *imposing* a Bible upon the Church and people. Antiquaries tell us how the Geneva Version long survived in Scotland. I know that the late Rev. Walter Wood of Elie, in Fifeshire, a most exact and trustworthy witness, declared that the Geneva Bible was used in the pulpit of Elie till the latter part of last century, and was laid aside then, merely because the volume was worn out and a

new copy of the Bible was needed. The absence of civil or ecclesiastical authority is to me no proof that our revision is a failure. Often a minister who thinks it best to use the Authorised Version, as he reads the Word of God publicly, feels himself stimulated by seeing that many of the people follow his reading on the Revised Version which they hold in their hands.

II.

By the Rev. ROBERT W. ROGERS, M.A., Ph.D.,
Professor of the English Bible and Semitic
History, Dickinson College, Carlisle, Penn-
sylvania.

The publication of the Revised Version, and especially the Old Testament portion of it, has, at the lowest estimate, *lessened my labour by one-third*. I bought a copy the first day it was issued in America, and began immediately a close study of it, with a minute parallel examination of the Hebrew text. From that day to this I have never wavered in my profound respect for the men who have made us such a superb present.

I have only two very slight objections to it, and one of them, and that the more important, I do not believe could have been avoided.

FIRST. *I wish it had gone farther*. There are other passages that I should have liked changed even at a complete sacrifice of the much-vaunted *rhythm* of the Authorised Version. The simple fact is, that, different from many men of great learning and wide experience, who have spoken in criticism of it, I am *not* in search of rhythm. *I want the Scripture*. I shall be happy indeed to have smooth, resonant, picturesque phrases if they are found naturally in the text itself, but I want no ring added which is not native to the Semitic air. I say that I wish it could have gone farther yet in its changes. But I realise that this was simply impossible. The objections now made to its lack of rhythm (*sic*!) would have been redoubled if yet more changes had been made. I realise, therefore, that the men who made it were wise beyond me in confining their changes to what men could "stand." Let those that come after us, who are less conservative than we, revise again.

SECONDLY. *I wish that chapter and page numbering might have been placed in different positions*. Let me indicate what I mean. There lies before me, as I write, an Oxford copy of the Revised

Version. On every page, at the outer corner, *in the most conspicuous position*, is the number of the page. Every time I open the book, the page number confronts me. Now that page number is absolutely worthless as far as my use of the book is concerned. I never use it. I never look at it,—if I can avoid it. I should never think of making a reference by means of it. On the same line with the page number, and just in the middle of each page, I find the name of each book. That is all right. I want that name, and I want it just where it is. I can never make a reference without it. But away on the *inside* of each page I find the chapter and verse number. Now I need that chapter and verse just as much as I need the name of the book. I most certainly do *not* want to return to the absurd divisions of the Authorised Version. I do not want any divisions in the text itself more “dividing” than these already given us in the well-printed and well-paragraphed Revised Version. But I do wish that instead of having the indication of chapter and verse at the *inside* of the page it might stand at the *outside*, just where the page numbering now is—that useless appendage being relegated to the bottom of the page. Perhaps this has already been done, or something like it, in editions not yet known to me.

These are my two little objections to the Revised Version. One of them is easily remedied, the other must be long postponed—and perhaps rightly so.

But even with these imperfections, I am delighted with the new Version. I use it altogether, to the complete exclusion of the Authorised Version, save when I preach in pulpits where I do not find it. In my class lectures here I invariably refer to it. My students I uniformly advise to use it constantly. It spares me, almost wholly, in teaching the English Bible, the irritating annoyance of constantly saying, as I must with the old version, “the translation is wrong here,” or “this is in Hebrew so and so.” My students, it must be confessed, are slow to adopt it. They come to college already provided with “Teacher’s Bibles” in the Authorised Version, and they are loath to give them up and buy the Revised Version; but there is progress even in this, and I do not lose heart.

We shall value more highly, as the days go on, this new version of the Scriptures done into sound, sinewy, and, in the main, faithful English.

III.

By the Rev. W. S. WOOD, M.A., Ufford Rectory, Stamford.

As the result of *private* use, I think the Revised Version has some advantages and counterbalancing disadvantages as compared with the Authorised Version. The text is better. But the translation certainly requires a second revision. The Revisers have far too much Hellenised the English instead of Anglicising the Greek. Let me point out a few blemishes.

1. Errors of idiom, which offend the ear. Such is Matt. xxiii. 37: “O Jerusalem, Jerusalem, which *killeth* the prophets, and *stoneth* them that are sent unto her.” No doubt this agrees with the Greek; but the *English* construction is given in the Authorised Version: “O Jerusalem, Jerusalem, thou that *killest* the prophets, and *stonest* them that are sent unto thee.”

2. Positive mistakes. Thus Luke ii. 49: “Wist ye not that I must be in my Father’s house?” This is correctly rendered in the Authorised Version: “Wist ye not that I must be about my Father’s business?” “To be engaged in, devote myself to, my Father’s affairs (*ἐν τοῖς τοῦ πατρὸς μου εἶναι*)” precisely follows the Greek idiom in such phrases as *ἐν φιλοσοφίᾳ*, *ἐν ποιήσει*, *ἐν λόγοις εἶναι*, “to be engaged in philosophy, poetry, oratory.” But what authority from Greek analogy there is for the former rendering, I do not know. It sounds like a schoolboy’s shot. Besides, “I must be about my Father’s business” agrees well with the obligation expressed later, “I must do the work of Him that sent me while it is day.” To be in His Father’s house was in comparison only an occasionally felt obligation.

3. Incorrect force of predicate. The Revisers have fallen into the snare of rendering the anarthrous predicate by a substantive with the indefinite instead of the definite article, forgetful that the article is not needed by the Greek idiom in such cases, and is omitted, as a rule, in the Greek Testament. Thus we have (1 Cor. iii. 16, vi. 19): “Know ye not that ye are *a* temple of God?” “Know ye not that your body is *a* temple of the Holy Ghost which is in you?” Where the Authorised Version has rightly “*the* temple.” We should not say in Rome: “That building is *a* temple of Vesta,” but “*the* temple of Vesta.” And so in speaking of a church in a city,

its members are not *a* temple of God, but *the* temple of God. It is not the thought of a number of like bodies that is in the apostle's mind, but the *sacredness* of the community he addresses.

4. Pedantic literalism. Such is the constant rendering of the Greek aorist by the English past tense, although the English perfect is often a far juster equivalent. Such again is the recurring translation of the preposition *ἐν* by "in," as though such were its import always, even in classical authors, much less in the Greek Testament, where it so frequently answers to the Hebrew *ב* in its special signification of "through, by means of."

These are a few of the faults of the Revised Edition, which make another revision imperative and essential before the present one can be *publicly* employed. Many more might be noted, but as specimens the above will suffice.

IV.

By the late Rev. EUSTACE R. CONDER, M.A., D.D.,
Leeds.

On the appearance of the Revised New Testament, like most other preachers, I brought it prominently and carefully before my hearers. I made the experiment, for about a month, of reading my Sunday lessons from it. But I did not find much enthusiasm or even interest among the people; and as I was often compelled to differ from the view of the Revisers, and feel no absolute confidence even in the Revised Greek Text, while I yet deemed it very unwise to controvert and criticise the Revisers' conclusions, the public reading was silently dropped, and no notice taken by my friends. My objections, for the most part, refer to the rendering of the aorist in a great many instances, and to the less vigorous, harmonious, and idiomatic English, resulting from what seems to me a mistaken effort to make the English rendering come as near the Greek as possible. What the English reader, who does not know Greek, wants, is not to have *Græcised* English, but the sense faithfully given in his mother-tongue. Here and there, the Revisers have broken out into paraphrase, e.g. 2 Tim. ii. 26 (where I cannot but think, too, they have mistaken the sense). Their rendering of the famous passage, 2 Tim. iii. 16, is inconsistent with their rendering of the same construction in 1 Tim. iii. 4.

On the other hand, there are a considerable number of our pulpits in which the lessons are read from the Revised Version, and a good many families in which it is read at family worship, and I meet with many to whom it has brought much light. I very frequently refer to it in the pulpit; and apart from both literary merit and the correct rendering of particular passages, it is an immense advantage to have the fact brought clearly before all intelligent people that our English Bible *is* a translation, and that in a multitude of instances different renderings are possible.

P.S.—On the whole, perhaps there has been a reaction from exaggerated expectations; and the Revisers have failed to remember that both popularity and immortality of books depend, first of all, on style.

V.

By the Ven. H. E. COOPER, M.A., Archdeacon
of Hamilton, Victoria.

The Notes and Criticisms upon the Revised Version in THE EXPOSITORY TIMES will probably have come to an end ere you receive this; but personally you may be glad to hear that interest in the Revised Version has been quickened recently by the strong recommendation of the Bishop of Ballarat. Presiding at his Church Assembly or Synod, at which there were present over one hundred clergy and laymen, he said—

It seems clear that the law of our Church, reasonably interpreted, nowhere binds our clergy to the Authorised Version, in the lessons at any rate. But is it desirable, for the edification of the faithful, to make an alteration? After ten years' habitual use of the Revised New Testament, and six years' of the Revised Old Testament, I deliberately and most decidedly answer in the affirmative. Not only should I have no censure for a clergyman adopting the change, I strongly counsel its adoption in all our churches. I deem it best to speak with emphatic distinctness on this subject; but it must not be thought either that I assume the right to issue a command about it, or that I am insensible to the force of objections that may be felt to the advice given. I assume no right to "authorise" the supersession of King James' version by another. (The formal "authorisation" of the former, by the way, seems nowhere recorded. Nor should it be forgotten that the Revised Version is not a new version. It distinctly claims only to be the Authorised Version with emendations, made with the sanction of Convocation.) No, I am quite content to "advise" men this matter, and shall take no offence if my advice once and everywhere followed.

As for the objections likely to be made, I have carefully weighed, and found them wanting. The Revised Version is doubtless neither perfect nor final; but it is the most accurate version likely to be publicly issued for a long time. The Authorised Version is more rhythmical and stately in its flow; but where strict fidelity in rendering the sense seems sacrificed to purchase this, shall we rest content with the bargain?

The matter came up subsequently for discussion, when—

Archdeacon Beamish moved "that in the judgment of this Assembly it is much to be desired that the lessons be read in Church from the Revised Version, rather than from the Unrevised Version, of the Holy Scriptures." This was, after discussion, withdrawn in favour of a motion by Archdeacon Cooper, which was carried unanimously, "that this Assembly rejoices to know from the President's address that lessons may be read in church from the Revised Version."

As a matter of fact, the Revised Version has been used for lessons in several of the churches for some time past; it is invariably used in the pulpit, and in many houses it is used in family worship.

With the publication of each Testament, I delivered courses of lectures upon the materials available for the purposes of revision, and the chief alterations made by the Revisers. The suggested use of the Revised Version in churches gives me the opportunity of redelivering the lec-

tures (in another parish), and considerable interest is being manifested.

We would gladly introduce the Revised Version in our Sunday schools, but the prices, except for very small type, are prohibitory. An edition in strong binding, nonpareil type, at one shilling, would meet with a ready sale; but the following comparison shows how heavily the Revised Version is handicapped:—

	Pearl.		Ruby.		Nonpareil.		Minion.	
	s.	d.	s.	d.	s.	d.	s.	d.
Bible Society (A.V.),	0	8	0	10	0	11	1	6
S. P. C. K. (A.V.), (non-								
members),	0	8	0	11	1	0	1	6
R.V.,	0	10	3	0	—		5	0

In the Diocese of Ballarat we are offered the "Pearl" edition at 9d., and the others at a corresponding reduction; but "Pearl" type is altogether too small for school use.

I am convinced that the Revised Version would be more appreciated if it were better known; and the publishers would do well to encourage its use both in Sunday and day schools by the publication of a cheap, readable edition, which, even if sold at cost of production, would be profitable as leading to a demand for higher-priced editions.

I thank you for reviving interest in the question by eliciting the opinions (mostly favourable) of so many head-masters of public schools.

The Early Narratives of Genesis.

BY THE REV. PROFESSOR H. E. RYLE, B.D., CAMBRIDGE.

VIII.

NOAH AS THE VINE-DRESSER AND HIS THREE SONS.

Genesis ix. 18-29.

IN the short section which follows the narrative of the Flood, is related the prophetic declaration of the Patriarch Noah concerning the future destiny of the races that were to spring from his three sons.

The description of Noah as the first vine-dresser is quite in the style of iv. 17-24; and the incident, it will be observed, has no direct connexion with the narrative of the Flood. It is therefore not

impossible that what is here related (vv. 20-27) was drawn by the Jehovist from a distinct source of ancient Israelite tradition, and was connected by him with the Deluge section by means of vv. 18 and 19. Anyhow, this supposition is worth remembering in view of the well-known difficulty in the present passage occasioned by the fact that the curse is pronounced not upon Ham, but upon Canaan.

The suggestion has been made (1) that, in one Israelite form of the tradition, the three sons of Noah were Shem, *Canaan*, and Japheth; (2) that it was Canaan who treated his father with

contumely, and therefore received his father's curse ; (3) that the compiler of the book, on appending this narrative to the story of the Flood, harmonised it with what had gone before by the insertion of the words "Ham the father of" before "Canaan," in ver. 22, and by the explanatory gloss "and Ham, is the father of Canaan," in ver. 18. This explanation, bold as it appears, deserves consideration. It accounts for the sudden mention of Canaan's name in vv. 18 and 22 ; it satisfactorily accounts for the curse being pronounced upon Canaan in ver. 25 ; it explains the abruptness which marks the introduction of the whole incident.

The more usual explanation is that the prophetic glance which could see in Shem the chosen race of Israel saw also in Ham the Canaanites that were to be Israel's foes ; and that Ham who shamed his father appropriately received the curse in the prediction of the shameful destiny of his own youngest son. But we should expect that if the curse were pronounced upon Canaan as the typical son of wrath, the blessing would also have been predictively pronounced upon some typical son of grace. The difficulty at once disappears if vv. 20-27 represent a separate stratum of Israelite tradition in which Canaan was a son of Noah ; and if the parenthetical words in vv. 18 and 20 reflect an endeavour, on the part of the compiler, to harmonise this tradition with that which has already appeared in the story of the Flood.

It is sad to reflect that the words of the curse pronounced upon Canaan (ver. 27) were a century ago quoted in justification and support of negro slavery. Literalism must indeed have been tyrannous, when men who recognised that slavery was a curse could justify it on the ground of the Patriarch's prediction, and were even found ready to identify themselves with its actual infliction. Modern interpretation is exposed to perils of quite a different class.

The candid exegesis of the oracle of Noah does not permit us to imitate those who would associate with his words modern scientific conceptions as to the distribution of races. It has now for a long time been well known and generally recognised, that the old and simple plan of assigning the population of Asia to the descendants of Shem, that of Africa to the descendants of Ham, and that of Europe to the descendants of Japheth, is utterly unscientific ; it fails in nearly every respect to satisfy the complex problems presented

by the history of language and the descent of nations.

Even in recent times, scholars have too rashly sought to trace the fulfilment of the curse upon Canaan in events of Greek and Roman history, which, if disastrous to Hamitic races, were equally so to the kindred of Israel, *e.g.* the Phœnicians and the Carthaginians, the Syrians and the Assyrians.

We should do wisely not to read into this section of Scripture the discoveries of modern ethnological science. Probably the most reasonable line of interpretation will consistently decline to expand by a process of mere conjecture the range of this prophetic oracle beyond the circle of those races which were known to the early Israelite people (see chap. x.).

To their restricted view, Ham (or Canaan) represented especially the heathen dwellers of the Promised Land, whom Israel had but partially dispossessed ; Japheth represented the nations at a greater distance, of whom but little was known.

The thought of the mission of Israel to the world supplies the key to the utterance of Noah. The curse of Canaan is the curse of Israel's greatest foe and constant source of moral temptation ; the shamelessness of Canaan reflects the impression produced by the sensuality of the Canaanite upon the minds of the worshippers of Jehovah. The blessing of Shem is bound up with the family of Israel, which alone worshipped the one true God, Jehovah. The blessing of Japheth is made dependent on the connexion of the northern races with the Hebrews, and on their peaceful relations with Israel : "He shall dwell in the tents of Shem." Israel's blessing granted by Jehovah shall be dispersed by the instrumentality of the other nations throughout the world. It is in reality a Messianic forecast ; it is a proclamation of the blessing which through the line of Israel is assured to them that are "afar off," as well as to them that are nigh.

THE TABLE OF THE NATIONS.

Chapter x.

The Israelite compiler follows a clearly indicated plan. His immediate goal is the history of the chosen family. Before he can reach that point, it is needful he should account for the rise of the other nations. After a brief but comprehensive survey, he will notice the line of the descendants of Shem (chap. xi.) ; then, still more narrowly

restricting this area, he will devote himself to the traditions of the family of Terah (xi. 27-32, xii., etc.).

Wearisome as the list of names will seem to many a reader of the chapter, it is the more necessary for us to recognise its place and its true religious significance in the Hebrew Scriptures. It reminded the Israelite that God made of one blood all the nations of the earth, and that the heathen, who knew not Jehovah, were nevertheless brethren of Israel. It reminded him that his own nation was only one among the nations of the earth, by origin and descent in no way separated from them, but, only by the grace of God, selected and chosen to be the bearer of His revelation to the world. Thus the genealogies of Japheth and Ham are duly recorded before the genealogy of Shem; and the branches of Nahor's family are mentioned before the history of Terah's son, Abraham, begins (xi. 27-32).

The nations, it will be observed, are presented to us *genealogically*. But the genealogical relationship of nations is not to be understood literally. The terms of genealogy express, pictorially, the ethnology of prehistoric times. The names are very rarely the names of individuals. In some cases, possibly, the name of a nation or tribe was derived from some famous individual, warrior or chieftain. But these are apparently exceptional. In some cases, the plural termination "*-im*" shows that not an individual, but a whole community is denoted, *e.g.* Kittim (ver. 4), Dodanim, Ludim, etc. (ver. 14). In others, the name is strictly geographical, thus Mizraim (vv. 6, 13) with its dual termination *-aim*, denotes Upper and Lower Mator or Egypt, Sidon is "a fishing place" (ver. 15). Canaan denotes the "lowlands" or maritime plain of Palestine (vv. 6, 15).

If, then, the genealogical terms are to be treated metaphorically, it will perhaps not appear evident, at first sight, upon what principle the various races have been distributed among the three sons of Noah. According to one theory, it is a distribution by colour, Shem answering to the Assyrian *samu* or "olive coloured," Ham to *khammu* or "burned black," Japheth to *ippah* or "white." But a glance at the list suffices to show that this hypothesis breaks down. Others have sought for a solution in a division according to three main families of speech; but it is sufficient to condemn this view to point out that while the Hebrews and

the Syrians are assigned to Shem, the Phoenicians and the Zidonians are assigned to Ham.

The ethnology of prehistoric times must not be confounded with modern scientific conceptions of ethnology. It preserves the primitive traditions—traditions of immense value and interest to the historian—respecting the origin of races and nations. In a great measure, however, these traditions more accurately represent prevalent opinions as to the geographical distribution of the races than actual facts as to their origin and descent.

By far the most probable explanation is that the Table of the Nations presents a classification based not upon any scientific principle, but roughly upon geographical situation. The descendants of Shem occupy a central position, the Hamites lie chiefly to the south, the Japhethites on the north. Slight exceptions are admitted in deference to special traditions. But, generally, the Table represents the geographical knowledge of the Israelite. Into the identification of the various names, we have not space to enter here; but the reader may refer to Professor Sayce's chapter upon the subject in *The Races of the Old Testament* (Religious Tract Society). The Table ranges from Armenia in the north to Ethiopia in the south; it extends from Greece (Elisha) and the mysterious Tarshish (? Tartessus) in the west to the country of Elam, beyond Babylonia, on the east.

It will probably have struck an observant reader that the names of Edom, of Moab, of Ammon, so closely bound up with the history of Israel, have no place here. In the Hebrew tradition their origin is associated with a later, the patriarchal or nomadic, period of Semitic history. On the other hand, it is worth while noticing that no mention is here made of the aboriginal inhabitants of Palestine, the Anakim, Rephaim, Emim, and Zamzummim. They must have disappeared from the land long before the tradition on which this register is based took its shape; while the absence of the names of Persia and Arabia is claimed by some to indicate a certain pre-exilic date for its construction.

The mention of Nimrod (vv. 8-12) deserves something more than the passing notice, which is all we can here bestow upon it. According to the Hebrew tradition, Nimrod was the founder of the kingdom of Nineveh, and went forth from Babylon to build Nineveh. The Assyrian records, so far as they throw light upon the subject, seem to correspond in

an interesting manner with this tradition. That Nineveh was founded from Babylon appears to be a thoroughly established fact. The further discovery that the earliest known rulers of Assyria were sprung from a non-Semitic race is thought to agree with the mention in this passage of Nimrod's Cushite origin. But the meaning of Cush is disputed. According to some, the name denotes Ethiopian influence; according to others, Arabian; according to others, the Cossæan dynasty in the early Babylonian empire.

Nimrod's name has yet to be discovered in the Inscriptions. The identification of Nimrod with Izdubar (Gilgamesh), an old Accadian divinity, rests on too precarious a foundation to warrant us in putting any confidence in it as yet. But the Nimrod section has undoubtedly been derived by the Jehovist narrator from traditions based on the earliest recollections of the Hebrew race.

THE TOWER OF BABEL.

Chapter xi. 1-9.

This strange narrative is probably also derived from the records of the Jehovist. It preserves a tradition which goes back to very early times. The purpose of it was obviously to account for the two great phenomena of human society—(1) the distinction of races, and (2) the diversity of language. How these originated must have seemed one of the greatest mysteries to the men of the ancient world. It was clear that while variety of speech constituted the great bar to free intercourse, it was also the constant source of conflict. Given the original unity of the human race, the problem was how to account for the differences which had arisen to divide the children of men so completely and so permanently.

On the other hand, it was easy to perceive that if the original inhabitants of the earth could be supposed to have kept together, there was nothing to account for the wide spread of the population or for the origin of different languages.

The familiar story of the Tower of Babel supplied an answer to such primitive questionings suited to the comprehension of a primitive time. But in the language of the popular tradition, we must not look for the teaching of modern science. It should be enough for us that the Hebrew version of the narrative emphasised the supremacy of the One God over all the inhabitants of the world, and

attributed to His wisdom that distribution into languages and nations which secured the dissemination of mankind over the continents, and necessitated the conception of co-operation for the practice of industry and for the protection of life and property.

The legendary character of the narrative was not altogether removed by the Israelite compiler who gave it its present place in the great historical work. Evidence of this is found in the derivation of the name Babel (the ordinary Hebrew title for Babylon, cf. x. 10), from a Hebrew word employed to denote the confusion of tongues. Now it is well known that the actual Babylonian word for Babylon, "*Bab-ilu*," is compounded of two words, "*Bab*" and "*Ilu*," and means "the Gate of God." The Hebrew legend, seizing upon the similarity in the sound of this word to the Hebrew word "*balbel*," "to confound, mix together," chose to derive the name of the Babylonian capital from its "punning" resemblance to this latter word. Whether the *Babylonian* interpretation or pronunciation gives the correct derivation, we cannot perhaps say for certain. But the *Hebrew* derivation given in this narrative is a mere play upon the name, and is probably accountable for the form of the tradition in the Israelite narrative.

A trace also of the early Hebrew mythology, from which, as a general rule, the Israelite historians so completely purged the primitive traditions of the nation, probably survives in the language "Let us go down," which, in ver. 7, is put in the mouth of Jehovah (cf. i. 26).

As the Tower called by this name was evidently connected in Hebrew tradition with Babylon, we should expect that the origin of the legend is to be traced to some remarkable structure or gigantic ruins of an ancient building either within the walls or in the vicinity of Babylon. Scholars have been divided in opinion whether the building which gave rise to the story was the celebrated Tower of Birs-Nimrud at Borsippa which stands at a little distance south-west from Babylon, on the west bank of the Euphrates, or the great Temple of Merodach within Babylon itself, which Nebuchadnezzar mentions that he found in a dilapidated condition, and restored to great splendour and magnificence. Travellers, struck by the enormous size of the Birs-Nimrud mound, have generally inclined to the former alternative. But the name of the Tower favours the view that it was the Temple in Babylon itself. For this Temple was erected in prehistoric

times; its earliest name was Accadian, "*Bit-Saggatu*," "the house of the lofty summit"; it was frequently restored by Babylonian kings; it was the principal shrine in Babylon. Its situation, its size, and its great antiquity favour the supposition that it was the structure around which grew up the story of Babel. No legend answering to that of the tower of Babel has yet been found in the cuneiform records; but such a tradition may naturally have arisen among the dwellers in Babylonia, and have been transported thence by the ancestors of Israel.

Whichever of the two ruins is to be identified with the Tower of Babel is a matter of comparatively small moment. But it may be observed that in both cases the structures were built of brick, both rose out of the plain of Shinar, both probably were built in seven successive stages or terraces, the pinnacle or highest point being occupied by the sanctuary.

Just as the Greek fable told of the giants who strove to scale the heights of Olympus, so the Semitic legend told of the impious act by which the sons of men sought to raise themselves to the dwelling-place of God, and erect an enduring symbol of human unity to be seen from every side.

It should be noticed that, in the words of ver. 2, "they journeyed," the subject of the verb is perfectly indefinite. It does not appear clear who are referred to. There is no allusion to the sons of Noah, or to the members of any one family. The abruptness with which the narrative is thus introduced, and the absence of any reference to Noah and his sons, lead us to suppose that the tradition was derived from some source independent of the Deluge narrative. Possibly the allusion both here (ver. 2) and in x. 11 to "the land of Shinar" is an indication that the Jehovist narrator is drawing from a tradition which had been current in the Sumerian (Shinar) district—the southern portion—of Mesopotamia, and which the ancestors of the Hebrew race had brought with them from their sojourn in that region.

The old belief that Hebrew was the original language, and that the family of Shem alone preserved it, has long been shattered by the science of Philology. There is no need now to go over such familiar ground as the evidence to show that Hebrew is only one of the branches of the great Semitic family of languages, to be classed with Phœnician, Assyrian, Arabic, and Aramaic.

The story of the Tower of Babel and the confusion of tongues attempts to account in a pictorial manner for the diversity of speech. No one would ever think now of accepting it as a scientific explanation. It preserves the Hebrew version of a legend which connected the origin of difference in speech with the mystery that enveloped the history of a marvellous enormous tower; and if it assumed that Hebrew was the primeval language, it did but resemble the traditions which, in other races, made for other languages a similar claim.

But beneath the story lies clearly discernible its religious significance. Once more the element of evil asserts itself in the self-exaltation of man against his Maker, the seeking of his own glory ("let us make us a name," ver. 4) rather than Jehovah's will. Once more the Israelite religion shows that the way of Jehovah's punishment is fraught with mercy. If the sentence on the soil had necessitated the blessings of human industry, so here the decree of the separation into races provided for the dispersion of civilising influences into different quarters. Above all, it revealed that rebellion against God is the true source of discord. The gift of Pentecost, as the Fathers saw, is the true converse to the story of Babel. The true unity of the race, made known in Christ, is confirmed by the utterance of the Spirit to be heard by all alike. The believer "journeys" not away from God's presence, but draws nigh to Him by faith.

THE GENEALOGY OF THE SHEMITES.

Chapter xi. 10-26.

We pass again to the writing of the Priestly narrative. The change from the narrative to the genealogy, so strangely abrupt, illustrates once again the structure of a compilatory work.

The genealogy here is confined to the descendants of Shem. It corresponds to the genealogy in chap. v. For while that genealogy bridged over the period between the Creation and the Flood, this one bridges over the period between the Flood and the calling of Abraham. Its purpose, therefore, is to effect the transition from the history of the world to the history of the chosen people.

The strictly historical character of this genealogy cannot be maintained. (1) The period of 365 years between the Flood and the calling of Abraham is much too brief to allow for that development of

the races, and for that growth of civilisation, which appear in the patriarchal age. Egypt and Babylon, as we know from their inscriptions, had, for centuries, enjoyed a highly-developed civilisation before the time of Abraham. (2) The subsequent Patriarchal narrative in no way favours the idea that, at the time of Abraham's calling, and down to the birth of Jacob, the Shemite forefathers, including Shem himself, were most of them alive (xi. 11); for if the figures given in this chapter were literally correct, this consequence would have to be admitted. The duration of life in chap. xi. occupies an intermediate position between the ages of the antediluvian Patriarchs and the ages of the Patriarchs, Abraham, Isaac, and Jacob. Shem lived 600 years, Arpachsad 465, Shela 465, Eber 464, Peleg 239, Reu 239, Serug 230, Nahor 148. In the duration of Nahor's life, we may observe a transition to the more historical period of the nomad Patriarchs.

The Septuagint, probably recognising the difficulty caused by the short interval between the Flood and the call of Abraham, raises it from 365 to 1245 years; the figures in the Samaritan version bring it to 1015. But it cannot be doubted that, in both instances, the variation from the Hebrew text has been made intentionally, with the view of rendering the narrative more probable, and of removing the difficulty mentioned above.

The genealogy of Shem brings us to the threshold of the Patriarchal period. It introduces us to the history of the Terah family from which the nation sprang. We pass out of the region of those traditions which, presumably, the Israelites shared in some degree with other branches of the Semitic stock. But upon those other narratives which preserved the nation's recollection of its nomadic age, it is not our province in the present series of papers to enter.

In bringing to a conclusion these slight and fragmentary contributions to the understanding of a most important section of the Old Testament, I need add but a few words. My endeavour has been to discuss the contents of these chapters in the light of modern science and of modern criticism. If I have failed to do so with the reverence due to Holy Scripture, I most humbly express regret for a fault I have striven especially to avoid.

In these eleven chapters are recorded the popular and unscientific narratives which, in early Hebrew tradition, conveyed pictorially the pre-

valent conceptions as to the origin of the Universe and the foundations of human society. Inspiration did not *infuse* into the mind of a writer accurate scientific knowledge of things unknown. But the Israelite writer, gifted by the Holy Spirit, was overruled to draw here from one source and there from another the materials for a consecutive account which, while it embodied the fulness and variety of Hebrew tradition, was itself the appointed medium of Divine instruction.

If we look for perfection of scientific teaching, whether of geology and astronomy, or of history, ethnology, and philology, we shall inevitably be disappointed. Earthly learning is not the subject of Divine revelation. But if we look for spiritual teaching, our search is amply rewarded. Here, no less than in the other narrative portions of Scripture, the Word is powerful, not so much because of the facts which it records, but because of the instruction which it is the means of conveying to our hearts, spiritual instruction, "things necessary to salvation."

The literature of Holy Scripture differs not widely in its outward *form* from other literature. In its prehistoric traditions the Israelite literature shares many of the characteristic features of the earliest legends which the literature of other nations has preserved.

What though the contents of these chapters are conveyed in the form of unhistorical tradition? The infirmity of their origin and structure only enhances, by contrast, the majesty of their sacred mission. In a dispensation, where every stage of Hebrew thought and literature ministers to the unfolding of the purpose of the Most High, not even that earliest stage was omitted, which to human judgment seems most full of weakness. Saint and seer shaped the recollections which were the inheritance of a forgotten past, until they too, as well as chronicle and prophecy and psalm, became channels of eternal truths.

The poetry of primitive tradition enfolds the message of the Divine Spirit. Criticism can analyse its literary structure; science can lay bare the defectiveness of its knowledge. But neither in the recognition of the composite character of its writing, nor of the childish standard of its science, is there any reproach conveyed. For, as always is the case, the instrument of Divine revelation partakes of limitations inalienable from the age in which it is granted. The more closely we are

enabled to scan the human framework, the more reverently shall we acknowledge the presence of the Spirit that pervades it.

Frankly to accept the teaching of science, and the results of criticism, is no concession to scepticism on the part of the Christian student; it is but a step forward in the recognition of God's way of making known His will to man. That such a step is not incompatible with the loyal and reverent treatment of Holy Scripture, I have endeavoured, even at the risk of wearying my readers, to make

plain at each stage in the course of the series which I now conclude.

Very imperfect at the best, as I am too well aware, these studies have been; but it is my prayerful hope that at least the temper and spirit in which they have been conceived, if not the actual line of thought which has been pursued, may have been welcome to some who have wished to recognise the claims of science and criticism in the reverent interpretation of "The Early Narratives of Genesis."

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER II. 18-23.

"Children, it is the last hour: and as ye have heard that the antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They have gone out from us, but they were not of us; for if they had been of us, they would have continued with us. But they had to be made manifest; because not all are of us. And ye have an anointing from the Holy One, and ye know all things. I have not written unto you that ye know not the truth, but that ye know it, and that no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also."

VER. 18. In ver. 17 John had supported his exhortation to renounce the love of the world by pointing to the fact that the world passeth away. He now, in verse 18, strengthens the force of this latter consideration by remarking that the moment of the passing away of the (material) earthly world is near at hand: "*It is the last hour.*" This expression denotes the juncture of the dissolution of the world (*consummatio mundi*), which juncture occurs with the reappearing of the Redeemer. Jewish theology divided the whole duration of the world into two great periods or æons, which were separated by the appearing of the Messiah, viz. into the present and the future æon. At the close of the present period the long-looked for Messiah would appear, redeem His people, judge the heathen nations, and begin His reign on earth. This notion was cherished also by the Christians along with the terms expressing it; but as entertained by them it had to undergo an essential modification. From the Christian point of view the line of demarcation between the two æons could not be the appearing of the Redeemer that had already taken place, but only His still impending second appearing in Messianic glory, His reappearing.

They, therefore, looked upon the last hour as still future. John must also declare to his readers upon what it is that he bases his statement, that it is already, in this sense, the "last hour." He says that the peculiar sign of the immediate nearness of the last hour, the appearance, viz., of the antichrist, is already plainly manifest. When he adds that his readers had already *heard* this, he takes for granted that this doctrine was an element of the evangelical teaching as generally proclaimed (*vide* Matt. xxiv. 5 ff., 11, 23-26; Mark xiii. 22 f.; Acts xx. 29 f.; 2 Tim. iii. 1 ff.; and more especially the Apocalypse). John expressly distinguishes the *antichrists* from the antichrist. The former are the forerunners of the latter; the elements, as it were, out of which he is to be formed by their suddenly uniting together. According to vers. 19-23, iv. 1-3, 6; 2 John ver. 7, they are false teachers. From the coming upon the scene of many such antichristian false teachers, John now infers the existence and activity of the antichrist himself. But who is this antichrist? This expression is found only in John's Epistles (here and in ver. 22, iv. 3; 2 John ver. 7). Like the expression "he that opposeth" of 2 Thess. ii. 4, it denotes

the power that is opposed to Christ and His kingdom. This notion also derives substantially from Jewish theology. As a sure token of the coming of the Messiah the Jews thought of an evil, grievous time with great moral corruption, false prophets, war, desolation, and the like, whereby the appearing of the Messiah would be equally hindered externally and hastened on inwardly. And just as they connected all salvation with the *person* of the Messiah, so they began very early to think of all the evil of the wicked, troublous time, of all anti-Messianic wickedness and power, as united in an ideal person, a caricature of the Messiah. To this ideal person later Jewish theology also gives the name Armillus; the earlier Jews usually call him Gog (so also Rev. xx. 8 ff.), the source from which this notion at first proceeded being the passage in Ezekiel regarding Gog (Ezek. xxxviii. 8), to which was afterwards added the description in Daniel of the anti-theocratic Antiochus Epiphanes.

The presupposition, from which John starts here, was the general presupposition of those early Christian days; but the result did not confirm it. It overleaped the whole historical process between the appearing and the return of the Redeemer. Even yet the Christian heart is apt to do so; for the Christian would fain see the present age attain its goal, because he seeks, and is sure of finding, his true life only in the future. But God has not made the task of His people so easy and agreeable. This has been the experience also of all the following generations. They had to betake themselves to the historical work of Christianity upon the world. We now rather believe that the kingdom of the Lord can only come very slowly. We are only too apt to give up the faith and the confident expectation of an actual kingdom of the consummation of all things as the outcome of all these developments. But we should not surrender this faith, notwithstanding the growing clearness of our insight into the necessity of a long and tedious development. Although the chiliasm of these early Christian days was mistaken in its calculations, it belongs in its essential contents to Christian hope; and the latter is necessary to the healthiness of Christianity.

The expectation of the antichrist John also sets forth as being generally entertained by Christians. In his opinion the eschatological doctrines are an essential part of the Christian faith. Nowadays

they are looked upon as merely incidental appendages of the faith. But we cannot have a theory of the universe without the condition, with which the process of development closes, becoming clear to us. This end of the process of development alone sets before us the goal, with reference to which all the steps of our own walk in life must be calculated. Among these doctrines John distinctly includes the notion of an antichrist. He clearly expects that the development of the world will involve an absolute opposition to Christ. He does not proceed upon the assumption that the world will be overcome without a contest; but that over against the kingdom of Christ there will be formed a hostile kingdom, the opposition of which will become more and more pronounced. In proportion as the knowledge of Christ unfolds its whole ethical activity in the world, aversion to Christ will also become decisive enmity against Him; which enmity presupposes the knowledge, and indeed the right knowledge of Him. John conceives of this kingdom as one that grows gradually. The antichrist is the culmination of a series of relatively antichristian manifestations within the Christian world. It is only gradually that absolute hostility to Christ develops beyond the stage of the mere aversion to Him, which still goes hand in hand with a relative ignorance of Him. Thus the life of the Christian and of Christian humanity appears in a very earnest, but by no means gloomy light. On the one hand, the glory of the Christian life is continually growing; it strikes deeper and deeper roots into the general life of humanity. On the other hand, it becomes involved in an ever harder battle with the antichristian powers. The battle becomes hotter and hotter; more and more it becomes a mortal combat.

Ver. 19. The mention of the many antichrists leads the apostle to give a fuller explanation of the many false teachers who arose in the midst of Christendom itself (Acts xx. 30). They were certainly a phenomenon calculated to surprise and disturb his readers. An apostolic instruction, which told them how they should judge of such teachers, must have been very acceptable to them. John shows them, first of all, how such a phenomenon, which was startling to their Christian consciousness, to which an apostasy from faith in the Redeemer must have seemed psychologically impossible, was to be accounted for; and then, in the second place, what purpose it was designed

serve in the plan of the divine government. He thus prevented it from becoming an actual occasion of stumbling to them. The apostasy, he says, of these false teachers from Christ is intelligible; for it is no real *apostasy*. They never really belonged to Christ, notwithstanding the fact that they formerly belonged externally to our fellowship. He distinguishes sharply between a Christian fellowship that is inner and therefore real, and one that is only external and therefore merely seeming; a distinction which remains valid for all time, but by which the worth of external participation in Christian fellowship must not be depreciated. This external participation, it is true, is by itself insufficient, just as internal participation is by itself alone insufficient. But external fellowship may become for every one the natural occasion of attaining to inner fellowship, and is indeed the condition of such attainment. The expression, "*they went out from us*," describes the going forth and separation of these teachers from external Christian fellowship. "*But they were not of us*," i.e. they did not belong to us inwardly (John viii. 23). For he who has once really belonged to the inner and real Christian fellowship cannot possibly ever fall away from it. Psychologically also an apostasy from Christ and from Christians seems unthinkable. For him, who through faith and love really knows Christ and fellowship with the brethren in Christ, it is psychologically impossible to give up this fellowship. He may take ever so many retrograde steps, but he cannot dissolve it altogether. Wherever, therefore, we find an actual apostasy in the case of one, whom we formerly regarded as belonging to Christ, we may confidently assume with John that his previous fellowship was merely seeming and external. This joyous confidence that, if he once belongs to Christ, no one will pluck him out of His hand should dominate the Christian. But he must belong to Him entirely; otherwise the most deplorable retrograde steps are possible (*vide* iii. 6).

The apostle now also points to the fact that this apostasy is not an accidental occurrence, but that it clearly serves a divine purpose, viz. to bring to the light the false Christians who are to be found in the Christian community, and so to occasion a necessary sifting within it (cf. 1 Cor. xi. 19). "*Because not all are of us*" states the reason why the making manifest of the false Christians was a divine purpose. This making manifest had become necessary, because, contrary to the natural

presupposition, *not all* who belong externally to the Christian community also belong to it inwardly and truly. If this is so, then it is an urgent necessity for the Christian community that its false members be unmasked, and that it be rid of all illusion regarding them. Every such sifting, however painful it may be, is an essential furthering of the Christian community. It is not afraid of becoming smaller; for its real interest is not in its magnitude, but in its purity. It is upon the latter that Christian life actually depends. Siftings are necessary in Christendom at all times; and the times when they occur are always blessed times.

Ver. 20. The instruction we have just developed regarding the false teachers awakens in John the fear lest it might perhaps do some damage to his readers. It might suggest to them that he did not credit them with such insight into the matter, and that he looked upon them as being exposed to the danger of being led astray by these false teachers. He accordingly at once expressly guards against such a misunderstanding. He says to them: ye yourselves know all this perfectly in virtue of the Holy Spirit who dwells in you and enlightens you. I have not written it to you as if I were of opinion that you do not know how to counsel yourselves in this matter. It is rather distinctly implied in my words that ye have a clear consciousness of the truth. He, at the same time, indicates the source from which he derives their knowledge. Their illumination is not the consequence of a natural intellectual development, it is a communication of the Spirit which proceeds from Christ; it is the *anointing from the Holy One*. That the Holy Spirit is to be understood by this anointing, is clear from iii. 24 and ii. 27. Just as Christ, the Holy One, was anointed with the Holy Spirit in all its fulness (John iii. 34), and is therefore called the Holy One (the Christ), so they that believe in Him have also been anointed with the same Holy Spirit, each in his several measure (2 Cor. i. 21, 22), and for that very reason are, and are called, Christians. (This passage certainly does not contain an allusion to the anointing that took place on the occasion of a man's baptism; it is more natural to suppose that it was made the apostolic and canonical basis of that rite.) The Holy One, from whom they have the anointing, is Christ; for the bestowal of the Holy Spirit is always represented as being the peculiar function of Christ (John xv. 26, xvi. 7, 13-15; Acts ii. 33); for which reason

the Holy Spirit is expressly called the Spirit of Christ. Verse 27 compels us to decide here in favour of this interpretation. There we read: "The anointing which ye have received from Him," which is said unmistakably of Christ. The emphasis lies here upon Christ's holiness. The new principle, by which his readers are permeated, is a holy one; and therefore a fellowship with the false teachers and the false teaching, an illusion as to the true character of these, is to them impossible; they have an abhorrence of everything that is contrary to God. It belongs to the idea of holiness, that our self-consciousness stands related in a negative attitude to everything that is sinful, and reacts against it.

"*Ye know all things*," i.e. everything that I am able to teach you in regard to this matter. It is natural to suppose that John is led to express himself thus because the Holy Spirit is expressly characterised by the Saviour Himself as the Spirit of truth, who will teach His disciples all things, and guide them into all truth (John xiv. 17, xv. 26, xvi. 13). In virtue of his anointing with the Holy Spirit the Christian is in complete possession of that fundamental knowledge whereby all error is, in principle, excluded. The Christian certainly cannot boast of omniscience; his knowledge also is in part; but the great distinction between the limitation of his knowledge and that of the natural man consists in this, that in the knowledge of Christ Himself and in the knowledge of God in Christ the Christian possesses the ultimate elements of all knowledge, the principles of the knowledge of all truth, the key to all knowledge. Thereby everything appears to him in its true light. All that is now required is that his eye increasingly apprehends, with perfect clearness, the individual objects, for the perception of which he has gained the right point of view. The knowledge of his Redeemer and of his God in the Redeemer must be to him the ultimate certainty, in accordance with which he estimates all the rest of his knowledge.

Ver. 21. In this verse John adds that in what he wrote in vers. 18 and 19 he was far from expressing any doubt as to his readers' knowledge of what he there imparts to them; that he rather expressed his conviction of being in thorough sympathy with them. The *truth*, which his readers know, is the Christian truth, the evangelical truth as a whole. I have written unto you, he adds, that no lie is of the (Christian) truth, and conse-

quently that that deceitful false teaching does not derive from the Christian truth, does not have its principle in it; that it has, on the contrary, sprung from the antichristian principle; that the false teachers in question have never really stood within Christianity. With this John resumes the thought, from which he had been turned aside by vers. 20 and 21, and develops it further in what follows.

Ver. 22. It is presupposed in the last clause of ver. 21 that the false teaching spoken of in this section is a lie, and nothing less; that it is by no means a mere unconscious error. This presupposition, however, required a justification, which John gives here by an appeal to the consciousness of his readers. Have I said too much when I called the false teaching, which we are considering, a lie? *The liar* is the liar strictly so called, the fundamental, essential liar, the liar in all his magnitude. What else is the real fundamental lie, if not the denial that Jesus is the Christ? As regards the false teachers spoken of here, it seems, at first, as if this denial should be understood not absolutely, but only relatively. For, according to iv. 2, they merely denied docetically that Jesus actually existed *as true man*, not that He was the Messiah. But with the denial of the reality of His human existence they in point of fact, by an inevitable consequence, did away with the reality of the Messianic work, the work of redemption. Whoever denies that Jesus is the Christ is not merely the real, genuine liar; as such he is even (as already stated in ver. 18) the antichrist, the very arch-liar. In the idea of the antichrist is implied not merely the denial of Jesus as the Christ, but also the denial of both Christ and God. According also to 2 Thess. ii. 4 the denial of the Father is implied in the idea of the antichrist. In this denial there is presupposed the knowledge of Jesus and the knowledge of Him as the Christ, which knowledge the false teachers had, seeing they had formerly belonged to the Christian community. Precisely because the knowledge of Jesus as the Christ, the Redeemer, is the ultimate certainty to him who really possesses it, John cannot comprehend how such a one could deny this truth without at the same time renouncing truth altogether. It is denied that Jesus of Nazareth is the One through whom the needs of the naturally sinful man find their real and full satisfaction. Whoever denies this must have given up all inner sense of truth whatever. If one has this inner sense of

truth, he cannot behold Jesus without finding in Him all that he needs for his specific human wants. Every one will have this experience who really knows Christ and believes in Him.

Ver. 23. The assertion that the false teachers in question also deny the Father is justified here by the further assertion that the denial of Jesus as the Christ, or the denial of the Son (which denial naturally presupposes a real knowledge of Him), of necessity involves also the denial of the Father. This assertion lies at the very root of John's whole Christian theory of the universe (John iii. 18, viii. 19, xiv. 1, i. 14-18, xii. 44 f.; cf. also Matt. xi. 27). Seeing God is in Christ in an essential manner, one cannot deny the Son of God in Christ without therewith at the same time denying God Himself. This thought John expresses in the literary manner characteristic of him, now negatively, and now affirmatively. The words, "*he hath the Father also*," denote the spiritual possession of the Father; the possession of Him in faith, in knowledge, in confessing, in love, etc. But they also imply the idea of keeping, adhering, holding fast. Whoever denies the Son cannot hold fast by the Father; he must inevitably (from the nature of the case) let God go also. For he who in the perception of the man Jesus does not directly behold God Himself cannot have the idea of God as an idea living in him. It is the test of all real consciousness of God that it fully recognises in Jesus, in His human ethical mani-

festation, its true object; and in doing so it receives at the same time an experimental proof of the reality of God. If it is, therefore, really God who dwells essentially in Christ, it is impossible to be ignorant of Christ without at the same time being ignorant of God Himself. He who does not see God in Christ does not know God at all—he must learn to recognise Him in Christ. Thus the denial of Christ as the Son of God involves the denial of God Himself. In Christendom it is idle talk for one to trust in one's faith in God and in one's general religiousness, while one will not acknowledge in Christ the Son of God and ground his piety wholly upon Christ. All those who have formed for themselves an arbitrary notion of God, a notion, *e.g.*, in which full justice is not done either to His holiness or to His love, will naturally not see God in Christ. These, however, do not have the actual God, but only some kind of an idol. Similarly, all those shrink from acknowledging Christ as the Son of God who will not let their God draw near to them, but who would fain keep Him at a certain distance, from which He does not trouble them. The more vigorous and pure the idea of God is in a man, the more heartily does he acknowledge Christ as the Son of God, and all the more does the abstract thought of God recede into the background in comparison with the concrete vision and the living image of God in Christ. This is especially true for such a man's practical life. Hence he also prays to the Father in Christ.

Short Expository Papers.

Isaiah i.

THREE conditions of mind are referred to in this chapter:—

I. *Indifference* (ver. 3). It is not a question here of *spiritual* life (that is far off), but of *mental* life. There is predicted of the ox an instinct, or a habit that has become instinct, which recognises ownership and renders obedience. By a species of reflection the ass is brought back to the crib. Self-interest enters into the case, but there is also a sense of dependence and something like gratitude. Israel falls below this when he fails to recognise God's ownership of him, and God's provision for his needs. It is an instance of degeneration. "I have nourished," etc. (ver. 2).

Revolt against right dulls the senses, and the end of the process that begins in revolt is heaviness of nature. God is not sought even from interested motives.

II. *Religiousness* (vers. 11-15). Mere performance. It is one short stage removed from absolute indifference, in that it recognises in a blind, formal sort of way the propriety of religious observances, but it does not inquire into the reason of them, or look for spiritual good to come out of them. A present-day peril is suggested. It is easy to let others do the thinking for us. Temple-treading and ceremonial may be readily substituted for true worship and service.

III. *Rational thought and action* (ver. 18). Anything into which reason and reflection enter

is better than indifference or formalism—even crude or confused thought is to be preferred. Mind is given to be used, developed, and consecrated to the highest service. Every truly religious act is more or less a mental act. Repentance is nothing without reflection and purpose. Faith in Christ, while mainly a blessed emotion, has its way prepared by a rational process. Conscience misleads until released from its association with ignorance. An enlightened conscience is necessary to any high form of Christian life; and although it is the work of the Spirit of God to convey the illumination, the mind of the person receiving it must be anything but quiescent. In the wide field of practical life, choices are influenced by the judgment, and it is necessary that the judgment be well informed.

The office of reason may be magnified without disparaging the work of the Holy Spirit. All that is dangerous and extreme, all that is included in the unfavourable meaning of the term "rationalism," is fully provided against by the word "together."

Our sorrows begin when we attempt to reason apart from God. The "conversableness" of God with man is an encouraging truth, and a mark of infinite condescension and love. "Come now and let us reason together," etc. R. KELLY.

Goodwood, South Australia.

"Everlasting Father" (אב־עֶד).

ISAIAH ix. 5.

THE doctrine that this verse, wherein the above words occur, referred to the Messiah seems not to have been disputed by the ancient Jews, if we may judge from the versions and commentaries. But the purpose of this note is to deal only with the words אב־עֶד rendered by the Authorised Version, and Ewald, and Delitzsch, "Everlasting Father." What is the correct rendering? what does it teach? Modern Jews and Rationalists have sought to explain the natural force of the words away. Abarbanel proposed rendering עַד by "prey," "Father of prey or booty." I have no objection to this rendering if it be explanatory of Ps. lxxviii. 18 and Eph. iv. 8; cf. Acts ii. 43. Hitzig, Knobel, and Kuenen adopt this interpretation, but the next verse which asserts the perpetuity of Messiah's kingdom, and moreover, peace and not war being the subject of the prediction, are clearly against them. The versions give various renderings. The Alex.

MS. reads *πατηρ του μελλουντος αιωνος*; Vulgate: *Pater futuri sæculi*. Aquila translates *πατηρ εἰς*; Symmachus, *πατηρ αιωνος*; and Theodotion, *πατηρ* only. The Targum paraphrases by *קִים לְעַלְמִיָּא* *permanens in æternum*. All are defensible, for all take עַד to signify "duration" absolutely—the past for עַד מִנִּי עַד from eternity (Job xx. 4); and future for עַד לְעוֹלָם עַד, for ever and ever (Ps. ix. 6).

But ought we to render the words by Everlasting Father or Father of eternity or ages, making them refer to Him who is ever eternal in His own existence? or should we render by Father of the coming age or the world to come? I think by the latter. It seems clear the former titles, miracle (מִלְאָה), Counsellor (יִעֲזָר), God, the Mighty Man (אֵל נָבוֹר), refer to the past—to the child born, and the Son given (note: not the Son *born*). And it is also clear that the usual use of the word עַד designates future continuance. Hence I would render with Alex. MS. of LXX. and Vulg.: "Father of the future age." And the precise meaning of אב in this connection would therefore be not only a father in its literal and parental aspect, but a teacher and benefactor as well. Thus Father is called Teacher in 2 Kings ii. 12, 1 Cor. iv. 15; and Benefactor in Gen. xlv. 8 and Isa. xxii. 21; and the paternal sense of the word is seen in John xiii. 33, xxi. 5, where our Lord calls His disciples children, and in Heb. ii. 13 with Isa. viii. 18, wherein Paul applies to Christ the words, "Lo! I and the children whom the Lord hath given me."

1. Jesus Christ, then, is the Father of the future age, the Messianic period well known to the Jews as עוֹלָם הַבָּא. He is the Founder, Teacher, Benefactor of the world to come, the new dispensation brought in by Him, beginning in grace here, to be completed in glory hereafter (Heb. ii. 5, which is equivalent, I judge to *αἰτίος σωτηριῶν αἰωνίου* of Heb. v. 9). Believers by faith are now in "the world to come," enjoy now heavenly citizenship, and Jesus is their Teacher and Benefactor.

2. We then are in subjection to Him, and as children we should (a) draw from a Father's bountiful store, Ps. xxxvi. 7–9; (b) render filial obedience and service, John iii. 12, v. 3; (c) seek paternal counsel and guidance, Ps. xxv. 4, 5, lxxi. 3; and when "the world to come" is seen in glory, as it is by faith seen now in grace, we shall (d) inherit a Father's possessions, 1 Cor. xxii. 23; Rom. viii. 17.

SAMUEL J. BERTIE.

Worthing.

Hebrews ii. 11.

"For both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren."

THIS verse not only asserts a common relation of Sonship to God on the part of "the Sanctifier and the sanctified," in elucidation of the term "many sons," but, while it does so, it also enables us—

I. To understand the "*becomingness*" of God's action as described in ver. 10. The spiritual unity of brotherhood between Christ and His people helps to relieve the sovereignty of God from seeming arbitrariness and injustice in His treatment of the Captain of their salvation, and His exposure of Him to sufferings for the sake of the "many sons." We may see that it is right and fair, reasonable and proper that, through sufferings for "the sanctified," the "Sanctifier" should pass to His destined glory, and be able and fit to lead them thither also, just because He and they "are all of one." That He should have had to shed His blood for their sanctification; that He should have had to take upon Himself and take away their sins in His sacrificial death; that His atoning blood should have availed for them; that His righteousness should have been imputed to them, will not appear harsh, unjust, or improper on God's part, or a mere act of caprice, in view of this spiritual unity. But would it not have been a most arbitrary thing for God, most unfair to Christ, and of very doubtful benefit to "the sanctified," that the Sanctifier should have been their Head, Representative, Surety, or Substitute in death,—even had He been perfectly willing to be so,—if there had been no such spiritual relation common to Him and to them before God, if He and they had not all been, in truth, brethren, and "all of one"? Imputation whether of sin to "the Sanctifier" or of righteousness to "the sanctified" would certainly have been open to challenge much more than it is, as unbecoming in God, unfair to Christ, and open to the suspicion of His people, in the absence of any such relation as He and they together are here said to bear to God. But what valid objection can lie against it, when "the Sanctifier" and "the sanctified" are bound together in the close and indissoluble spiritual unity of a divine Sonship, and have a common Father in God Himself? Just as brothers and sisters, under the present moral government of the uni-

verse, do share by imputation in all that concerns each other in the family history, the family life, the family credit, so the Brother, Jesus Christ, can rightly, fairly, with moral propriety, and even naturally, take upon Himself the sins of His brethren, God's many sons, and suffer for them, and extend to them the virtue of His blood and righteousness. And the one Father surely does nothing unbecoming or unworthy of Himself in making and approving of such an arrangement, within the circle of His own great family, between the willing Captain of their salvation, His only Son, and the many sons brought to glory by Him through His sufferings.

II. This spiritual unity of "the Sanctifier" and "the sanctified" also makes His sympathy for them more real and genuine. His sympathy is not that of one who has no interest in them, and no relation to them, and nothing common with them, except what is merely outward, mechanical, natural. At the root of His sympathy lies this most powerful factor of sympathy, His spiritual brotherhood with God's "many sons," His common moral and filial oneness with them, His being the Son of the same Father. So the sympathy of "the Sanctifier" for all "the sanctified" must be very thorough, very tender, very brotherly, intensely spiritual, and be available for them in every time of need in its highest, purest, and most faithful form. It enables Him as "the Sanctifier" to use, not only His own sanctifying sufferings, but the sufferings also of "the sanctified," for carrying out and realising their sanctification, turning their sorrow into joy, and helping them to learn their obedience by the things which they suffer. The sympathy of Christ is most commonly thought of as resting no deeper than on His possession of a human nature, in which He was tempted in all points like His brethren, yet without sin. We often think that there is nothing more at the bottom of Christ's sympathy than just His having become man, and been a suffering man, Himself. But there is far more than His humanity and His sufferings to account for, and create, and sustain the sympathy of Jesus Christ for His suffering people. Behind His humanity, farther back than His sufferings, there is the real brotherhood of "the Sanctifier" and "the sanctified," the spiritual unity in which He and they stand together in relation to the one God and Father, as Sons. It is on this unity that His Incarnation rests, with all the sufferings which followed in its train. It is

this unity that led to the assumption of the human nature of "the sanctified" by "the Sanctifier," in order that by His sufferings and death He might sanctify them, and might be able to sympathise with them as a man in all their sufferings—in all their experiences on the way to glory as the sons of God (vers. 14–18).

ALEXANDER WARRACK.

Leswall.

There remaineth a Rest.

HEBREWS iv. 4, 9.

MOST beautifully do these two verses knit together, and at the same time point out the indissolubility of God's rest and that rest to which human souls aspire.

Once God's will had created the worlds the Master-BUILDER of the Universe rested from the labour of creation and named the day He had so consecrated the Sabbath. Ever since, we may say, the idea of rest after labour which "the Sabbath" gives has been familiar to the "people of God" in every age and of every nation. Assuredly the Christian life is like a week of labour sweetened by the ever-nearing prospect of the peaceful day of rest.

The human soul, not roused from the lethargy of sin, is like the void darkness and chaos which reigned before the existence of this fair earth. In both the Spirit of God brooded, like a dove, over the fearsome shadows, knowing most surely the dormant possibilities and capabilities of sweet order, of pure delights, of brave impulses, and through the darkness felt the throbbing pulse of that joyous life He would call forth into greater fulness and clearer expression. God owned the Unformed His, and likewise owns in fatherly love the human soul He has created. He watches pitifully over it as it wrestles in the fearsome depths of sin, struggling perhaps unconsciously towards a nobler life; He nurses the divine spark within it till its pulsations grow stronger, and till He says, "Let there be light."

That light which in the past, and now and through eternity flashes from the cross of Christ's bitter passion, flooding the benighted soul with its luminous radiance, is that soul's light-baptism, is its consecration. Step by step, after the realisation of redemption, comes the fuller recognition of sacred obligations, greater strength, ripper knowledge,

deeper love, more absolute obedience. The days of work for Christ are then entered upon, and bring with them sharp soul-trials and the exercise of much active patience, wearying days of heavy burdens and perhaps deep griefs to be borne; dim echoes of joys and pleasures that seemed right; wrecks of many an ideal deemed sweet and fair till the light of Christ disclosed it unmeet for the Christian; all these things enter into the week of a Christian's life-work. These are some of the letters by which he traces God's love, letters blurred by tears sometimes, but letters by which he learns out at last that the beginning and the end of it is just God's own tender love, God's compassion.

We are tempted often to fret at the troubles and ignore the sunshine, and forget for a little moment that they are but the shadows, and that far broader than these shadows are the pure, warm, bright lights of heavenly truth which cheer and sweeten the Christian life. Have we not fellowship with the Eternal Son who on earth was "in all points tempted like as we are," and yet lived *His* life-week pure and spotless, blameless and undefiled, till He once more entered the portals of God's eternal rest? Have we not countless spiritual comforts counterbalancing what is hard to bear in life? Lastly, Have we not the knowledge that though our disobedience excluded us from entering God's rest, prepared by Him for His own people, yet the obedience and sacrifice of the one spotless Son of God took away for us the sharpness of earthly trials, the pollution of our unrighteousness, the oath of exclusion spoken in anger, and won for us an entrance into that perfect rest?

Laying down our life, we close our week of earthly toil for Christ, and know that the darkness which closes in upon us as we are about to cross the river of death is only the herald of that heavenly day which will break and shine upon us in fullest glory as we enter upon the everlasting rest of God's Sabbath. We shall enter upon the never-ending life of it maybe infinite activity with a new nature, new capabilities, new energies, new strength, having washed our robes white in the blood of the Lamb. And so, through the burden and heat of the day, through the chilling darkness of night, the promise shines out, luminous and clear to us to-day: "There remaineth therefore a rest to the people of God."

CHARLOTTE E. REMFRY.

Linares, Spain.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xi. 28-30.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

EXPOSITION.

"*Come unto me.*" These words derive their significance from the preceding assertion of our Lord's unity with the Father. It is only as God that He is able to give rest to the souls of those who are weary with the burden of sin and of the law.—MANSEL.

This "come unto Me" is uttered with Divine majesty, precisely as the Lord God, the Holy One of Israel cries (Isa. xlv. 22): "Look unto Me, and be ye saved, all the ends of the earth."—STIER.

"*All ye that labour and are heavy laden.*" The words are wide enough to cover every form of human sin and sorrow, but the thought that was most prominent in them at the time was that of the burdens grievous to be borne, the yoke of traditions and ordinances which the Pharisees and scribes had imposed on the consciences of men.—PLUMPTRE.

Compare with this invitation John i. 29: "Behold the Lamb of God, which taketh away the sin of the world;" and Isa. liii. 4: "Surely he hath borne our griefs, and carried our sorrows;" and observe that Christ carries not only our sins, but also our griefs and our sorrows.—ABBOTT.

In this *all* thou oughtest to include thyself as well, and not suppose that thou dost not belong to the number; thou shouldst not seek for another register of God.—MELANCTHON.

"*I will give you rest.*" The *I* is emphasised in the Greek. He gives what no one else can give.—PLUMPTRE.

Rest—not necessarily from your burden. If not, then rest *in* your burden.—ABBOTT.

"*Take my yoke upon you.*" The yoke is used symbolically in the Old Testament to denote a condition of servitude (Lev. xxvi. 13, etc.); and

hence, in the New Testament, of bondage under the Law as opposed to the freedom of the Gospel (Acts xv. 15; Gal. v. 1; 1 Tim. vi. 1). Only here is it used of allegiance to Christ.—ABBOTT.

"*I am meek and lowly in heart.*" The stress lies on the last words.—PLUMPTRE.

"*Ye shall find rest unto your souls.*" Here, as often in our Lord's teaching, we have a direct quotation from Jeremiah (see Jer. vi. 16).—PLUMPTRE.

Many other Old Testament passages, as Isa. xiv. 3, xxviii. 12, lv. 1-3; Jer. xxxi. 2, 25; Prov. ii. 1, iv. 20, v. 1, 12, find here their New Testament revival and highest interpretation. And the whole passage is a most eloquent commentary on Jesus' own idea of the Messiah in opposition to the popular expectations.—HOLTZMANN.

"*My yoke is easy.*" The Greek word has a wider range of meaning—good, helpful, kind, profitable.—PLUMPTRE.

The yoke of Christ, says Augustine, is like the plumage of a bird, which adds to its weight, but enables it to soar to the sky.—WORDSWORTH.

METHODS OF TREATMENT.

I.

THE SAVIOUR'S INVITATION.

By the Rev. Principal H. Wace, D.D.

It may be assumed that every one is sensible of the attractiveness and grace of these familiar words. They address themselves to the greatest and most universal need of mankind, and they speak in a tone of tenderness and assurance which touches, even when it does not always win, every thoughtful heart.

1. Those that labour and are heavy laden are the great majority of mankind—nay, if we take into account the various vicissitudes of human life, they may be said to include all mankind.

2. No one practically doubts that the words were uttered. This invitation, at least, is no invention of later days.

3. But in what capacity does our Lord utter this invitation, and what is its practical meaning? In some of the most interesting literature of our day there is an interpretation put upon these and similar

words which is very different from the old Christian interpretation of them. We are told that this is the voice of a teacher, inviting men simply to find rest for their souls in following the path of life which he has laid down for their feet. "Do I believe," exclaims the chief character in a recent popular novel—"do I believe in Christ? Yes, in the teacher, the martyr, the symbol to us Westerns of all things heavenly and abiding, the image and pledge of the invisible life of the Spirit—with all my soul and with all my mind. But in the Man-God, the Word from eternity, in a wonder-working Christ, in a risen and ascended Jesus, in the living intercessor and mediator for the lives of His tempted brethren"—to that there is negative answer. Then, "Come unto Me" means only "Come unto My teaching." But the place where this invitation occurs is most significant. Jesus has accused the Pharisees of want of belief in Him, of resisting the evidence of His mighty works. He has said that the things of salvation can only be learned by those who submit themselves to Him in the spirit of children. He has just asserted His absolutely unique relation to the Father: "No man knoweth the Father but the Son." And it is in the light of these mighty works and of these mighty assurances that He exclaims: "Come unto Me!"

4. Here is one of the so-called speculative dogmas of the Church, and, behold, what a practical comfort there is in it! Unless Christ were more than man, these words lose the power and the grace which have won so many souls, and sustained them in their struggles.

II.

REST IN CHRIST.

By the Rev. Professor R. Flint, LL.D.

1. This has first to be noticed that Christ makes His invitation, and promises His reward only to the labouring and heavy laden. Two feelings are characteristic of the labouring and heavy laden. (a) There is a feeling of pressure in their soul. They realise that life involves responsibilities. And this is at once a testing question for professing Christians. Have they been brought thus far that they recognise the seriousness of life? The source of this pressure on the soul is various. It may arise immediately from affliction, from disappointment, from guilt, from sin. (b) Another feeling characteristic of the heavy laden is

a sense of feebleness within. The heaviest load is no burden if there is strength to support it. But the heavy laden is conscious both of outward pressure and of inward feebleness. He knows the evils of life as they are, and He also knows Himself as He is.

2. What then did Christ mean when He said "Come unto Me" to such as these? The words are figurative, and, being taken in a literal sense, have been often abused, mystical and delusive ideas being attached to them. It is not difficult to perceive what His immediate hearers would understand by them. His disciples would say they had already come, and His enemies would deny His right to demand that they should come. None of them knew yet that He was the Son of God, so that their understanding of the invitation was incomplete; but it was correct so far as it went. To come to Christ includes three things:—(a) It supposes some knowledge of the facts and truths of the gospel. I venture not to define how much knowledge there must be. (b) It involves the recognition of the supreme importance of Christ and His gospel. For, first, all is *darkness* apart from Him—that must be recognised. Secondly, there is no forgiveness for *guilt* elsewhere. And thirdly, *sin* cannot be got rid of, there is no holiness or spiritual life except in Him. (c) It is not enough to recognise all this; we must accept and act upon it. We cannot come to Him by mere knowledge or mere belief, but we must sincerely accept Him as our wisdom, righteousness, sanctification, and redemption. Salvation has two aspects, but it is not two things. Christ is the whole of salvation. We in Him, this is our justification; He in us, this is our sanctification; we in Him and He in us, this is our perfect redemption.

3. What does Christ promise to those who come to Him? He says He will give them "rest." And text and context both make clear what it is. It is not rest from work, which would be inactivity, but from that which makes work painful, rest from labour and heaviness. The rest is to be found in the doing of His work—"Take My yoke upon you." The sense of weariness and heaviness of soul was referred to four causes—affliction, disappointed desires, guilt, and sin. What does Christ do in regard of each of them? (a) Afflictions He does not exempt us from in this life, but He teaches us to glory in affliction and to count it "all joy." (b) He gives rest from all those desires

which, being doomed to inevitable disappointment, ruin our happiness. He does not remove all desire, but He centres it in Himself. (c) He removes from the conscience the awful load of guilt. It is when the pilgrim comes up to the cross that the burden loosens from off his shoulder. (d) Finally, He gradually overcomes and destroys sin within us, replacing it with true holiness. He makes His grace sufficient for us.

Will you come?

"Soon shalt thou fight and bleed no more;
Soon, soon thy weary course be o'er,
And deep the rest thou then shalt taste."

THOUGHTS AND ILLUSTRATIONS.

A TRUE examination of the passage must start from a recognition of its structural character. It may be translated thus:—

Come to me all ye labouring and loaded ones,
And I will rest you;
Take my yoke on you, and be my disciples,
Because gentle am I, and humble in heart;
And you will find rest to your souls,
For my yoke is kindly and my load light.

The first thing to note is the correspondence of lines 1 and 6, 2 and 5, 3 and 4; the second of each pair being a fuller statement of the fact or spirit of the former. Secondly, in four of the lines the thought is twofold,—labouring and burdened, a yoke and a load, gentle and humble, kindly and light,—yet the reference is in each case probably single. A heavy cart is to the bullocks at once an effort in the yoke and a burden that weighs down.—ROBERT SCOTT.

THERE is a "but" in the happiest destiny. A man who was a devout Christian and a powerful defender of the faith, yet wrote to a friend. "What the life of a rogue may be, I cannot tell, for I have not been one; but I know that the life of a true man may be full of disgust and misery."—F. W. FARRAR.

THE Dominican artist, a true saint of God, said: "The life of souls here below is a sad and curious spectacle. Take a bird, tie its wings so that it cannot fly, gag its throat so that it cannot sing, bandage its eyes so that it cannot see, then shut it up in a narrow cage, with an immense number of other poor birds treated in the same fashion, and watch the misery of that crowd of prisoners, without voice or sight or power to fly, and you have a fair representation of the life of souls in human society."—F. W. FARRAR.

THE desire of rest planted in the heart is no sensual, no unworthy one; but a longing for renovation, and for escape from a state, whose every phase is mere preparation for another equally transitory, to one in which permanence

becomes possible through perfection. Hence the great call of Christ to men, that call on which St. Augustine fixed as the essential expression of Christian hope, is accompanied by the promise of rest; and the death-bequest of Christ to men is peace.—JOHN RUSKIN.

WE, so tired, so restless, so weary, utter the old moan of impatience: "Oh, that I had the wings of a dove, then would I flee away and be at rest." But by degrees we feel that no wings would help us, no mere escape would give us what we want. It is not the wilderness that we really want. It is love, here and now.—ROBERT EYTON.

HERE is a twofold rest. First, a rest that is *given*—"I will give you rest" (ver. 28). Secondly, a rest that is *found*—"Ye shall find rest" (ver. 29). Both are in Jesus, in Jesus only; but the two are very different. The first is rest by a yoke taken off, the other is rest by a yoke put on. The first is rest by what Christ takes off our shoulders and carries for us. It is ours simply by coming to Him. It is a gift, complete and secured to all who come, at once and as fully as ever it can be. The other is not given but found. It is for those who enter Christ's school and learn of Him, who go into Christ's service and work for Him.—MARK GUY PEARSE.

THE cry of the Christian religion is the gentle word, "Come." As a mother puts out her finger to her little child and woos it to walk by crying, "Come," even so does Jesus.—C. H. SPURGEON.

I HAD finished my sermon once and ended here, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something." "Well, my friend," I said, "it is very good of you. May I not have it still?" "Do you know why His yoke is light, sir? If not, I think I can tell you." "Well, because the good Lord helps us to carry it, I suppose." "No, sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said." (I had referred to the Greek word. But how much better it was to know the real thing.) He went on triumphantly: "Father's yokes were always made *heavier one side than the other*. Then, you see, we should put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder." Then his face lit up as he said: "That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder."—MARK GUY PEARSE.

MANY are the different systems of repose offered to us, and foremost is that proposed by the Church of Rome. Let us do her the justice, at all events, to allow that she follows the Redeemer in this—it is not happiness she promises, she promises rest. The great strength of Romanism lies in

this, that she professes to answer and satisfy the deep want of human nature for rest. She speaks of an infallibility on which she would persuade men, weary of the strain of doubt, to rest. It is not to the tales of miracles, and of the personal interference of God Himself; but to the promise of an impossibility of error to those within her pale, that she owes her influence. And we say, Better far to face doubt and perplexity manfully; to bear any yoke of Christ's than be content with the rest of a Church's infallibility.—F. W. ROBERTSON.

THE Hebrew word which our Lord doubtless used, the word for "rest," has an instructive history: it would be charged with sacred associations to those who heard it fall from His lips. For this word *menuchah* is used in many weighty sentences in the Old Testament Scriptures. It is used to designate the asylum of honour and freedom which a Hebrew found in the home of her husband, her secure refuge from servitude, insolence, neglect. "The Lord grant unto you," said Naomi, "that ye may find *rest*, each of you in the house of her husband." It is also used to denote the asylum of freedom and repose on which the Hebrew race entered when it gained full possession of the promised land, when, in the days of Solomon, every man might sit under his vine or his fig tree, none daring to make him afraid. It was used by the prophets in a still higher sense. With them God was the true *Menuchah* or Rest of His people—nay, of the whole world. To them it was revealed that only when the Immanuel came, the God-with-us, would the

golden days of Paradise return, and the world enter into its final and glorious rest.—SAMUEL COX.

The Burden-Bearer.

TAKE my burdened heart,—
Take it and give me Thine;
For where Thy wounds their pain impart,
There is no room for mine.

Take my burdened soul,
Give me in turn Thine own;
For where Thy waves of sorrow roll
My sorrow is unknown.

Take my burdened life;
Weight me with Thine instead;
For in Thy care for human strife
My human care is dead.

Take my burdened day;
Hang Thine own clouds on high;
For where Thy shadows stop the way,
All cloudless is my sky.

Take my burdened will;
Give me Thy will resigned;
For where Thou bidst my storm be still,
I perfect freedom find.

GEORGE MATHESON.

The International Lessons.

I.

Acts iv. 19-31.

THE APOSTLES' CONFIDENCE IN GOD.

1. "For we cannot but speak" (ver. 20). The "we" is emphatic in the Greek. Ye must judge for yourselves, but as for us, we have settled it already. It is Joshua's "Choose you this day whom ye will serve, but as for me and my house we will serve the Lord." It is a remarkable testimony to the authority of conscience.

2. "Thy holy child Jesus" (ver. 27). A better translation is "thy holy *servant* Jesus."

THIS was a crisis in the history of the Christian Church. It had come early, and it was serious. For, however lame and almost foolish the conclusion of the Sanhedrin, as expressed in the words, "So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people," yet it was lame and impotent for the moment only. The one difficulty in the way of punishing the disciples was the enthusiasm of the crowd. But *mutabile vulgus*, crowds are fickle. Once the Pharisees and Sadducees dared not lay hands on Jesus "for fear

of the people"; but they waited; and in time the people took up their terrible cry of "Crucify Him," and swelled it into an inhuman roar. So they knew now that they had only to wait; and Peter and John knew it also.

They went home to their own. And as soon as they had made their report, by one impulse they all lifted up their voices in prayer. That was their way of getting over the crisis. As we read the prayer, we may fail to enter into the intense fervour which animated it. We may fail to feel how each heart must have poured itself into the one great stream of passionate earnestness that swept round the throne of God. But we still may judge by its effects. For when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. These were visible and unmistakable signs of its prevailing power. And there is another sign not less remarkable. In the very words of the prayer itself God had answered it. For what was it but a direct and immediate inspiration of God that enabled them with one accord to choose the words of the Psalmist, and apply them to their own

present circumstances? "Before they call I will answer, and while they are yet speaking I will hear."

It was "boldness" they prayed for. That is the word in this lesson. And first they got boldness to interpret the word of God, and then they got boldness to speak it.

ILLUSTRATIONS.—"Being let go, they went to their own" (ver. 23). In the Greek there is no word for "company." And so it may be said that every man, like the released apostles, "being let go, will go to *his own*," to the thing he loves, to that which he most cares to do. Here we may find a very subtle and accurate criterion of character. When "let go" from the labour of the day, how do we spend our leisure hours? If, for example, a man habitually spends his evenings in the tavern, indulging himself with richer food and more generous liquors than his wife and children ever taste, we have no difficulty, no hesitation in setting him down for a selfish sot and sensualist. If another hurries through his scanty meal to devour books or take lessons, secured only at the cost of threadbare clothes and stinted appetite, we may very certainly conclude that an ardent desire for knowledge has been kindled in him which many waters will not quench.—SAMUEL COX.

A congregation shows itself here which unites *fervent prayer with unanimous work*. It is just this which makes this first company of suppliants not merely so amiable and worthy of reverence, but such an example to all who come after them.—J. J. VAN OOSTERZEE.

"Thy holy child Jesus." These four words are an epitome of the gospel. There is first the *humanity* of Christ, "Thy holy *child* (or servant)." Next there is His divinity, "Thy *holy* child," for of no other child or servant can that adjective be used. Then there is His representative character, "Thy *holy* child." And lastly, there is His saving power. "Thy holy child *Jesus*." "Thou shalt call His name Jesus, for He shall save His people from their sins.—J. HILES HITCHENS.

II.

Acts v. 1-11.

ANANIAS AND SAPPHIRA.

1. "Kept back part of the price" (ver. 2). The word translated "kept back" is very strong. In Titus ii. 10 it is translated "purloined." Is is the same word which is used in the Septuagint of Joshua vii. 1, where Achan "committed a trespass in the accursed thing."

2. "Why hath Satan filled thine heart to lie to the Holy Ghost" (ver. 3). Here are the three in all transactions of the heart or will, Satan tempting, the Spirit pleading, I deciding.

3. "Thou hast not lied unto men, but unto God." As David said, "Gainst Thee, Thee only have I sinned."

In teaching this lesson let us be very watchful that we leave the impression that Ananias and

Sapphira were treated with undue severity. A careless reading of the story has been known to leave that impression. But more careful study reveals several circumstances which bring out the wilfulness of the imposture and the gravity of the sin. And the Greek is more striking in that respect than the English.

Ananias is the Greek form of the Hebrew Hananiah, which was the Hebrew and home-given name of Shadrach, one of the three who passed so gloriously through Nebuchadnezzar's fiery furnace. The name means "one to whom Jehovah is gracious." Sapphira probably comes from a Hebrew word meaning "beautiful." Thus their names were good, too good to express their character.

For it must be specially observed that their lie was no sudden impulse, but a deliberate plot, long planned and persisted in. Peter's words tell us that not only had they conspired together, but after being tempted by Satan they had felt the pleading of the Holy Spirit, and had persistently rejected it. Now the presence of the Holy Spirit was at this time fresh and real and personal. The devil's enticements and the Spirit's pleadings are always with us; but at this time the Spirit was given in large measure and to most remarkable effect. So it involved a malicious and undue hardness of heart that they could have conspired together, and persisted in their conspiracy at such a time as this.

No doubt their punishment was quick and terrible. But there are times when it is impossible to delay or dally with vengeance. Had this fraud been successful, or had St. Peter hesitated in its exposure and punishment, the Church might have been strangled in its infancy. This was the one thing they must, above all things, show in the face of a hostile and corrupt paganism that they had clean hands and a pure heart.

Dire was the punishment of Balaam who committed just such a crime as this in the days when the Hebrew nation was struggling out of infancy into manhood. More terrible must be the calamity that falls upon those who would wreck the first beginnings of that Kingdom which the Son of God was seeking to establish upon earth.

ILLUSTRATIONS.—Ananias and Sapphira endeavoured to keep up a *mechanical* enthusiasm, and that is an impossibility in the divine life. We must here have reality. Some people try to sing in God's house; but if you look at them, they are not singing at all, for their eyes, like fools' eyes, are wandering all over the congregation. They bow in the attitude of prayer, but all the while their eyes are upon vacant space or upon the earth—

"God abhors the sacrifice
Where not the heart is found."

JOSEPH PARKER.

The Scriptures are very full—to some of us almost unintelligibly, almost disproportionately full—of warnings about the love of money. Judas himself, the traitor apostle, was a victim to the love of money; and oh, of such money! of such little, paltry, despicable sums as we should scarcely stoop to pick up! It is not the amount which makes the attraction.—C. J. VAUGHAN.

“Why hath Satan filled thine heart to lie?” Cortes sought to make the Mexicans believe that a Spaniard could not be wounded or die; and so, when a Spaniard fell, his comrades carefully buried him, to keep up the illusion which filled the poor Mexicans with dread, and unnerved them on the day of battle. We must entertain no such belief like that about evil. It may be resisted, it may be conquered, it may be killed.—W. L. WATKINSON.

III.

Acts v. 25-42.

THE APOSTLES PERSECUTED.

1. “Intend to bring this man’s blood upon us” (ver. 28). Yet they themselves had said in the presence of Pilate, “His blood be upon us and upon our children.”

2. “Gamaliel” was the grandson of a more famous Rabbi of the name of Hillel. He himself was the teacher of Saul of Tarsus.

3. “Theudas.” Much has been made of the fact that Josephus mentions a Theudas as the leader of a revolt who belonged to a time *subsequent* to this. But it was a common name, and there were many such leaders during these years. Gamaliel, no doubt, refers to another man and another incident.

“We ought to obey God rather than men.” These words, which have been chosen for the golden text, are the short but complete explanation of this scene. When Gamaliel rose in the Council to warn the Jewish rulers of their rashness in deciding to put the disciples to death, he rested the force of his warning on the words: “Lest haply ye be found to fight against God.” It was the *possibility* that God was on the side of Peter and John that made Gamaliel hesitate. It was the *certainty* of it that made Peter and John so bold.

How did they know that God was on their side? It was not simply because they chose to say so. Nor did they call their opponents the party of the devil simply because they were opponents. They gave three good reasons for it.

1. History said so. See ver. 30: “*The God of our Fathers* raised up Jesus.” They were no *novices*. They did not declare some new and unheard of thing. The thing which they declared was the thing which God had prophesied by His servants the prophets. History was on their side.

2. Their own eyes and ears said so. See ver. 32: “We are His witnesses of these things;” or,

as they said already, “We cannot but speak the things which we have seen and heard.” They had seen Him in His resurrection; they had heard from His own lips the command to do as they were doing.

3. The Spirit of God said so. “We are His witnesses of these things; *and so is the Holy Ghost.*” The Holy Ghost had witnessed by outward signs and inward power; and now He was a constant witness, both in their hearts and in the power He gave them to work miracles. A person might misinterpret *one* of these signs; but it was scarcely possible that they could utterly misinterpret all three. Nay, they *knew* that God was on their side.

And this is the secret of that strange joy of which the 41st verse tells us. “They departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name.” Yet they had been beaten. They had received the stripes enjoined by the law of Moses on evil-doers. They who gloried in being Jews had been beaten by the regular officers of the nation in accordance with the nation’s law. But this Name was above every name; it had an authority higher even than the name of Moses.

ILLUSTRATIONS. — Erasmus was the Gamaliel of the Reformation—calm, critical, deliberative, discerning; but where would the Reformation have been if, beside Erasmus, there had not been a Luther?—C. J. VAUGHAN.

“This man.” They would not name His name. Peter names Him, *Jesus*. They said: “Ye intend to bring this man’s blood upon us,” that is, your object is to prove us His murderers. Peter answers: Yes, it is; *ye* slew Him, *ye* hanged Him on a tree, ye who ought to have bid Him welcome as your Messiah. Israel’s rulers were Messiah’s murderers!—A. A. BONAR.

IV.

Acts vii. 54-60, viii. 1-4.

THE FIRST CHRISTIAN MARTYR.

1. “The Son of Man” (ver. 56). Christ’s favourite title for Himself.

2. “The witnesses” (ver. 58). By the law of Moses, when a man was condemned to be stoned those who had witnessed against him threw the first stones upon him.

3. “Calling upon God, and saying, Lord Jesus” (ver. 59). It will be seen that there is no word for “God” in the Greek. It was Jesus he called upon, and Jesus he addressed, as the Greek plainly states.

THE first of the noble army of martyrs, Stephen has gained the greatest immortality of them all. And yet how brief is his biography! Apart from the record of his speech, the whole that concerns him is told within a few verses. First, he was chosen as one of the seven deacons (Acts vi. 5):

then one verse records his gifts of faith and power (vi. 8), and immediately we enter on the story of his controversy with a certain synagogue, their accusation of him before the Sanhedrin, his eloquent defence, its abrupt termination, and his cruel death.

The point in his speech which must have roused the fury of the Sanhedrin was the reference to the temple. Of all the sayings of Jesus Himself, the only one which they brought against Him at His trial before the Sanhedrin was what He said about the temple. "He said that He would destroy this temple." No doubt that accusation was made against Christ partly because it was a good popular cry. The people were proud of the temple, and would certainly turn against any one who threatened to touch it. But, besides that, the temple represented all that the members of the Sanhedrin held most sacred. If the temple were destroyed, their religion, they felt, would perish with it.

But the test of a religion is not the temples it rears, but the human hearts it makes. And what a contrast have we here! The words which are chosen to describe the rage and hatred of the Sadducees and scribes are extraordinarily strong. "They were cut to the heart [literally, 'they were sawn through and through'], and they gnashed on him with their teeth." They describe not human emotion, but the ferocity to be seen in brutes. "But he, being full of the Holy Ghost, looked up steadfastly into heaven." It is a calm and steady gaze into the Holy of Holies. Then the deeds of

these men corresponded with their feelings. They rushed upon Stephen and stoned him to death. And what are *his* deeds? "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

There was a young man there who saw it all. His name was Saul of Tarsus. Blind to the beauty of the new religion though yet he was, furious against its professors as scarcely any even of the Sanhedrin were, yet can we believe that the contrast we have described never struck one who was as observant as he was honest? "Lord, lay not this sin to their charge"—it cannot be that Saul missed for ever the pathos and power of such a prayer as that.

ILLUSTRATIONS.—Truth will always seem to produce a *double effect*. Some time ago we read that when the people heard Peter's speech they were pricked in their hearts, and said unto Peter and to the rest of the apostles: "Men and brethren, what shall we do?" When the people heard Stephen deliver substantially the same message they were cut to the heart, and they gnashed on him with their teeth. This is the history of preaching.—JOSEPH PARKER.

"He fell asleep." We have all caught this tone about death. We speak indiscriminately about men going to their rest. Our word *cemetery* is borrowed from the same Greek term which is here employed to express the death of Stephen, and means literally a sleeping-place, a place of slumber and of repose. And yet dare we hope that all who are laid in that burial-ground are indeed sleeping in Jesus? —C. J. VAUGHAN.

Contributed Notes.

Christ and the Old Testament.

To understand exactly this question, it has to be remembered that the Old Testament contains three parts, the Law, the Prophets, and the Psalms or Hagiographa. These are the three-thirds of Old Testament Scripture, forming thus together one whole. The history of the Canon shows us how these three parts were formed separately, at different and well-defined periods. First of all, we have the Book of the Law, formed in Ezra's time; secondly, the Prophets, during the Maccabean period; and thirdly, the Hagiographa, about the opening of the Christian era. The Canon was thus practically closed about Christ's time, and the three divisions, with the several books forming each, were known and recognised clearly by all. It was perfectly well understood what was meant

by an appeal to the Law, the Prophets, or the Psalms. Now in this common appeal to these three divisions, there was a common usage among the people, abundantly illustrated in the New Testament. This usage was to speak of the writings of Moses or of David, when referring to the Law or the Hagiographa. Passages from the Law-book of Ezra, *i.e.* from any book between Genesis and 2 Kings (both included), would be covered by the term, "As Moses saith"; passages from the Psalms, in the same way, would be covered by the phrase, "As David saith." So with the Prophets (see Matt. xxvi. 56). This the men who entered into controversy with Christ would at once recognise and understand: with them only He had to do, to them only He spoke. To appreciate Christ's relation to the Old Testament, and His method of quotation from it, we have only to remember that

it was a collection known and in use. Hence His references must be regarded as meaning no more than they assert; His quotations must not be held as proving anything more than He used them to prove. If He said, "As Moses saith," or, "As David saith," He must not be supposed to be making any remark about the question of authorship, or advancing any authoritative opinion as to the formation of the Canon. When He said, David in the Psalms wrote so and so, He must not be held as declaring, or even as believing, that the man David wrote so and so; He must only be held as pointing out that such a quotation is taken from the Psalms or Hagiographa. Let us illustrate this from the much discussed reference to the 110th Psalm. "If David thus calleth Him Lord, how is He his son?" That is to say, if in the Psalms the Psalmist speaks of the Messianic King as Lord, how can He be also a son or descendant of David? This Psalm was a recognised Messianic Psalm—it had a Messianic interpretation; such being the case, the Pharisees are called upon to reconcile the ascription of two apparently contradictory attributes to the Messiah—lordship over David, and succession to him. From this way of dealing with the passage, nothing of authorship, or even of substantial truth, is dealt with by Christ. In an *argumentum ad hominem* He uses a recognised book, in a recognised interpretation. He asks men, who were putting captious questions to Him, to reconcile their own beliefs.

Take another illustration. The prophet Jonah is referred to, and in a way that would be at once perceived to be thoroughly apt. The common people knew well the story of Jonah, and desiring to emphasise the point that He was a sign to His day and generation, He quotes from the writing in their hand. Nothing is said about authorship or substantial truth; for the purpose in view, the quotation is apt and cogent. And thus invariably was apostolic usage. *E.g.* John i. 45, where it is not meant that the man Moses wrote concerning Christ, but that in the Law this writing is found. (So Matt. xix. 7 and Luke xx. 37.) In Acts iii. 22 a text in Deuteronomy is quoted. So in Acts xv. 21, where it is not Moses that is preached, but the Law (Rom. x. 5; 2 Cor. iii. 15). In Acts ii. 25, in the same way, the apostle asserts nothing about the Davidic authorship of Psalm xvi. His argument is this, that the words of this Psalm could in their fullest sense apply neither to David nor any

other patriarch. Here and elsewhere we see the strict Messianic application of the Old Testament made by the Jews of that time.

Hence we argue that there is no need for any theory of limitation of knowledge, or accommodation to explain Christ's use of the Old Testament. He used it as He found it. He quoted it as it was quoted habitually. The theory of accommodation would imply a set purpose on Christ's part to adopt a certain course; the theory of limitation introduces elements of a theological nature, wholly irrelevant here. We find from the facts before us a simple and natural explanation; we find Jesus doing what every popular religious teacher is of necessity bound to do. But in so doing He left men in no doubt as to His claim to be the fulfiller and interpreter of the Law and the Prophets.

BUCHANAN BLAKE.

Clydebank.

Our Lord's Risen Body.

DR. CONDER in his *Outlines of the Life of Christ*, p. 196, quotes the following passage from Bishop Westcott's *Gospel of the Resurrection*, and adds the subjoined comment:—

"The body, which was recognised as essentially the same body, had yet undergone some marvellous change, of which we gain a faint idea by what is directly recorded of its manifestations. Under a physical image, that change is presented to us by our Lord Himself in the absence of blood, the symbol and seat of corruptible life" (Luke xxiv. 39; Eph. v. 30; *The Gospel of the Resurrection*, p. 239). Dr. Conder comments thus: "In these two passages our Saviour's body is spoken of as having 'flesh and bones,' not flesh and blood. Hence Dr. Westcott infers that it was *bloodless*, the whole of the blood having been shed on the cross. But a body of bloodless flesh and bone would no more be a 'glorified body' than a body of flesh and blood; it would be a corpse." Dr. Abbott, too, in his suggestive article on the same subject in the *Contemporary Review*, illustrates a certain hypothesis by the "curious theory of Bishop Westcott, that the risen body of Christ had flesh and bones, but no blood, blood being with the Jews the symbol and seat of corruptible life."

In reply to a communication addressed to Dr. Westcott respecting these apparent misappre-

hensions, I received the following letter, which is published with his Lordship's consent :—

"MY DEAR SIR,—You expose with perfect accuracy the complete misrepresentation of my words by Mr. Conder. The whole force of my sentence lies in the phrase, 'under a figure.' Again and again in the little book, to which Mr. Conder refers, I have pointed out that we have no right to introduce anything material, anything which involves limitation of time and space, into conceptions of the unseen world, except as figures necessary for our minds. In Scripture 'blood' has a distinct connotation; the significant omission of 'blood' in the passage in St. Luke could not fail to suggest to a Jewish reader a peculiarity in the conditions of the life of the risen Lord: to interpret 'flesh and bones' physiologically appears to me to be essentially absurd. We can only see the truth, δι' ἑσθαστοῦ ἐν αἰνίγματι. That is enough. In this connection I have often quoted Spenser's fine lines—

'Of the soul the body form doth take,
For soul is form, and doth the body make.'

Personally, I am inclined to think that this revelation of the Risen Lord points to a form of existence, different in kind, and not only in conditions from the present, in which nothing is lost, but all that we now see is indefinitely transfigured in a divine union.

"But our powers fail us when we try to define such thoughts. So we wait in humble patience and confess our weakness.—Yours most faithfully,
"B. F. WESTCOTT."

Stier, indeed, seems to enunciate the grossly materialistic view (*Words of Christ*, vol. viii. p. 151) here ascribed by Dr. Conder to the Bishop of Durham. The opinion of S. Ambrose, which is quoted with approval by Archbishop Trench, that our Lord's body after the Resurrection was "only visible by a distinct act of His will" is vitally different from that of Stier. The cautious Bengel, however, is committed to this startling dogma (*Gnomon*, vol. iv. p. 476).

The peculiarity of Dr. Westcott's tenet appears to be that the revelation of the Risen Lord points to a form of existence different in *kind* and not only in conditions from the present.

Schöberlein, although he travels in the same direction, is not prepared to go as far as the

Bishop of Durham. "We emphasise," he says, "simply the *identity* of the risen with the buried body. The essence of His (Christ's) body remained the same; simply the *mode* of its existence was changed."

Bengel quotes Calvin in support of his view, and, notwithstanding the vigorous protest of Dr. Conder, the great French expositor, in commenting on Heb. x. 19, xiii. 10, employs language which, fairly interpreted, must be held to convey the meaning ascribed to it by Bengel. This is the only logical construction of the words. Can it be that Calvin, the master of stern and relentless analysis, is primarily responsible for the notion so justly stigmatised by Dr. Conder?

MEREDITH HUGHES.

Brymbo, N. Wales.

Notes on Siegfried and Stade's New Hebrew Lexicon.

II.

AMOS i. 15, מִלְכָּם.—In the article on the proper noun מִלְכָּם, quite correctly, no mention is made of Amos i. 15; Jer. xlix. 1, 3 are the only verses referred to as using this name of the Ammonite god, and it is suggested that the pointing there should be מִלְכָּם. Yet it is worthy of notice that the Peshitta, the Vulg., Aquila, Symmachus, and many cursives of the LXX. found the proper noun in Amos, and that the LXX. and the Pesh. read מִלְכָּם instead of מִלְכָּם, a reading which implies that the deity had been mentioned. Moreover, Jeremiah himself either misunderstood Amos, taking him to mean Milkôm, or felt free to give to the older prophet's language the turn which he desired. The comparison of Jer. xlviii. 7, "Chemosh, his priests and his princes," with xlix. 3, "Milcom, his priests and his princes," leaves no doubt that the idol was thought of, not the king.

AMOS ii. 7, הַנְּעִירָה.—To be told that the word is here employed to designate a harlot is to be told what is true, but insufficient. Let the whole passage be read :—"And a man and his father go to the girl¹ [one is tempted to say 'the wench'], to profane My holy Name. And upon pledged

¹ Renan's "courant après la prostituée."

garments do they stretch themselves out beside every altar; and the wine of them that have been fined do they drink in the house of their God." The profanation of God's holy Name consisted in the practising impurity as part of His worship. The "girl" is the q'dēsha of Deut. xxiii. 19; 2 Kings xxiii. 7; Hosea iv. 14, the "dogs" who are provided for on the inscription discovered in Cyprus, the "women and maidens . . . devoted to Ashtar-Chemosh" of the Moabite stone. Hence the mention of her brings on an immediate mention of other desecrations of the altar and the house of God. And the connection will be still closer if we see our way to accept S. u. S.'s suggested emendation of the next verse, עַל־כֵּן for עַל־כֵּן, comparing Jer. ii. 20. How instructive it is to see the LXX. shrink from the horrible thought that such conduct could be brought into any relation with the God of Israel! It has τὸ ὄνομα τοῦ Θεοῦ αὐτῶν. Parenthetically, we would express our regret that the English R.V. has not thrown off the influence of the LXX. in its treatment of the word we are considering: ἡν αὐτῇ παίδισακην, "the same maid," throws the reader off the track. The prophet brands them as committing a kind of incest (cf. Lev. xviii. 8, 15, xx. 11, 12); but, as we have already seen, the *gravamen* of his charge lies elsewhere.

Amos ii. 9, אֲמֹרִי.—The article on this word is worth translating in full, partly because it exemplifies very admirably the extent to which the Wörterbuch serves as an index to the authorities, and partly because it gives in brief compass almost all the information required concerning the *usus loquendi* of the name:—"אֲמֹרִי *n. gent.*, 'Αμορραῖος. On אֲמֹרִי see Böttcher, § 667. Collective name for the præ-Israelite population of the Holy Land (= Canaanites): Gen. xv. 16, xlviii. 22, and frequently—Am. ii. 9 f.; cf. Meyer, *Gesch.* i. 214, 216, 218. Sprachgeb. von E. und Amos, *ZAT.* i. 122 ff., iii. 306. Budde, *Urg.* 345 f. It is then employed for the original Canaanite population of definite districts, *e.g.* of the south of Palestine at Gen. xiv. 7, 13, etc., of the district east of the Jordan at Num. xxi. 13; Deut. iv. 47, etc. (cf. עַמִּי and סִיחִי). With the secondary meaning 'heathen' at Ex. xvi. 3, 45. Stade, *Gesch.* i. 133." We who speak English should, no doubt, like to see references to English discussions of the theme, but it must be confessed that any one to whom the above-mentioned works are accessible will not err through lack of guidance.

(To be continued.)

JOHN TAYLOR.

Borrowdale.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE Queen's printers have just issued the *third* edition of their famous Variorum Bible. We shall notice its points next month. It is in our power meantime only to say that the special point of the third edition is the inclusion of the Apocrypha.

THE SOTERIOLOGY OF THE NEW TESTAMENT. By W. P. Du BOSE, M.A., T.C.D. (*Macmillan*. Crown 8vo, pp. 391. 7s. 6d.) The Soteriology of the New Testament,—why, that is the New Testament. Take out its doctrine of salvation, and what have you left? "Thou shalt call His name Jesus, for He shall *save* His people"—that is the beginning of the New Testament; and then, "even so; come, Lord *Jesus*"—

that is the end. It is the Soteriology of the New Testament that makes it a *New* Testament. Thus Professor Du Bose's title makes one wonder what all the other books on the New Testament have been about.

It is a book of merit; but it is not a message for the multitude. The title says so. And the book itself says so on every page. Without a word of preface or apology, Dr. Du Bose puts his volume into our hands. It is full of unfamiliar thought, bound together inextricably by long-linked processes of reasoning, and expressed in unattractive (though not inaccurate) language. And yet he holds us fast by means of it. You must take time and seriousness with you, his unwritten preface seems to say. And doing so, we gain a

good reward. Let a short paragraph from page 169 speak, though under protest, for the whole book :—

"I have said that while not questioning, on the contrary, fully conceding, the propriety of the application of the term *Son* to the Second Person of the Trinity independently of his relation to the Kosmos, or man, I yet hold that it has a propriety when used to express that relation. The Eternal Son at least *includes* in its meaning the sonship of the whole creation in man as its head and heir. And I hold that this is the predominant and distinctive use of the term Son in the New Testament. Even the Eternal pre-incarnate Son stands there for the eternal idea and predestination of the sonship of the creation in man and of man in Christ. That, as has been said, does not mean an abstract predestination of an impersonal sonship; it is the personal thought and will and purpose, or Logos, of God as eternally purposing to incarnate Himself in the personal life of man, and so constitute Him Son of God. Thus in the Epistle to the Hebrews, God is said to speak to us now no longer in the Prophets, but *in viâ*—in a Son whom He has appointed *heir of all things*. That is, Jesus Christ is there viewed, as He in whom the whole Kosmos, or natural moral and spiritual order of things in the universe, is to come to its end and destination as Son of God; as He in whom, as the head and reason and purpose and personality of all things, the Divine Logos is so to realise and fulfil Himself, that the whole creation is in Him to become Son of God."

THE BIBLE, THE CHURCH, AND THE REASON. BY C. A. BRIGGS, D.D. (*T. & T. Clark*. Post 8vo, pp. 298. 6s. 6d.) The progress of a great controversy is like the progress of a great travelling menagerie. Besides the big show itself there is always an innumerable company of little shows that move along more or less unconnected with it. And the boys and girls are often tempted to spend their money and their time in these little shows, to their after deep regret. In our great controversy the writings of Professor Briggs belong to the original and central movement which has set all the other books and pamphlets in circulation. If we really desire to see for ourselves what that movement is, we should go direct to such books as this. It is perfectly frank. There is no subtle contrivance whereby the unpalatable may be swallowed before we are aware of it. If any one is converted to a belief in the Higher Criticism of the Old Testament by the reading of *The Bible, the Church, and the Reason*, it will be with open eyes and free surrender. The volume consists of seven chapters and an appendix of sixteen parts. Of these parts the sixth answers a question which many of us find much more

interesting than the Higher Criticism itself—"Who are the Higher Critics?" With the best means of knowing at command, Dr. Briggs has answered that question fully and openly. From Germany he has passed to Britain, and from Britain to America, and named "the chief scholars who have expressed modern critical views" and the books or articles in which they have expressed them.

THE EXPOSITOR'S BIBLE: THE GOSPEL OF ST. JOHN. BY MARCUS DODS, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 427. 7s. 6d.) This is the second volume, and it concludes the exposition, as it runs from the 12th chapter to the end. Do not all the writers in the *Expositor's Bible* envy Dr. Dods the privilege of expounding the Gospel according to St. John; and are they not all thankful that they did not undertake the exposition themselves? It would be affectation if we were to express perfect satisfaction with the way in which Dr. Dods has done his work; it would be presumption to believe we could have done it half as well. For, after all, the hardest problem connected with this Gospel is how to write an exposition of it, or even a sermon on it, that will not look ragged and commonplace beside the sublime and simple words of the Gospel itself. It is no disparagement therefore of this book (indeed it is a book which only a fool or a knave could lightly esteem) to say that it will be most enjoyed by those to whom the words of the evangelist himself are a feeble memory and far away.

SAINT BASIL ON THE HOLY SPIRIT. BY C. F. H. JOHNSTON, M.A. (*Oxford: At the Clarendon Press*. Crown 8vo, pp. lxiv, 180. 7s. 6d.) With brevity and reserve Mr. Johnston tells us that the text of the Benedictine edition of St. Basil's *Liber de Spiritu Sancto* has been carefully revised, new manuscripts being collated and references made to the Syriac paraphrases. The footnotes which accompany this revised text are for the most part quite brief and pointed, the gold siftings of much patient digging in history and theology. The Introduction is comparatively fuller, as it ought to be, yet never for a moment diffuse or irrelevant. It is an edition for the student, and in all respects delightful and admirable.

STUDIES IN SCOTTISH HISTORY. By A. TAYLOR INNES. (*Hodder & Stoughton*. Crown 8vo, pp. 341. 5s.) This is a Scotch haggis, and one needs to have a stomach for it. But that pre-requisite granted, it is a most satisfactory dish. First comes "Samuel Rutherford," and it is such a study as should be prefixed to the best edition of the Letters that a great publishing house could produce. "Sir George Mackenzie" follows—

"Lift the sneck and draw the bar,
Bluidy Mackenzie, come out an ye daur"—

whom we cannot love even yet. And then we have "The Question in Scotland Fifty Years Ago." What the "Question" is, no one will ask who knows the name of Taylor Innes. After some "College Reminiscences," it is with us to the end of the volume. But for the sake of one brief chapter alone the work is worth procuring. It is entitled "Reconstruction urged upon Free Churchmen in 1878." It was a lecture in Free St. George's, Edinburgh, at that date, and it has been published at least once already. But it is a piece of admirable lawyership, and polemics made palatable, and it will be read again and again without losing a whiff of its fragrance.

THE PAULINE THEOLOGY. By G. B. STEVENS, Ph.D., D.D. (*Dickinson*. Post 8vo, pp. 383. 6s. 6d.) This is the second volume of New Testament theology which has reached us this month from America. The other, it should have been stated already, is Professor Du Bose's *Soteriology*. And it is the second volume worth receiving. Professor Stevens is much more easily read than Professor Du Bose, and he is certainly not less worth reading. We have recently had much done for the Pauline theology, much that is admirably done; but Dr. Stevens is far from a superfluity. His originality lies in the emphasis he places on the ethical value of the Pauline faith. We are just ready for that emphasis now, and it is well that it is given us without onesidedness, with, indeed, so much wholesome proportion and "perfection."

THE PROGRESSIVENESS OF MODERN CHRISTIAN THOUGHT. By JAMES LINDSAY, M.A., B.D., B.Sc. (*Blackwood*. Crown 8vo, pp. xix, 182. 6s.) An accepted authority (Dr. Alex-

ander Whyte) has pronounced this volume one of the four great books of the time. What shall be said after such a judgment? This we are compelled to say, that a better regard to simplicity in its literary expression would have made it, if not a greater, certainly a more useful book than it is. No doubt its style has a movement of its own—a Teutonic roll and pitch; and after much uncertainty and distress, you do by perseverance get into that, when all is fairly well. But it is humiliating to have to condescend to become a German in order to read an English work. Still, it is a great work. If the writer's hand has, like the dyer's, taken on something of that in which it has worked, we no doubt owe it to this extensive reading in German theology that his outlook is so wide. And after all, it is well that it is the hand and not the mind that has taken the colour on.

DIVINE BROTHERHOOD. By NEWMAN HALL, LL.D., D.D. (*T. & T. Clark*. Crown 8vo, pp. 282. 4s.) Into this volume Dr. Newman Hall has gathered thirteen papers written between the years 1842 and 1892, and he calls it "Jubilee Gleanings." Surely it must have been a startling revelation to himself to find that these papers, spread over half a century in the writing of them, could yet be all included under a single name. Divine Brotherhood! If, as they say, each one of us is within the grasp of some one controlling thought, from which we never in all our preaching can fully make our escape, who would not desire that it were as human and veil-piercing as this?

PENITENCE AND PEACE. By THE REV. W. C. E. NEWBOLT, M.A. (*Longmans*. Foolscap 8vo, pp. 151. 2s. 6d.) "Penitence" is the name which Canon Newbolt would give to the 51st Psalm, and "Peace" is his title for the 23rd. And in that order, therefore, these two Psalms are a microcosm of the Christian life. In that light they are earnestly commended to us, each in six addresses, for our heart-searching and comfort of the spirit. The addresses "were first spoken to those preparing for Holy Orders in the Theological College at Ely." This causes us to wonder at the comparative indifference of their attitude towards the niceties of exegesis, but compels us to admire thankfully their intense practical purpose, their

desire that these candidates should indeed seek *Holy Orders* and should find them.

BIBLE-CLASS EXPOSITIONS. THE GOSPEL OF ST. MATTHEW. BY ALEXANDER MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, 2 vols. pp. 255, 238. 3s. 6d. each.) In these two volumes Dr. Maclaren has run over St. Matthew's Gospel, dividing the text into portions suitable for a "lesson," and following each portion with an exposition. It is not a complete exposition of St. Matthew. Some parts of the Gospel are omitted. And the more is the pity. For we know not where to turn for just the same richness of thought and felicity of illustration, just the same trustworthiness in the scholarship, and the feeling which seems almost an instinct for the exact intention of the evangelist.

THE EVIDENCE OF CHRISTIAN EXPERIENCE. BY LEWIS F. STEARNS. (*Nisbet*. Crown 8vo, pp. 473. 7s. 6d.) In all apologies but one,—the apology for Christianity itself,—we have been accustomed to marshal the evidence along two lines, called external and internal. Sometimes one has been first sent against the enemy, sometimes the other. But both have been sent. Why Christianity itself has been defended by the external evidence, like prophecy and miracle, alone, it is hard to say. It is harder to say, when one realises, as Professor Stearns enables one to realise, the preponderating power of the internal evidence to the truth of the gospel. No doubt the traditional opinion has been that one's personal experience is no evidence to those who do not experience it. But that is just the surpassing blunder which Professor Stearns has for ever exposed. It may be that my experience, even if I am generally trustworthy, is doubted or even denied by you who have not experienced the like. But my friend's experience, and even my *quondam* enemy's, get added to mine. How can you ignore this accumulation? And more than that, how can you account for the sameness of the need, the blessed sameness of the remedy which meets it? But this is only to touch the outermost fringe of a great subject which Professor Stearns has, one might say, discovered, and in this volume has most powerfully and sympathetically expounded. Without any doubt this is

the most fertile contribution to the whole subject of Christian apologetic that we have received for many a day.

EPHAPHATHA; OR, THE AMELIORATION OF THE WORLD. BY F. W. FARRAR, D.D. (*Macmillan*. Crown 8vo, pp. 340. 3s. 6d.) A somewhat unhappy title has told against this volume of Archdeacon Farrar's Sermons. It is quite as worthy as other volumes, which have had a larger circulation. Surely in this new beautiful and cheap edition, it will find the welcome it deserves. There are exegetical notes on every other page for which we should gladly pay twice the money, if we knew their insight and fertility.

A BOOK OF PRAYER. BY HENRY WARD BEECHER. (*Dickinson*. Crown 8vo, pp. 211. 3s.) "Prayers in the Congregation" is the sub-title. It is another volume of Mr. Beecher's prayers as heard and taken down in Plymouth Church between the years 1858 and 1887. It is introduced by some practical words on prayer.

GROWTH IN GRACE AND CHRIST THE LIGHT OF ALL SCRIPTURE. BY THE LATE ARCHBISHOP MAGEE. (*Isbister*. Post 8vo, pp. 297, 344. 7s. 6d. each.) These two volumes of Sermons by the late Archbishop of York are uniform with the volume published some years ago under the title, *The Gospel and the Age*. Messrs. Isbister announce a fourth volume, to consist of Speeches and Addresses, which will complete this handsome set of the Archbishop's works. It is scarcely necessary to characterise these sermons now. One circumstance, however, may be mentioned. They are not printed, as so many volumes of sermons are printed, simply because they were in existence in manuscript. They were not in existence in manuscript. For Dr. Magee, as everybody knows, spoke extemporaneously from the pulpit, and never wrote out his sermons in full, either before delivery or after. But some were taken down by shorthand writers, and these, revised in one volume at least by the author, are the sermons now before us. Thus they are the sermons delivered on exceptional occasions, and they are worthy.

THE TWO SPHERES OF TRUTH. By T. E. S. T. (*Fisher Unwin*. 8vo, pp. 377. 5s.) Under the former title of *The Two Kinds of Truth*, this volume has been twice noticed in our pages. But this third edition is practically a new book, for the change of title goes along with a thorough recasting of the whole volume. The subject is Evolution, and the author applies the lines of Hudibras—

"Alas, what perils do environ
The man who meddles with cold iron!"

to his own experience in meddling with so dangerous a topic. But he did well to meddle with it. For from the first he had something to tell us, and now he has told it very plainly indeed. He has told us that, however true evolution may be within certain ranges, there is at least between the brute and the man a great gulf fixed which it cannot pass. Instinct can never pass over to reason and conscience. The one belongs to a different sphere of truth from the other. And the difference between the two spheres is eternal and indestructible. Therefore evolution may range within its own domain, but at the point where man's intellect begins it ceases to operate and the hand of a Creator God appears.

THE PILGRIMS AND THE ANGLICAN CHURCH. By WILLIAM DEVERELL (*Remington*. Crown 8vo, pp. 328. 10s. 6d.) This is not a new book, nor, so far as we can see, a new edition. That it is a book with a purpose is sufficiently indicated by the title; and it pursues its purpose with intense vigour and earnestness from the first page to the last. At times there is something approaching fierceness, as when the author comes to speak of the "despotism of the nobility, clergy, and gentry under the presidency of the Dutch and German puppet kings." But, on the other hand, the story of the Pilgrim Fathers is told with much sympathy and tenderness.

ARROWS FOR THE KING'S ARCHERS. By THE REV. HENRY W. LITTLE (*Dickinson*. Crown 8vo, pp. 149.) Under each subject there are four divisions, and in each division certain homiletical remarks. Here is Division IV. of No. 66, the subject being "The Honeycomb,"—

IV. It is a Christian virtue to cultivate "pleasant words," to study to adapt our "words" to the circumstances of our friends and companions. (1) They are "sweet." (2) They are "healing" to the bones. Heal anger, envy, sorrow. Keep a good store of "kind words and pleasant thoughts" laid by. Honey in the comb. Have the heart full of sweetness,—

and more to the same effect. No; the King's archers can make better arrows for themselves.

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1892. By THE MONDAY CLUB. (*Boston: Sunday-School Publishing Co.* 8vo, pp. 404.) This is the seventeenth year of the Sermons, so that they must have met a want. It is too late to recommend them for this year now, but teachers should make a note of them. It is often just such an exposition of the lesson as this that the teacher wants to see. And these expositions are written by scholars, with careful divisions and in plain language.

THE BOOK OF THE UNVEILING. (*S.P.C.K.* Crown 8vo, pp. 144. 1s. 6d.) This is a pleasant little book of devotion on the Apocalypse, by the author of the *Schönberg-Cotta Family*. The author says that her desire has been simply to offer suggestions as to methods of study of this book which have been helpful to herself. And she accomplishes that, and more.

BIBLE-CLASS PRIMERS: THE LIFE OF ST. JOHN. By THE REV. PATON J. GLOAG, D.D. (*T. & T. Clark*. Pp. 98. 6d.; or in cloth, 8d.) Dr. Gloag's Primer on *St. Paul* is as useful for its purpose as any of the series, and quite a delightful little book to read besides. This ought not to be behindhand. For Dr. Gloag is fresh from an extensive study of St. John.

A GUIDE TO GRINDELWALD. By THE REV. DR. H. S. LUNN. (*London: 5 Endsleigh Gardens*. Pp. 72.) Besides the necessary information for all who think of going to the Reunion Conference at Grindelwald, this Guide is a pleasant little book to possess for its own sake. Among other features, it contains some

good portraits—the Bishops of Ripon and Worcester, Archdeacon Farrar, Dr. Mackennal, Dr. Clifford, and others.

MINOR BOOKS AND PAMPHLETS.

Messrs. James Clarke & Co. have issued the "Merchants' Lecture for April 1892," in which the Rev. Edward White deals with the *Higher Criticism and the Claims of Popular Faith in the Old Testament* (1s.).—Messrs. Young of Edinburgh have republished from their new edition of the "Analytical Concordance" the essay upon *Recent Exploration in Bible Lands*, by the Rev. Thomas Nicol, B.D. (1s.). It is intended to serve as a Bible-class manual, and will do so admirably.—Under the title of *No Mean City*, the story of "Tarsus Yesterday and To-day" is told by Krikor Behesnilian, and published by Messrs. Lang, Neil, & Co. (6d.).—*Progressive Protestantism* is the name of an anonymous pamphlet which comes from New York (Charles L. Webster & Co.; price 25 cents). Let this quotation speak for it:—

"Professor Shedd, who is perhaps the ablest theologian in the Presbyterian Church of America, has pointed out the fact that the revisers of the Westminster Confession are about to destroy the historic Calvinistic distinction between 'common' and 'special' grace. But he has apparently overlooked the reason which has led to this change. It is to eliminate from the Confession the harsh and unscriptural view of the heathen world. We are informed by the revisers that the Westminster divines introduced these severe doctrines because they had no conception of the vast number of heathen in the world. In the Epistle to the Romans, which is, after all, the main obstacle in the path of revision, the Apostle Paul labours under the same misapprehension with regard to the heathen. It becomes an interesting question, therefore, How many heathen must be known to the makers of a creed to determine whether a belief in Jesus Christ is necessary to the salvation of the heathen? The position of our revisers is like that of an astronomer, who should say, 'If I had known that there were so many stars, I would not have concluded that they were so far away.' It is as if a man should say, 'If I had known how many negroes there were in the world, I would not have affirmed that negroes were so black.'"

In *Ignatius and the Ministry* (St. Giles Printing Co., Edinburgh) the Rev. J. T. F. Farquhar, M.A., argues earnestly for the threefold order of the Christian ministry. The brochure well deserves attention.—The Annual Report of the *Kelso Fellowship Union* (Kelso; 3d.) contains an address by the President, Dr. Mackintosh, on "Christ as the Ideal Man," and a sermon by Dr.

Thain Davidson on "London at Midnight."—From *Home Words* Office comes *The Forgotten Truth* (2d.), by Charles Bullock, B.D.

We have just received *Thoughts on Revival*, by the Rev. P. Barclay, M.A. (Edinburgh: Tract and Book Society; 3d.), an earnest and eloquent sermon on Psalm lxxxv. 6. Other sermons and pamphlets which deserve mention are—

(1) *A Letter to Old Testament Critics*, by E. G. King, D.D. (Deighton, Bell, & Co., 1s.); (2) *Psalm cx.*, by Prebendary Bassett, M.A.; (3) *Theistic Essays*, by the Rev. J. Blacket (Adelaide, 1s.); (4) *The Cry of Human Helplessness*, by the Rev. A. M'Queen, B.D. (Aberdeen: Wylie); (5) *Through the Valley of the Shadow of Death*, by the Rev. A. M'Queen, B.D.; (6) *Christ and Modern Life*, by the Rev. David Heath (Sheffield, 1d.); (7) *Short Catechism of English Church History*, by W. T. Lynn, B.A. (Stoneman, 1d.); (8) *The Church and Amusements*, by J. F. B. Tinling, B.A. (Partridge, 1d.).

AMONG THE MAGAZINES.

The Bishop of Colchester's articles in the *Contemporary Review* on Canon Driver's *Introduction* have made some stir in theological circles, and have called forth letters more in protest than in reply from Canon Cheyne and Archdeacon Wilson. Canon Cheyne protests against the statement that he "considers almost the whole of the Old Testament narrative to be purely fabulous and legendary." He concludes by saying: "I am very glad that Bishop Blomfield is beginning his study of Old Testament Criticism under Dr. Driver, and beg leave to assure him that for such practical difficulties as he has suggested, answers have been offered by myself and others, notably by Dr. Briggs in his new work, *The Bible, the Church, and the Reason: the Three Great Fountains of Divine Authority*."

The "Literary Gossip" in *Literary Opinion* for July (Methuen, 6d.) is admirable in tone, and full of interest. Also the "Continental Causerie" shows intimate knowledge of even the by-ways of continental literature, and makes the knowledge available.

Mr. Pearse is writing on Moses in the *Preacher's Magazine* (Kelly, 4d.) with his own homely suggestiveness. In the July number the Rev. Henry Barraclough begins some homiletical studies of Ruskin. But the part that draws us most is Professor Waddy Moss's papers on the Sermon on the Mount. As guides to the study of the Sermon, they are thoroughly satisfactory.

In the *Century* for July, Charles Waldstein tells the story of the finding of Aristotle's tomb. It is fascinating as a story; it is marvellous as a victorious research; it raises the highest hopes of greater things to be by means of the pick and the spade.

This, with a charming sketch above it and below, may be found in a certain page of *St. Nicholas* (Fisher Unwin, ts.):—

In 'Ninety-Three.

"This is my birthday—I'm most a man;
Exactly eight.
I'm growing up, says my Uncle Van,
At an awful rate.
But I can't know everything quite clear—
Not quite, says he—
Before my birthday comes round next year,
In 'Ninety-Three."

The *Quiver* for July gives the first of what will be as useful a series of papers as they are certainly interesting, under the title of "My Experiences as a Sunday-school Teacher." And on a later page, Dr. Hugh Macmillan writes pleasantly and helpfully of "Deborah."

The pleasantest part of the *Sunday Magazine* is the editor's "Sunday Evenings with the Children." How clearly it comes out that only the lover of the children can really hold converse with them! We cry for children's sermons. These are the models to go by.

"Trinity College, Dublin," written by Dr. W. R. Scott, and illustrated by Mr. Herbert Railton, is the article to be most enjoyed in the *English Illustrated Magazine*, this month.

The frontispiece to the *Magazine of Art* is a photogravure of Poetzelberger's picture, "The Old Spinet." Opposite page 300 there is a fine engraving of Guido Reni's "Youthful Christ embracing St. John." The most instructive paper is Professor Herkomer's on "Scenic Art."

The *Baptist Magazine* for July contains a striking sermon by the editor, of which the subject is "Trial by the Word of God." The text is Ps. cv. 19: "The Word of the Lord tried him;" and the writer shows how Joseph's greatest trial was neither the pit nor the prison, but God's promise so long delayed and through such devious ways attained.

Part V. of Ellicott's *New Testament Commentary* in its reissue has appeared this month. Sevenpence a month is within the reach of most, and it will secure one of the very best commentaries.

Point and Illustration.

Sheep and Lambs.

BY KATHARINE TYNAN.

Ballads and Lyrics (Kegan Paul).

ALL in the April evening,
April airs were abroad,
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road;
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak and human cry.
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet,
Rest for the little bodies,
Rest for the little feet.

But for the Lamb of God
Up on the hill-top green,
Only a Cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of God.

Deuteronomy xxiii. 24.

The Ardrossan Herald.

REV. R. LAWSON of Maybole gives a fresh story of Robertson of Irvine. The two met in the grounds of the hospital mansion of Auchendrane. On Lady Coats remarking, "I don't know how it is, doctor, but when I go into a garden, I can't keep my hands to myself," Dr. Robertson looked up archly and said: "*That's an old failing of your sex, madam!*" As all laughed at this allusion to Eve, he proceeded to take off its edge by adding: "But I quite agree with Janet, an old friend with the same failing, who justified herself with her perfectly correct version of Deuteronomy xxiii. 24, which she quoted thus—'When ye gang into a neebor's yaird, ye can eat your fill, but pouch nane!'"

The Advantage of Disadvantage.

BY THE REV. MARK GUY PEARSE.

The Methodist Times.

GREAT are the advantages of disadvantages. Are not the world's great men most often those who have had to overcome all kinds of disadvantages? It was the overcoming of the disadvantages that was the beginning of their greatness. It is a great deal better to be four feet six if because you are little you have to be full of energy and to be clever at finding out ways of overcoming difficulties, than it is to be six feet four and never have to take any trouble about anything. That having to take trouble is really the school in which genius is trained. This is the first lesson for us—the advantage of disadvantage. You who need it, take it right home to your-

selves. Zacchæus might have sat down in his doorway watching all that went by, and sighing: "Ah, look at that man, what a fine fellow he is; if I were only as tall as he is. And see those people there in the very front; ah, if I were only where they are." He might have fretted and sighed. But there was another thing he could do. He could say: "Because I am so little I must make up for it somehow," and he ran before and climbed up into the tree.

"In their Death they were not Divided."

BY REV. JAMES STALKER, D.D.

IN the American war between North and South there was a battle which raged all day, and the oncoming darkness parted the combatants before victory had declared decisively on either side. The losses of both armies had been heavy, and the fallen lay mingled together on the field. As the night wore on, the groans of the wounded rose on every quarter, and many a spirit took its flight to its account. But a strange thing happened. A voice rose from the ground—from one of the wounded—singing the words of a well-known hymn—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Another voice soon joined in, then another and another, till it swelled to a great chorus of the wounded, surprising the night with their song. Northern and Southern were united, because in the common faith of the gospel they had discovered something deeper and broader than their differences.

"The Beauty of Holiness."

BY DR. BROOK HERFORD.

I ONCE heard, among our Yorkshire hills, an anecdote of John Wesley which has always helped me to feel the fuller meaning of these words. Two rough village lads filled their pockets with stones, and crept up into the room where Wesley was to preach. They intended to help in breaking up the meeting. But when they looked on the old man's face as he stood preaching, that face lighted up with such a glow of goodness and piety and strong desire to win the souls of those before him, it seemed to those rough lads as if they had never seen any face like it. Probably they never had. And, as he spoke, the awe kept growing upon them until at last one of them whispered to the other: "He's not a man; he's not a man!" When the service was over they crowded down to where Wesley would pass out, and, as he went by, the same lad just felt at the sleeve of his gown, felt the arm there, and, said he, "He is a man!" and John Wesley felt the touch, and turned, and saw the boy's awed and wondering face, and just put his hand upon his head and said, "The Lord bless thee, my lad." I did not wonder to hear that that lad in after years became one of Wesley's band of preachers.

My Burden-Bearer.

BY PHILIP E. HOWARD.

UNDER the sun of an Eastern noon
I watched the flow'rets droop and swoon;
The rippling streams grew silent and dry,
While over all was the burning sky.

Out on the dusty caravan road,
A man, bowed down with a wearisome load
Wended his way up the stony hill,
And paused near me by the dying rill.

"Where is thy beast, O friend?" I cried,
"Thy burden is great, and in thy side
A grievous wound! Nor is it meet
That man should journey with pierced feet."

Erect he stood with infinite grace;
A glad smile rested upon his face.
"My burden," he answered, "no beast can bear,
It matters not how the sun may glare.

"The Father deemeth it wise and best
On me the sins of the world shall rest.
Knowest thou not the blessed sign,—
This wound, and these pierced feet of mine?"

"Master"! I cried, with outstretched hand,—
But alone I stood on the desert sand;
And my cry was caught by a mighty wind:
"Master, oh, would that I had not sinned!"

Earth-Bound.

The Rock.

"THIS morning I found that all the German stocks in my flower-bed were at last in bloom, but, alas! fully half of them were single. So I turned to my reserve in the pots. They had been transferred once to pots of a larger size, but in the press of cares further transfer was neglected. They had been faithfully watered, but I had given them no attention myself. So now I found a sad failure. Compared with the others, set out so long ago, they were mere pigmies. Soon exhausting all the soil, the little roots, searching round and round for food, found themselves thwarted at every turn by the hard walls of the earthen pot, and finally, after crowding it full of hungry fibres, they could do nothing but stand still. As I turned them carefully out of the pots, there was nothing to be seen save a thickly-matted mass of dingy white roots. The plants were alive, but not one of them in bloom or even in bud. They were, as the gardeners say, *pot-bound*." So, many a human life may be earth-bound, and, if it were prolonged, would put limitations on the soul's further growth.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE present issue of THE EXPOSITORY TIMES closes the first volume of the enlarged series; and on another page will be found some of the leading arrangements which have been made for the next volume.

Elsewhere will also be found the decision of the examiners upon the papers received in connection with the Guild of Bible Study, and the proposals for the session 1892-93.

One of the most promising features of last session's Guild-work was the commencement here and there of *classes* for the study of the portion of Scripture named. These were for the most part new classes. It was not that the subject of the Guild was chosen for the customary Bible class, but that new associations were formed of those who desired to study together some definite portion of the Word of God. This movement ought to be greatly facilitated by the choice of St. John's Gospel as the New Testament portion for next session; for it cannot be denied that the difficulties of the Epistle to the Hebrews are formidable to young students. We shall consider it an especial favour if those who have it in mind to attempt such local Guilds will communicate with us. From our own experience of a local Guild last session, we shall do what we can in the way of suggestion and guidance.

VOL. III.—12.

Before passing from the subject of the Guild, let us make the following preliminary statement respecting a parallel movement. Dr. Harper, President of Chicago University, has for several years been at the head of a movement in America for the encouragement of the study of the Scriptures in their original languages. Last year he visited England, and when in Manchester he induced Dr. Maclaren and Professor Marshall to undertake the management of such an effort in this country. These scholars have since associated others with them, and the movement may be said to have made a promising beginning. We have been asked to co-operate, and have replied that we should gladly do so, for the matter is very much after our own heart. Our readers may, therefore, expect that next issue of THE EXPOSITORY TIMES will contain a full statement of the aim in view, and the arrangements which have been made. Meantime, the Rev. Professor J. T. Marshall, M.A., Sunnyside, Fallowfield, Manchester, will reply to correspondents who desire immediate information on the subject.

"And the King of Assyria sent Tartan and Rabсарis and Rab-shakeh from Lachish to King Hezekiah with a great army unto Jerusalem." This sentence, which occurs in 2 Kings xviii. 17, is historical in more senses than one. It is the record of a historical event. But round itself

there has gathered a history of no little interest, a history of research and discovery of which the last chapter has just been written.

The three words, Tartan, Rabsaris, and Rab-shakeh, were for a long time popularly read as proper names. And that opinion was not really overthrown until the name Tartan was discovered in the monuments as the official title of the Assyrian commander-in-chief. Thereupon all three were regarded as official titles, Rabsaris being translated, tentatively, "chief of the eunuchs," and Rab-shakeh, more confidently, "chief cup-bearer."

But Schrader was surprised to find the title "chief cup-bearer" mentioned along with the commander-in-chief and the (presumably) "chief of the eunuchs." He said: "We certainly find 'Tartan' and 'chief of the harem' mentioned side by side in the inscriptions; but we never find any mention of the chief cup-bearer as a high dignitary and state official." He suspected that Rab-shakeh was a Hebraised form of the Assyrian Rab-sak, which had been found in the inscriptions as a title of high military officers. Sak evidently meant "captain." Rab-sak would therefore mean "chief captain" or "commander." And Schrader suggested that "the generalissimo (Tartan) was accompanied by a commander (Rab-sak) and by a captain of eunuchs—the latter possessing literary qualifications. It is not,"—he hazarded the further suggestion,—“it is not the generalissimo or commander-in-chief who delivers the speech, for that would have been beneath his dignity; nor is it the eunuch, for a speech so energetic as that of the Assyrian would have sounded very strange from his lips, but it is the Rab-sak, that is, according to my view, the general staff-officer."

The identification of Rab-shakeh with the title Rab-sak of the Assyrian inscriptions was accepted at once, and has been quite confirmed since then. The translation is also fairly established. The

Tartan is now recognised by Assyrian scholars as the general of the Assyrian army, and Rab-shakeh as the chief of the captains. But when Schrader wrote, the middle word of the three, Rabsaris, had not been met with on the monuments. He was compelled to accept the common translation "chief of the eunuchs," and he knew that his further suggestion as to the silence of the Rabsaris on that historical occasion—that he had not spirit enough for so spirited an oration—was somewhat hazardous.

Now, however, the name has been found and translated by Mr. T. G. Pinches of the British Museum, and Schrader is scholar enough to hail its discovery, though it makes his suggestion a little foolish. Writing to the *Academy*, Mr. Pinches says: "Tartan and Rab-shakeh have been long since explained from the inscriptions of Assyria and Babylonia, the former being the well-known *tartanu* or *turtanu*, the latter the *rab-šaki* or 'chief of the captains'; but Rabsaris still remained undiscovered in the numerous inscriptions, except in its Aramaic form, which corresponded with the Hebrew, the only difference being the omission of the *i* in the last syllable. The long lost word, however, has now come to light. In a list of names (apparently a title-list), preserved on a fragment of the right-hand upper part of a tablet (numbered 82-7-14, 3570) in the British Museum, and dated in the fifth year of a king whose name is lost, occurs the title *rab-šā-rēšu*, 'chief of the heads' or 'princes'—he who had charge of the royal princes (Dan. i. 3)."

One can see at a glance how much more in keeping with the titles general and chief captain is this. One can see also how much more appropriate it is as the title of the officer to whose charge Daniel and his three companions were committed. It is most significant that it was the guardian of the royal princes who was appointed to watch the training of these young and princely Israelites; who was commanded to see them fit

for their princely destiny. Thus the matter is no trifle. Indeed no fact, even were it infinitesimal in itself and utterly isolated from other facts, if that were possible,—no fact is unimportant in relation to the historicity of the Old Testament. Its importance is guaranteed when we are confident that it *is* a fact.

It is on that account becoming that we should invite our readers' particular attention to the series of papers now appearing in THE EXPOSITORY TIMES, and written by Mr. Pinches, under the title of "The Old Testament in the Light of the Literature of Assyria and Babylonia." Unless one is "bitten" by the subject they may appear at first glance somewhat unattractive. But it will be observed that they are so written as to be read and enjoyed by one who is new to the subject; and it cannot be that at such a time as this their great merit can be overlooked. It is with pleasure we are able to state that from henceforth they may be counted upon with more frequency.

There is an uneasy feeling abroad—one finds it openly expressed, now and then—that Assyriology has not yet established its right to be called a science. Its translations, we are told, are in large measure guess-work still, and liable to be overturned by the next translator. Professor Sayce, in the current issue of the *Critical Review*, makes so distinct and emphatic a statement to the contrary, that that feeling ought no longer to find refuge, unless it can make its suspicions good. "Assyriology," he says, "is a progressive science, and the translations of Assyrian texts are necessarily capable of improvement from time to time. It is improvement, however, and not substantial change. Except in the case of so-called 'translations' like those of Mr. Fox Talbot, in which the elementary principles of philology were set at defiance, the progress made in Assyrian translation is not so great as certain young German scholars assert, and as the public is sometimes induced to believe. It is rather in the more exact definition

of individual words, and the determination of the sense of passages, which had baffled the skill of earlier translators, than in any important change of meaning, that a translation made to-day differs from one made by a competent scholar twenty years ago. If, for example, we compare the latest rendering of the great Chaldean Epic of Gilgames with that made by George Smith in the hurry of departure for the East, and at a time when the class of documents to which the Epic belongs was wholly new, we shall find that in all important points the English Assyriologist had already grasped the signification of the cuneiform original. He was not only a pioneer, but a pioneer who also secured the ground which he was the first to traverse."

No doubt it is possible to mention certain inscriptions into which changes of some importance have been introduced. But these, Professor Sayce holds, are usually due to a correction of the reading rather than to a more exact interpretation of it. "Nothing is more difficult than to copy accurately the documents which have been bequeathed to us by the libraries of Assyria and Babylonia. The smallness of the characters, the carelessness with which they have often been written, the broken and otherwise injured condition of the clay tablets on which they are inscribed, render the accurate transcription of a cuneiform text one of the hardest tasks in the world. Even the Assyrian scribes were sometimes at fault when copying a tablet which had been brought from Babylonia; it is not wonderful, therefore, if the copies that we make to-day should need repeated revision."

Further on in the same article, Professor Sayce touches upon the meaning of the name Babel or Babylon. Two derivations are in the field. To many of us it will be reassuring to learn that Kaulen prefers the derivation given in the Bible ("confusion," Gen. xi. 9) as the more ancient and the more correct. But Professor Sayce, though he

has never shown any unnatural desire to suspect the accuracy of the Scriptures, yet here distinctly prefers the Babylonian derivation, *Bab-ilu*, or the "Gate of God." "Why," he asks, "does Dr. Kaulen say that the explanation of the name of Babylon as *Bab-ilu*, or the 'Gate of God,' is a later and popular etymology. It is the only form known to the 'early' inscriptions, and goes back not only to Accadian days, but even to the age of the invention of cuneiform writing. The 'later' popular etymology is naturally that which connected the name with the 'confusion' of languages, and for which the Book of Genesis is at present our sole authority. Indeed, it is doubtful whether a verb *babûlu*, 'to confound,' occurs at all in Assyrian. I, at all events, have never met with it."

In our issue for August there appeared some notes upon 1 Cor. vii. 14: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy" (R.V.).

It may be remembered that this passage had already been dealt with in THE EXPOSITORY TIMES. In reply to a request, Principal Simon of Edinburgh contributed a full and painstaking article upon it, which will be found in vol. ii. pp. 221-223. He gave himself chiefly to the last clause, which has reference to the standing of the children, and which he translated: "Else verily your children are unclean; as it is, however, they are holy." How can holiness be ascribed to the children because of the faith of their *parents*; how can holiness be denied to the children on the ground of the unbelief of their *parents*? That was the question Dr. Simon understood he had to answer. And he found the answer in "Paul's conception of mankind as constituting an organic whole." To this conception the apostle directly turns again and again. Notable examples are the illustration of the human body in this epistle, commencing: "For as the body is one

and hath many members, and all the members of the body being many, are one body" (1 Cor. xii. 12-27); and the parable of the tree and its branches in the Epistle to the Romans (xi. 16, 24). "This conception," says Dr. Simon, "is one of those which, in my judgment, dominates Paul's whole thinking, and it is often present as a co-determining factor when no distinct allusion to it is either made or is even apparent. He was what one may call an organic thinker, as distinguished from a fragmentary thinker, like, perhaps, Peter. His whole mental life, conscious and unconscious, worked, so to speak, as the living energy in a seed works, along certain lines or channels, whose course was defined beforehand by such ideas as that of organic unity."

Since the publication of Principal Simon's article, we have received a paper on the subject from Mr. James M'Clelland, of New Brighton. It gives a view of the passage at once straightforward and new; and although we do not think it is necessary to publish the paper in full, the leading points of it may well be stated here.

It cannot be denied that the great difficulty in the way of the ordinary interpretation is the translation of the last part of the verse. In both our versions it is: "Else were your children unclean, but now are they holy." Now it is open to question whether the Greek words found here (*ἕτεροι ἅπα*) should ever be translated by the English word "else." Not one of the examples commonly adduced absolutely *demand*s that translation. The passage which is most frequently quoted as an example is 1 Cor. v. 9, 10. But one has only to read the clumsy and extraordinary translation of that passage in the Revised Version, with its still more extraordinary marginal note, to see that something is wrong there. In any case, the natural translation of the words before us is "since indeed"; and it is in Mr. M'Clelland's favour that that is the translation he prefers. But it is still more unmistakably in his favour that he

insists upon the verb being rendered in its proper tense. That tense is the present, "are," not "*were* unclean." Surely our Revisers, who have been blamed for their scrupulous adherence to the exact forms of the Greek tenses, must have been under some strong compulsion when they departed from their custom in this case. And surely that compulsion must have been a mistaken conception of the meaning of the passage.

But again, Mr. M'Clelland insists upon "unpurified" as the correct rendering of the Greek word (*ἀκάθαρτος*) given in our versions as "unclean." It is the word which the Septuagint have employed to translate the frequently recurring expression (אָפֶטֶר), in the Levitical ritual, rendered "unclean" in our English versions. In the New Testament its most frequent occurrence is as a designation of demons or evil angels—"unclean spirits," they are very often described, especially in the Gospels. But it is also used of food, as in St. Peter's vision of the sheet let down from heaven: "Not so, Lord; for I have never eaten anything that is common and *unclean*." Still, Mr. M'Clelland prefers to render the word "unpurified" here. And his reason "immediately appears. "Unclean" suggests the opposite of holy—"Else were your children unclean, but now are they holy." But Mr. M'Clelland believes that there is no such suggestion intended. It is just that suggestion, he holds, that has caused us to miss the apostle's meaning.

Mr. M'Clelland's rendering, then, is this: "Since, indeed, your children are unpurified, but now they are holy." We have seen that "since indeed" is the more usual meaning of the words of the Greek.

The alteration from "unclean" to "unpurified" is less necessary, but quite legitimate. Indeed, "uncleansed" is distinctly better than "unclean," and would suit Mr. M'Clelland's interpretation at least as well as "unpurified." The apostle's argument is, that the unbelieving husband is sanctified in the wife. *As a proof of that*, he refers to the position of the children. In the usual interpretation the case of the children is cited, not as a direct proof, but by way of warning. What would the result be if it were not so? The children would be unclean. No, says Mr. M'Clelland; the proof is direct. The case of the children is cited as a parallel case to that of the unbelieving husband. They are uncleansed, as he is; they stand outside, as he does; nevertheless, they are reckoned holy, "saints," members of the Christian community, and he should be reckoned sanctified also, a "saint" as well as they. Therefore the meaning is not, else your children would be unclean (=unholy), but really they are holy; it is, since indeed (or, just as) your children are uncleansed, *i.e.* in the very same position as if they were unbelievers like their father, and yet they are reckoned saints along with the rest of you.

What, then, does "uncleansed" mean here? "Unbaptized," says Mr. M'Clelland boldly. And thus he finds in this passage, which even Godet looks upon as a strong argument in favour of infant baptism in the Apostolic Church, a direct statement that infant baptism did not exist. Says Dr. T. K. Abbott, of Trinity College, Dublin, in his newly-issued *Notes on St. Paul's Epistles* (Longmans): "The principle which justifies infant baptism is here assumed, but the practice is not implied." To the same conclusion Mr. M'Clelland's able article seems to lead.

Entre Nous.

PROSPECTS AND PROMISES.

"No programme is ever quite satisfactory. Some of the promises made may never see their accomplishment. On the other hand, it is true of every magazine—but the very name and purpose of THE EXPOSITORY TIMES make it true in an especial degree of this magazine—that many of the contributions are born of some occasion which arises, and cannot be promised before the occasion comes. For the most part, therefore, we shall endeavour to do our work without preliminary announcement. But it is reasonable that, before entering upon a new and greatly enlarged series, something should be said of the prospect which lies before us."

These words introduced the third volume of THE EXPOSITORY TIMES. It may seem too soon to depart from the excellent rule there laid down, of doing our work without preliminary announcement. But even so early a departure is called for by two important circumstances which were then hidden in the future, and have now been realised. The one circumstance is that not one-half of our readers can have seen the announcement then set forth; and the other, that we are able at this moment to promise some articles of exceptional interest, and some modifications in our permanent and characteristic features.

These permanent features—to take the last first—are the following:—

1. Notes of Recent Exposition.

2. Requests and Replies. Inquiries which reach us are sent to scholars of recognised eminence in the department to which the inquiry belongs, and their answers are published as speedily as possible. Such requests have been answered in former issues by the Bishops of Durham, of Bath and Wells, and of Worcester; by the Deans of Canterbury and of Gloucester; by Sir William Geddes; by Canons Cheyne, Driver, and Girdlestone; by Professors Banks, Beet, Brown, Bruce, Cameron, Cave, Chapman, Davidson, Dickson, Kennedy, Kirkpatrick, Laidlaw, Menzies, Moss, Moule, Randles,

Robertson, Rooke, Ryle, Salmond, Sanday, Simon, Skinner, Stewart, Swete, Whitehouse, and Young; by Drs. Bannerman, Gloag, and Robertson; and by the Rev. Prebendary Bassett, the Rev. Vernon Bartlet, the Rev. J. J. Halcombe, the Rev. J. P. Lilley, the Rev. Walter Lock, the Rev. John Macpherson, the Rev. F. Relton, and the Rev. Arthur Wright.

3. The Great Text Commentary. At present the "great texts" of St. Matthew are chosen. After a full exposition of the text, methods of treatment by able preachers are briefly stated, and many illustrations are added. If rapid preparation for the pulpit is found to be unavoidable at any time, then these great texts should enable one to make the best possible preparation. But they will be found of most service where time and strength are given to the preparation. In future issues it is intended that there shall be *two* great texts, the one from the Old Testament and the other from the New.

4. Special Discussions of many-sided or exceptionally difficult questions. Already the Unpardonable Sin, the "Daily Bread" of the Lord's Prayer, and Habakkuk's "That he may run that readeth it," have been considered. But the fullest discussion in the third volume has been over the alleged failure of the Revised Version. Of the Revisers themselves, the Bishop of Durham and Principal Douglas have already contributed to that discussion, and others will follow.

5. The Exposition of the International Lessons, with Notes and Illustrations.

6. Contributed Notes. This feature, recently introduced, has been so heartily welcomed that it shall be continued regularly. Notes, whether exegetical, critical, historical, or biographical,—no matter what, provided they have a point and a purpose, and are clearly and reverently expressed,—will not feel uncomfortable in this department.

7. The Guild of Bible Study. But this is important enough to demand a separate article, and will be found on another page.

8. Notes of Children's Sermons, with an occasional sermon complete. This is new. We shall see how it can be got to work.

9. Lastly, the Literary Table :—(a) Surveys of Special Departments ; (b) Fresh Notes of Forthcoming Books ; (c) Brief Notices of the Books of the Month ; and (d) A Fuller Review of some of the more important Volumes,—those are its features.

Of all the articles which have appeared in THE EXPOSITORY TIMES, those by Professor Sayce on "Biblical Archæology and the Higher Criticism" have been most frequently quoted. This is due in part, no doubt, to the eminence of the writer. But it is also due to the intense interest of their subject. Our next issue will contain another of these articles by Professor Sayce.

In the Notes of Recent Exposition with which each issue opens, it is possible to give a fairly complete survey of the theological work that is being done at home. It is possible, also, to touch upon that which is done abroad. But our readers have a right to expect more than a mere glance at foreign study. Arrangements have accordingly been made with some of the greatest theologians on the Continent, in America, and in the Colonies, for a series of articles which will at once command our confidence, and keep us fairly abreast of the progress of theology in other countries. The first of these articles will appear in the issue for October.

Another important series of articles for which some arrangements have already been made, may be described as "Religious and Ethical Men of Letters." They will not be mere popular sketches of popular preachers. They will be earnest and thorough studies of the life and life-work of men who have made a distinct place for themselves in the world of theological thought. Professor Iverach will contribute the first of these articles, and its subject will be the original of Robert

Elsmere's famous "Mr. Grey"—the late Professor T. H. Green of Oxford.

There is no department of theological study that has come more rapidly forward in recent years than that which is known by the name of "Biblical Theology." Its claim to be recognised as a distinct and surprisingly fruitful branch of theology can no longer be ignored. We shall publish a number of special papers dealing intelligibly and decisively with some leading points of Biblical Theology. The first, by Professor Candlish, will be found in an early issue.

At such a time as this, it is needless to say that matters of Old and New Testament Introduction and Criticism will not be forgotten. But there is one problem in Introduction which has already been touched upon several times, and has created so much interest, that we have resolved to give a complete exposition of it. It is Mr. Halcombe's remarkable theory of the Origin and Relation of the Four Gospels.

Throughout the year a series of articles have appeared on English literature in its religious and ethical aspects. Of these articles the most important have been a series of studies by Miss Mary A. Woods in Milton's *Paradise Lost*. The originality and interest of Miss Woods' studies have been freely recognised. Two yet remain, on Adam and Eve, and on Satan. Then Miss Woods will contribute a series of papers on Browning.

Those are but a few of the leading promises and prospects with which we go forward to our new volume. Many separate articles of interest and profit have been arranged for, but need not be individually named. They will appear in their place. Meantime, the Editor expresses his thankful obligation to his readers and to his contributors for progress made and for friendships acquired beyond expectation, and almost beyond hope.

James Gilmour of Mongolia.¹

BY THE REV. G. ELMSLIE TROUP, M.A., BROUGHTY FERRY.

FORTY years ago Cousin said of the France of his day that the thought of God was slipping out of men's minds. It was probably true then. It is perhaps as true of our day, as it has been of other times, that a vivid, practical sense of God is not with us. But certainly, if there be such a grave defect, it has lately had not a few correctives; for within the last few years the public eye has been directed to one man and another remarkable for the profoundest convictions regarding the supernatural. The good offices, springing from faith, of men like Mr. Quarrier in Scotland, and Mr. Müller of Bristol in England; and the wonderful lives of such as General Gordon, Bishop Hannington, Mackay of Uganda, and Paton of the New Hebrides, are about the most convincing testimony we can receive that God is, and that He is a real force in human things. I imagine that also is the lesson of James Gilmour of Mongolia. The secret of his wonderful life of self-abnegation, of his heroic devotion to duty, lay in this conviction, so inly felt, "God is here with me." "Some two days ago, two men who slept on the same kang with us, and started a little earlier than we did, were robbed. . . . I was annoyed at not getting away as soon as they left. God so arranged it, you see." "I feel that God can perform for, by, or rather use me as his instrument in performing, if He has a mind to; so I am looking for His hand, gazing about among the people that come to my stand to see the ones God has sent." These are the words of a man who believed in God; who believed in God's present, immediate, and pressing influence upon the passing events of daily life; who strongly felt that "the right attitude of life is one of absolute dependence upon, and submission to, the will of God." That was the secret of his strength. That is the lesson of his life.

James Gilmour, one of the greatest missionaries of the nineteenth century, was born at Cathkin,

¹ *James Gilmour of Mongolia: his Diaries, Letters, and Reports.* Edited and arranged by Richard Lovett, M.A., author of *Norwegian Pictures*, etc. London: The Religious Tract Society, 1892.

Among the Mongols. By the Rev. James Gilmour, M.A., London Mission, Peking. London: The Religious Tract Society.

near Glasgow, in June 1843. His parents, who were in a fairly comfortable position in life, were Congregationalists by persuasion, and members of Dr. Ralph Wardlaw's church. It is the old story of diligent waiting upon God; and the sight of the worthy couple and their family wending their way to public worship on the dark winter Sabbath evenings by the light of a hand lantern greatly impressed their neighbours. Even in his young days there was a certain determined independence of character about Gilmour—a marked individuality. Of strong intellect, he had the propensity to take up a position and keep it,—a feature which, early developed, continued throughout. He was born a dialectician. In company with Mr. Edkins, a fellow-missionary, he once visited a Mongolian shrine; they travelled on mules; but Chinese mules, it seems, will only go in single file, even where the roads are wide enough to allow of their going abreast; and, as Gilmour's went in front of that ridden by Mr. Edkins, "he used to ride with his face to the tail of his beast, and thus the more readily and continuously conduct the argument then engaging their attention."

Prizes came to him at Glasgow University. He was a distinguished graduate; and, if he chose to be a missionary, it was not because other fields were closed against him. But, during his undergraduate course, he was religiously impressed; and, as he said when ordained as a missionary in 1870 after attending the divinity classes which the Congregational Church offers its candidates, "I decided to tell others of the way of life, and I felt that I lay under responsibility to do what I could to extend Christ's kingdom." Peking was reached in the middle of the same year, and his life-work began.

It lay among the Mongols. Mongolia is a vast and almost unknown territory belonging to the Chinese, and lying between China and Siberia—3000 miles east and west, 900 north and south—with oppressively hot summers and bitterly cold winters. The people inhabiting this wide stretch are for the most part nomads, with a cluster of huts to form a fixed location in winter, but in summer wandering over the great plains in search

of pasturage for their camels, cows, and horses. It is necessary to remember this latter fact, for it explains how it was that Gilmour was compelled to share their roving tent life. The people themselves, though for the most part simple and honest folk, are scarcely attractive. It seems that they "very seldom change their clothes, and practise the least possible amount of washing, either of their persons or their garments, having a superstitious belief that if they use too much water, after death they will become fishes." In their tents they live closely huddled up. In these circumstances, as might be expected, they are peculiarly subject to various diseases, which Gilmour used his somewhat empirical medical skill to relieve. In religion they are Buddhists. "Meet a Mongol on the road, and the probability is that he is saying his prayers and counting his beads as he rides along. Ask him where he is going, and on what errand, as the custom is, and likely he will tell you he is going to some shrine to worship. Follow him to the temple, and there you will find him one of a company with dust-marked forehead, moving lips, and the never absent beads, going the rounds of the sacred place, prostrating himself at every shrine, bowing before every idol, and striking pious attitudes at every new object of reverence that meets his eye. Go to Mongolia itself, and probably one of the first great sights that meet your eye will be a temple of imposing grandeur, resplendent from afar in colours and gold." To evangelise this people James Gilmour gave his life.

Mr Lovett's book tells how nobly the mission was discharged. Alone all through, for he never had a companion for his work save, for a too brief season, his heroic and devoted wife, and feeling intensely his loneliness—"my eyes are filled with tears frequently these last few days, in spite of myself. . . . *Oh the intense loneliness of Christ's life*, not a single one understood Him! He bore it. O Jesus, let me follow in Thy steps, and have in me the same spirit that Thou had'st."—Gilmour gave himself to work among these poor people with the prayer in his heart, "Help me, O God! for I rest on Thee, and in Thy name I go against this multitude." He literally gave himself to this people. Trouble and hardships were as nothing. "If it be a hardship, cold, poor food, scorn, slight, deaf ears—never mind, go ahead. . . . Trouble, hardship, trial, suffering—all will soon pass, and be done. . . . Then come what likes, let us face it ;

or, if we be overwhelmed, let us be overwhelmed with undaunted faces, looking in the right direction." He lived as the Mongols, dressed as the Mongols, fed as the Mongols. He adopted *in toto* not only the native dress, but practically the native food ; and, so far as a Christian man could, the native habits of life. He travelled through the country on foot, like their own begging Lamas, except that he paid his way. There he stood when fairs were being held, or anywhere else where people gathered, from early morning until night, healing the sick, selling Christian books, talking with inquirers, preaching at every opportunity the full and free gospel of salvation. He gave himself to save this people till they called him "Our Gilmour." And, when he saw the slightest token of success, he felt himself amply rewarded. The sight of a seeking face would banish his most exhausting feeling of fatigue. A confession of faith would make the place as beautiful to him as the gate of heaven, and the words by which it was uttered were to him, though uttered in a smoky room as if they had been spoken by an angel from out a cloud of glory.

But, indeed, success seldom came ; and his want of it, and the way he bore that trial, are among the most striking features of Gilmour's life. The age is one which likes large and quick returns. It counts converts. It is impatient of work which has not outward results to show. But here at least is noble work which reminds us that God not infrequently calls His servants to lives in which faith has to endure the severest strains in want of visible success, and in which the highest glory is the bright example set before those who are to follow and gather in the harvest. Not that Gilmour did not share the longing for tangible results. He did, and that most deeply. Because they were absent, great fits of depression overtook him. "In terrible darkness and tears for two days." "Downcast to-day ; no one to prayer." He tabulates the work accomplished during an eight months' tour, and then he adds pitifully : "And out of all this there are only two men who have openly confessed Christ." And there is much of this. He yearned for fruit in the conversion of souls ; and when it did not come, he felt it was a call to greater self-denial. He went out with a bright prospect. "The prospect I have before me now," he writes in 1870, immediately after landing, "is the most inspiring one any man

could have. Health, strength, . . . a new field of work among men who are decidedly religious and simple-minded, left pretty much to my own ideas as to what is best to be done in the attempted evangelisation of Mongolia, friends in Britain praying for me, comfort and peace here in the prosecution of my present studies, the idea that what I do is for eternity . . . these thoughts and many others make my present life happy. . . . That was the prospect. The world would say the mission was a failure. And in addition to all, he had to bear up against vexing, but very natural, discussions at home as to whether it was really worth while keeping up such a fruitless mission. There are many kinds of heroism, but, as Mr. Lovett says, it may be doubted whether any touches a higher level than that exhibited by this patient sower of the seed of life on the sterile field of Mongolia.

It was there especially that the nobility of Gilmour came out—in holding on and working on in a field that yielded such scant result, amid so many distressing circumstances. He did it because he believed in God. And so strong was that belief of his, so direct, so urgent, that it gave

him, as it has given others, a kind of Christian fatalism in facing danger and death. It was not that he did not measure the fearfulness of death,—he had the usual battles men have with this,—but even here the sense of his mission overcame. “Our death might further the cause of Christ more than our life could,” he says. It was enough. Gilmour went on with his work. Wife, children, every earthly joy, money, congenial society, literary chances (for his book, *Among the Mongols*, got a great name for him), were as nothing compared with winning the Mongols to Christianity. There was a strong other-worldliness about him. He died when scarcely forty-eight. But he touched men’s hearts in that far-off land till, as they gathered round his grave, they sang of the “Christian’s home in glory,” and went back to their tents and huts never to forget “our Gilmour.”

The great thing in life is, after all, to leave an impression of oneself. Gilmour did that. It was the impression of a splendid character, touched with fire and love, wonderfully full of transmissiveness, pouring itself out for others. And no good man will read the story of his life without a strong wish to possess the same spirit.

The Teaching of our Lord as to the Authority of the Old Testament.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER AND BRISTOL.

THE APPEAL TO CHRIST.

WE now turn to an argument of a very different nature. Hitherto we have considered the details of opposing theories, and the facts on which the two modes of regarding the Old Testament claim respectively to be based. We now turn to a final Authority. We now make our appeal to the Great Teacher, and aver that the view which we have, thus far, shown to be the more probable of the two, on the merits of the case, can, with every appearance of probability, claim His approving authority, and that the Traditional view of the Old Testament can, for its justification, appeal to the teaching of the Lord Jesus Christ.

But here, at the very outset, two of the gravest possible questions present themselves, and must,

as far as we can do so, be answered in the present paper.

The first question is this—Have we a right to make such an appeal? Is the subject of the composition and of the historical credibility of the Books of the Old Testament a subject on which we can, with propriety, appeal to the teaching of our blessed Lord?

The second question is a more difficult one, and may be thus formulated—Does the doctrine of the Two Natures permit us to ascribe to our Lord in His human nature an intuitive and unerring knowledge in matters relating to the Old Testament which belong to the general domain of research and criticism? Or, to put this really momentous question in another form—Was the limitation of our Lord’s humanity, and the degree of what is

technically called His *Kemosis*, of such a nature that His knowledge in regard of the authorship and composition of the Books of the Old Testament was no greater than that of the masters of Israel of His own time?

Till these two questions, the one relating to the rightfulness of the appeal, the other to the validity of the appeal, in reference to the Old Testament, are fully answered, it is waste of time for us to investigate those individual passages which may appear likely to form a secure basis for our inferences as to the teaching of our Lord on the nature and authority of the Old Testament. Let us begin, then, with the first question—Is such an appeal proper and permissible?

I. At first sight it might seem unnecessary to enter into such a question at all. Who could doubt that it is proper and permissible? When we pause for a moment to recall the plain fact that our blessed Lord either cites or refers to passages in the Old Testament Scriptures probably more than four hundred times, and when we further remember that in many of these He speaks of the Old Testament in a direct and definite manner, the question of St. Peter seems to rise to our lips, and we ask to whom can we go for guidance save to Him Who has the words of eternal life, and Who not only before His resurrection, but after it, in His holy risen body, made the Old Testament and its relation to Himself the subject of His inspired teaching. When we call this to mind it does seem strange that we should have to pause and vindicate the rightfulness of such an appeal as that which we are now preparing to make. If those that labour and are heavy laden are invited by Christ to come to Him, surely those who are in doubt and difficulty as to the nature of an integral portion of God's Holy Word may come to Him, nay, must come to Him, if they are to hope to find rest for their souls. I should hardly have dwelt on this had it not been stated by one of our bishops—that he objected on fundamental grounds to the argument that if our Lord Jesus Christ has virtually asserted a certain character for a certain writing, there is no appeal from His verdict. If the objection to the argument were really valid, then an appeal to the authority of our blessed Lord might be useless and out of place. But is not the argument objected to perfectly sound? It is not certain that in the case supposed there is no appeal. Surely there can be no appeal, unless

we are prepared to take up the startling position that virtual assertions of Christ are to be considered open to challenge. . . . What is meant by a virtual assertion? If it means that it is an assertion in an indirect rather than a direct form, then, in the case of Jesus Christ, it plainly cannot be challenged, unless we can bring ourselves to believe (which God forbid) that the indirect assertions of Christ may involve fallibility owing to the limitations of His human nature. What *may* be challenged is whether, in what our Lord says, there is a virtual assertion at all. This, in any particular case, may be deemed fairly open to inquiry and investigation, and when we deal with particular cases, as we shall do in the two following articles, then the utmost care will be taken not to claim as virtual assertions what the words, critically examined, may not distinctly evince to be such. But if, on critical investigation, it seems beyond reasonable controversy that a virtual assertion *is* made, then that assertion, if we have every reason to believe that the words are correctly reported,—whether it relates to doctrine, ethics, or to questions relating to the authority or credibility of the Old Testament,—is certainly to be deemed conclusive and incontrovertible.

We cannot, then, consider that the exception taken to the argument above alluded to can in any degree affect the confidence with which we may appeal to Christ in reference to the nature and authority of the Old Testament. Not only may we appeal, but we ought to appeal. What we especially need in these complicated questions, and in the discussion of the subtleties of argument involved in the Analytical view, is the steadying element which a careful consideration of the tenor of our Lord's references to the Old Testament will always be found to impart. It is not pre-judgment that the appeal to Christ brings with it, but rather a due and wholesome reverence which it infuses in our investigations. It reminds us that the place we are entering is holy ground, and that we cannot treat the matter as a mere literary question, or leave it to be worked out by competent critics, and patiently wait for the result. We must go at once to Christ for guidance, and through the medium of His references to the Old Testament—references which one of our keenest opponents speak of as "furnishing ample material for admiration"—prepare ourselves for making our final choice between the two views of the Scriptures of

Testament which we have analysed in the preceding article.

II. But here we pass into the second and graver question—Can we rely absolutely and unconditionally on the results of this appeal? Can we ascribe to our Lord in His human nature such an unerring knowledge, in regard of the details of the subject-matter of the controversy, as may enable us without a hesitation or a doubt to accept the conclusions which equitable criticism may deduce from His words? Or, to put the question in another form, and partially in the words of a direct opponent, are we, or are we not, prepared to admit the possibility, on the part of our Lord, of exegetical mistakes? This is really the momentous question. It has received recent answers from contemporary writers of our own Church that are very far from reassuring. One writer has contended for the possibility of “intellectual fallibility” on the part of our Lord, but has afterwards had the loyalty and good sense to withdraw words which, we are forced to say, ought never to have been written. Another has used language with regard to the circumscription, as it were, of the Word by the human body which opens a wide door to inferences of a somewhat similar nature, and, to say the least, cannot be harmonised with the teaching of St. Athanasius. Another form of the same tendency to minimise the knowledge of our Lord in His human nature is to be recognised in the attempt to place on a parallel the Lord’s evincing of no more than the human knowledge of the time, in the realm of science, when he spoke of the sun “rising,” with His supposed evincing of no more than the same limited knowledge in the realm of history. The comparison, however, is hardly even plausible. In the one member of the comparison, the Lord spoke from what the eye beheld, and as we, who know fully that the sun does not rise, speak to this very hour; according to the other member, the Lord would have to be supposed to have placed limits on His historical knowledge which *we* claim to have overstepped,—and, to use perfectly plain language, to be ignorant of that about which *we* use no conventional language, but distinctly assert that we know.

All these varied attempts practically to reduce the knowledge of the Lord, in reference to the actual facts connected with the history of the Old Testament, to the level of the knowledge of the times in which He vouchsafed to “dwell among

us,” impose upon us the duty of attempting to return some definite answer to the general question we are now considering. We must face it humbly and reverently, but yet distinctly and without subterfuge, otherwise our appeal to Christ will be in vain; the counter-appeal from Christ’s words to Christ’s alleged ignorance will be made, and we shall be reminded, as we have been reminded by one of the most able supporters of the Analytical view, that “with regard to the revered Master must the right of criticism be maintained.” In other words, the teaching of Him, “in whom dwelleth all the fulness of the Godhead bodily,” must be subjected to the testing of the sin-clouded intellect of mortal man.

The confusion of thought on this subject is simply portentous. When, in this very passing year, a bishop preaching from a university pulpit, speaks in one portion of his sermon of the Lord’s voluntarily leaving to His human nature its associated limitations, “its human weakness and ignorance”; and, in another, affirms “our Lord’s human ignorance of natural science, historical criticism, and the like,” but does not deny “the *possibility* of the miraculous communication of such knowledge”; and when, still further, he concludes with asserting “the reality of our Lord’s human limitation as well in knowledge as *in moral energy*,”—when we read such things, it does seem that the holy doctrine of the Two Natures does need iteration and reinforcement.

Let us then again hear old truths, and for a brief space again tread in the old pathways of Catholic thought.

We may begin with this simple but most vital question—On what does modern thought base its imputation of ignorance to our blessed Lord in subjects such as we are now considering, *viz.* the real nature, texture, and historical trustworthiness of the Scriptures of the Old Testament? The answer of modern thought is promptly returned—On the experiences of *our own* human nature. As *we* cannot by intuition arrive at a knowledge of the age, authorship, and composition of these ancient writings, but can only hope to do so by patient investigation and long-continued critical research, so also must it have been with Christ; otherwise the humanity He vouchsafed to assume would not have been a true humanity, the Incarnation would not have been that true emptying Himself of His divine glories and prerogatives which is involved

in the apostle's significant term. In a word, the reasoning in this answer is from the characteristics of human nature, *as known to us by experience*, to the characteristics of the human nature of our Lord. If, to use the language of Athanasius, "ignorance is the property of man," so, it is contended, must it have been in the case of the human nature of Christ. But is such reasoning admissible? It is utterly inadmissible, and for these three weighty and most sufficient reasons.

1. We cannot, logically or theologically, reason from a nature which is confessedly *sinful* to a nature which was confessedly *sinless*. The Word truly became flesh, but it was sinless flesh, flesh such as that of Adam before the fall. If we knew the characteristics of the human nature of Adam when God created man in His own image, when He breathed into his nostrils the breath of life, and man became a living soul, then such reasoning might be valid; but, as it is, such reasoning is utterly invalid; and to say that the Lord in His human nature could not know, or rather did not know, what the modern critic claims to have discovered and substantiated, is simply an untenable assertion. What precisely the nature of Adam, before his fall, was, in respect of knowledge or nescience, we do not know; but this certainly we do know, that there is no belief vouched for by a greater unanimity of Catholic teaching—as may be seen in Bishop Bull's famous discourse on the State of Man before the Fall—than this, that our first parents, before their fall, were endowed "with certain gifts and powers supernatural," and that of these, "divine illumination or knowledge was a leading grace." Why, then, may we not believe that our dear Lord, in His purely human nature, had this divine illumination in everything that related to God's Holy Word, and that, in virtue of this nature, and apart from every other consideration, He had that enduring nearness and "assession" of God (to use the word of St. Basil in reference to our first parents) by which, on any movement of His will, the truth in all its details was at once present to Him. When, for example, He solemnly quoted Deuteronomy in His conflict with the Tempter, may we not believe, simply on the above grounds, that He *did* know the real nature of that which He was quoting?

If we cannot positively prove this from what has been said, may we not assert that we have shown very sufficient reason for not believing the contrary?

2. But we may go further. Thus far we have only reasoned from the sinlessness of the Lord's human nature, from human nature as He had it in common with unfallen Adam. We may now ask if there was not a mysterious epoch when that human nature must have received a still higher illumination. When, by the banks of the Jordan, the Holy Spirit descended in bodily form on the baptized Lord, and the paternal voice declared that He was the beloved Son in whom the Father was well pleased, is it possible to conceive that in Him, Who the evangelist tells us, returned from the Jordan "full of the Holy Ghost," there could have been the faintest trace of any nescience with regard to the true nature of those Scriptures which He was about to set forth and to fulfil? Though we may not presume to dogmatise on the spiritual effects of this descent of the Holy Ghost, we may, at any rate, believe that the earthly elements which the Lord vouchsafed to wear received an unction (to use a simile of Athanasius), and that the Lord in His human nature, in addition to the increase in wisdom of which the evangelist speaks, did verily receive in His baptism a still fuller spiritual increase, that so, in His human nature, He might be more fully equipped for the conflict that followed, and for all things involved in His Messianic work and in the bringing of the gospel message to the hearing and to the hearts of mankind.

Without entering further into this profound subject, we may certainly consider this as beyond all reasonable controversy—that in the holy and mysterious circumstances connected with the Lord's baptism, we have no mere manifestations of divine glory simply to quicken the faith of the Baptist or of those that might have been around him—no miraculous incidents to shed a glory on the works and words of the great preacher of the wilderness—no simply inaugural signs of the Lord's entry into His Messianic ministry, but the visible tokens and accompaniments of an endowment of our Lord in His holy human nature for the Messianic office,—an endowment, real and measureless, by the gifts and illumination of the Holy Spirit of God.

If this be so—and who can fairly doubt it?—then have we not, as it were, a second guarantee that the knowledge of the Lord which we are assured by direct statement, and by many a verifying incident, extended to the then present thoughts and imaginations of men's hearts, included also the recorded thoughts of the past and all that apper-

tained, directly or indirectly, to the form in which they were expressed? Can we draw any imaginary lines of demarcation round these plenitudes of knowledge? Can any arguments drawn from the *Kenosis*, or, in simpler words, from our blessed Lord's vouchsafing to empty Himself of His divine glories and prerogatives, ever be found to justify us in saying in regard of the Scriptures He came to fulfil,—that though He might know, and even thus receive at His baptism a still further knowledge of the ethical and religious nature of the written Word, He could not, as man, know its literary nature and texture as it is now claimed to be known by the criticism and research of the nineteenth century?

If it be urged, and it *is* strongly urged, that unless we are prepared to say this, we are opening ourselves to the charge of denying the complete reality of the Lord's humanity, and, at the very least, of perilously approaching the margin of Apollinarian error, is not an answer, after what has been said, readily forthcoming? The charge against us is, that in thus attributing to our Lord, as man, a complete knowledge—literary, as well as ethical and religious—of the Scriptures which He referred to and expounded, we are ignoring the very conditions of our human nature, and infringing upon its reality. What is our answer? That we certainly may be ignoring the conditions of *our* human nature, and of human nature as now we find it, but that it is not human nature in this state which we attribute to the Lord Jesus Christ, or on which we are speaking when we refer to the Lord's humanity. We assert the great truth, which so many are now willing to evade, that our blessed Lord, verily and truly, is *perfect* Man, but perfect Man He would not be; Man in His perfection, as well as truly God He could not be, if we are to impute to Him our own imperfect and (so to speak) disilluminated humanity, and do not steadily recognise the distinctions between the sinless and illumined and the sinful and darkened, which we have already drawn in preceding paragraphs. Our attitude verily is not Apollinarian, but Athanasian and Catholic. But to proceed.

The two reasons and considerations which we have now stated and briefly discussed appear to be, both of them, valid and of real cogency. They seem to justify the assertion that a fulness of intuitional knowledge must be ascribed to our Lord in His human nature in reference to the

Old Testament; and they seem further to show that any inferences that may be legitimately drawn from the declarations of Christ, or from His use in argument of the Scriptures of the Old Testament must, at the very least, strongly influence our judgment in deciding between the two views which we have stated and examined in the preceding articles. The more clear and legitimate the inference, the stronger will be the conviction that the decision has been fairly and rightfully made. But reasonable and cogent as the two foregoing considerations may be, there is a third, which to many minds will seem still more conclusive, and will go far to render it impossible to believe that in the Lord's holy and perfect human nature there could have been any shadows of nescience as to the true nature and characteristics of those Scriptures which He alluded to, cited, elucidated, and appealed to, during the whole course of His ministry, and even expounded after His resurrection.

3. This third reason is founded on the Catholic doctrine of the Two Natures and their relations the one to the other,—relations that are nowhere set forth more clearly or with more persuasive precision than by our own Hooker in the fifth book of his *Ecclesiastical Polity*. The doctrine of the Two Natures, as we well know, is this—that in the unity of the person of Christ two whole and perfect natures are indivisibly, yet unconfusedly, united and coexistent. From the closeness, however, of this conjunction, though the properties of the one nature are never infused into the other, it is indisputable that both the body and soul of Christ did receive by the influence of Deity wherewith they were united qualities and powers above nature. "Surely," as Hooker says in his marvellous simile, "as the sword which is made fiery doth not only cut by reason of the sharpness which it simply hath, but also burn by means of that heat which it hath from the fire, so there is no doubt but the Deity of Christ hath enabled that nature which it took of man to do more than man in this world hath power to comprehend." We see this plainly enough in regard of the body of our Lord, in the walking on the water, in the healing virtue that flowed forth at the touch of faith, in the scene of the Transfiguration, and in many other illustrative incidents. We see it, too, in regard of the Lord's human soul—in His discerning the thoughts of those around Him, and in that knowledge of what was in man which the evangelist tells us was

present with the Lord in all its plenitude. If we admit this,—and not to admit it is to impugn the veracity of the gospel,—can we refuse to accept the conclusion of Hooker that the human soul of Christ must have had an ever-present illumination, and, to use his own words, “must of necessity be endued with knowledge so far forth universal, though not with infinite knowledge peculiar to Deity itself.” When we add to this the variously-expressed, but distinctly accordant, testimony of all the Catholic writers on the Incarnation,—when Athanasius does not hesitate to assert that “Christ being in the flesh *deified the flesh*,” and when Theodoret plainly says that in Christ “the human power is a partaker of the divine power,—and when these expressions find echoes in all the great writers of antiquity,—can we hesitate for a moment, on the one hand, to repudiate that odious form of modern teaching which tells us that in His human nature the Lord was nescient, if not fallible? Can we also, on the other hand, feel hesitation or difficulty in maintaining distinctly and firmly this most certain truth, that the Lord Jesus Christ did verily in His human nature not only know all that has been known or can be known as to those Holy Scriptures which He came to set forth and fulfil, but further, that owing to the union of the two Natures, and to the inflowing of divine gifts and powers into His sinless humanity, every question relating to the Scriptures must be considered as finally and for ever settled by Him, whensoever it can be shown, by the nature of His utterance, that the question must have been really before Him?

The attempt has sometimes been made to set aside these conclusions by the objection that they are but the *communicatio idiomatum* of Damascene in a more guarded form, and that if there is any substantial truth in such a doctrine, there ought to be some trace of some operation of the human in relation to the divine, and yet how can that be? How can the divine nature, of which the eternal attribute is the changeless and the unalterable, receive any impartation from the human and the alterable? Is not this simply unthinkable? It is *not* unthinkable. Scripture supplies us with one illustration of one communication,—of a form of knowledge, too,—of the human nature to the divine nature which, with all reverence we say it, that latter nature could not, in the way mentioned, have acquired. We allude to the mysterious

declaration of the author of the Epistle to the Hebrews, that our great High Priest, “though He was a Son, yet learned obedience by the things which He suffered.” Here it seems clearly revealed that the Son of God did, through His human nature, acquire a knowledge, experimentally, which as the eternal and impassible God it was not possible for Him *so* to have acquired. Other illustrations might be brought, but probably enough has been said to show that the doctrine on which we are relying cannot be set aside by an objection, plausible as it might seem at first sight, as that we have just been considering. No, the doctrine that by virtue of the union of natures the human nature has been replenished by all such perfections as that nature can receive stands firm and unshaken, and deserves from us, in these questions as to the amount or extent of our Lord’s knowledge in His human nature, a far greater recognition and application than it has yet received from the theology of the nineteenth century.

In old times, these questions relating to our blessed Lord’s alleged nescience or ignorance were keenly debated. Thomists and Scotists took their sides, and with but little practical result. We may see them all, and the singular questions which the acuteness of the disputants on both sides brought up for discussion, in any of the older treatises on dogmatic Theology.

Into these things, however, it is neither necessary nor desirable for us to enter. Two things we may claim to know, and for our present purpose these are enough; first, that in the one blessed Personality two whole and perfect natures, the divine and the human, were united; secondly, that some form of communication must have existed between the two natures in consequence of this union. The precise extent and amount of the communication between the divine and the human we cannot define: we can only say with Forbes—“*Quænam autem et quousque voluerit Deus Christo viatori revelare, nemo mortalium assequi potest.*” Notwithstanding we may draw, in particular cases and with due regard to the subject-matter, very reasonable inferences as to the form the communication might be supposed to assume, and the sort of guarantee it would supply of the truth and trustworthiness of the declarations on the part of the humanity. We may reasonably believe, for example, that if there

were any subjects in which impartation of knowledge from the divine might be conceived to be certain and clear, it would be in matters connected with the Holy Scripture. To believe, on the contrary, that a pure and sinless human nature, so open as it would necessarily be to the inflowing of the divine nature, could know no more in regard of the true nature of the Scriptures of the Old Testament than was known by the most learned of the teachers of the time of our Lord, must surely, after what has been said, be regarded by any sober mind as simply impossible.

It is certain from Holy Scripture that there was one thing that, as man, our Lord knew not—the day and the hour of the final judgment. This, the Word, as “the voluntary mirror to Christ as Man” (to use the words of Scotus) did not will to reveal. It is, however, equally certain that there is no other passage in Holy Scripture in which nescience can be legitimately regarded as predicated of our blessed Lord, or by which the principle of the “communication” which we have discussed could be deemed to be set aside.

But to conclude. We are now, it would seem, in a position to return our answer to the second question—Whether we can, absolutely and unconditionally, rely on the results of our appeal to the authority of the Lord Jesus Christ in regard to the Old Testament; and that not merely in its general aspects, but in details of authorship and composition, wherever it can be fairly shown that such details lie included in the Lord’s utterances. And our answer must be, *that we can*; for it has been based on three solid considerations, which it may be convenient again finally to specify.

We have seen, in the first place, in reference to the alleged limitation of knowledge on the part of our Lord in consequence of His human nature, that we can draw no inference from *our* human nature as we know it by experience; and that we have not, and cannot have, any knowledge of those higher powers, qualities, and intuitions which essentially belong to human nature in its purity. We have further seen that, in the circumstances of the descent of the Holy Ghost immediately after our Lord’s baptism, and in the endowment, as we have presumed to deem it, for His Messianic office,—we may reverently believe that His holy human nature received still fuller treasures of wisdom and knowledge, and still more vivid illumination. And, lastly, we have seen that the blessed doctrine of

the union of the two natures in the one Person warrants the belief of an enhancement of the human nature by the divine, and such an enhancement, so steadfast and continuous, as makes it simply inconceivable that He who had “the words of eternal life,” and had so often the words of the Holy Scriptures on His lips, could actually know less, as to the composition of those Scriptures, than the critic of our own times claims now to know, and to be able to set forth with all the certitude of science. With such cumulative proofs, who can for one moment doubt that our second question has been answered, and that in the following papers we may rightfully, and with the most enduring confidence, appeal to every utterance of the Lord, whether in reference to the Law or the Prophets, which, when accurately considered, can be shown to bear upon the trustworthiness of the Scriptures of the Old Testament.

Only one lingering objection, so far as I can see, can with any show of plausibility be urged against what has been said. And it is this, that our Lord never claimed to be an infallible or even special interpreter of the Holy Scriptures. It has been asserted, perhaps a little recklessly, that just as the Lord said to the man who came to Him about the division of the inheritance, “Who made me a judge or a divider over you?” so the Lord would have said in reply to a question about the age or author of a passage in the Old Testament—“Who commissioned Me to resolve difficulties in historical criticism?” The assertion is scarcely even superficially plausible, as the questions on which we would fain receive the judgment of the Lord are as widely removed from the request of the “one out of the multitude” as can readily be conceived. Our questions, even if they may happen to relate to age or authorship, are really questions that go to the very heart of the matter. They are questions that relate not to the things of this world, but to the things that “belong to peace,” here and hereafter—the trustworthiness of the Scriptures and their claims to be received as the inspired Word of Almighty God.

This certainly we may concede, that critical inquiries, to use the words of Professor Ladd, “rarely appear to have entered the horizon” of the teaching of our Lord. The passages, however, as we shall see from the two articles that will follow, are by no means few in which, though there may be no special and direct teaching on the

subject, there is often an inferential teaching of a very suggestive and even conclusive character. It will be seen that our Lord does, from time to time, inferentially return such answers to our inquiries in reference to the Old Testament as may equitably be claimed to be authoritative, and as justifying us in arriving at definite conclusions as to the tenor of His teaching. We cannot, then, assign to the objection any greater weight than this—that it correctly states an admitted fact, viz. that the questions relative to the composition and structure of the Old Testament, which are the subjects now mainly before us, did not form any special and defined part of our Lord's teaching. This comparative silence, however, is no warrant whatever for affirming that our Lord would not have entertained such questions if they had been definitely brought before Him: still less will it justify the denial that His teaching does, from time to time, involve inferences and even opinions as to matters of Biblical criticism which have the closest possible relation to our present controversies. More need not now be said. The passages in which such inferences or opinions are supposed to be involved will be specified and carefully analysed, and then be left to speak for themselves.

The question, also, whether Christ may not in

some instances have spoken, either by way of accommodation, or only seemingly, and not actually, on our present questions, must not be summarily dismissed. The dulness or hardness of the hearts of those to whom He was speaking may be thought to have necessitated forms of expression which may be claimed as resulting from some principle of accommodation; but here, again, each place and each passage must speak for itself. This only do we unhesitatingly deny, that the Lord's general teaching as to the Old Testament, and those characteristics of His teaching on the subject which all reasonable interpreters would be willing to recognise, could by any possibility be attributed to any principle of accommodation, in the ordinary sense of the words. That He who was the Truth and the Light, as well as the Way, could have systematically so taught in reference to God's Holy Word, out of deference to the prejudices or the ignorance of His hearers, is utterly inconceivable.

The teaching of Christ on the subject of the Holy Scriptures must now be ascertained in detail. We have proved that such an appeal as we are about to make to Him is rightful, and that the results can be unconditionally relied on. To that appeal we devote the following articles.

Archangels.

BY THE REV. PRINCIPAL G. C. M. DOUGLAS, D.D., GLASGOW.

1. I MUST start from the basis that angels do really exist. "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both" (Acts xxiii. 8). Some writers are so keen in their polemic against the Pharisees, that they forget to say a word against the much worse positions of the Sadducees; in this point we hold with the Pharisees. And I believe in the existence of angels, in the plural, as Scripture often speaks in this way, and as plurality is necessarily implied in many of its statements; see, for instance, Gen. xxviii. 12 (with John i. 51), xxxii. 1; Matt. xiii. 39, 49, xxii. 30. In Matt. xxv. 31, there is emphasis put on "all the angels with Him," when the Son of Man shall come in His glory; and it can scarcely be doubted that an army of angels is at least included in the meaning

of a favourite title of God in the Old Testament, Jehovah of hosts. In Heb. xii. 22, the Revised Version notes that the original speaks of "myriads of angels." And in Rev. v. 11, John speaks of those whom he saw and heard, as in number "ten thousand times ten thousand, and thousands of thousands;" with which compare Ps. lxxviii. 17, though the original is somewhat obscure.

2. Among these multitudes there certainly exist varieties; for we read of "a strong angel" again and again (Rev. v. 2, x. 1, xviii. 1, 2; compare Ps. ciii. 20, 21; 2 Thess. i. 7). It is an old and common opinion, not to be easily disproved, that there are different classes of angels, which Paul enumerates, Col. i. 16, as "thrones," "dominions," "principalities," "powers" (compare Eph. i. 21); and in Eph. vi. 12, he uses similar language

reference to evil or fallen angels, "principalities," "powers," "the world-rulers of this darkness," "spiritual [hosts] of wickedness in the heavenly [places]" (compare Col. ii. 15). I do not go into the question whether the seraphim and the cherubim are or are not two of these classes. If numbers and classes exist, however, we can scarcely think of them as destitute of order and organisation. Indeed, our Lord speaks of those who might have been at His disposal had He said the word, as "more than twelve *legions* of angels" (Matt. xxvi. 53). And some have traced a "disposition" of angels, in the sense of an arrangement of them, in Acts vii. 53, with which, however, compare Gal. iii. 19.

3. If there are classes ranged in order, like soldiers in a legion, we think of leaders at the head of these; and this may have given rise to the name "archangel." Yet it must be observed that, while we have angels often mentioned in the plural, Scripture speaks of only a single archangel, "the archangel," the term occurring twice (1 Thess. iv. 16; Jude 9). To the latter passage I shall return, when I come to speak of the name given to him, "Michael the archangel." In the meantime I call attention to this name, only to connect it with the other passages in which we read of Michael, namely, Dan. x. 13, 21, xii. 1, where he is described successively as "Michael, one of the chief princes;" "Michael, your prince;" "Michael, . . . the great prince which standeth for the children of thy people:" and again, Rev. xii. 7, "And there was war in heaven; Michael and his angels [going forth] to war with the dragon," etc.

4. With one exception, to which I shall afterwards advert, this is the only heavenly being (exclusive of Jehovah) to whom a name is given in Scripture. Can we identify him? I see no opinion so natural as that which makes Michael a title of our Redeemer, the Lord Jesus Christ, and which connects the descriptions of Michael with those given of him who is variously styled the angel of Jehovah (or of God), the angel of His presence, and the angel of the Covenant. This outstanding angel appears first of all to the outcast and perishing, in the case of Hagar (Gen. xvi. 7-11, xxi. 17); then to Abraham at the greatest trial of his faith (Gen. xxii. 11, 15); then he is described by Jacob as "the angel which hath redeemed me from all evil" (Gen. xlviii. 16). He appears to Moses at the burning bush, giving him his commission, and

he reappears in critical times of the history of the redemption from Egypt (Ex. iii. 2, xiv. 19, xxxiii. 20-23, xxxii. 34, etc.). He appears to resist Balaam, who was truly the most dangerous enemy of Israel at that period (Num. xxii. 22, etc.). And to Joshua (chaps. v. 13-vi. 2) he appeared, in some respects as to Moses at the burning bush, yet with differences suiting the work to be done in conquering Canaan, as "the captain of the host of Jehovah," in this character bearing a closer resemblance to the descriptions given of Michael. In his appearances at the critical points in the history of Israel, as recorded in the Book of Judges, he reminds one even more strikingly of those descriptions of Michael. The appearances to Gideon and to the parents of Samson indicate that those early Old Testament saints had great difficulty in settling for themselves whether this helper was divine or was a fellow-creature, which is what we might expect under that Dispensation; in this respect it harmonises with the mystery about his name (Gen. xxxii. 29; Judges xiii. 18). Even in the New Testament, the lofty subject of the summing up, under the headship of Christ, of all things in the heavens and upon the earth (Eph. i. 10), and the union of angels and redeemed men organised for His praise and service (Rev. v.), is handled with so much reserve, that we may understand how difficult it was before He came into the world to have any clear conceptions of this Head of men and angels.

The texts which name Michael are most easily explained when we identify him with the second person of the Godhead. The tenth chapter of Daniel has many difficulties, which I do not need to discuss. There is an angel in it who talks with Daniel, and occupies a position identical with, or very much akin to, that of the so-called interpreting angel in the visions of Zechariah. This angel says: "The prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained [margin, I was not needed] there with the kings of Persia." If this prince of Persia and the prince of Greece (ver. 20) were individual men, or if they were the abstractions and ideals of the whole royal line in each case, Michael, the messenger from the Father in His purposes of grace towards men, comes in to secure the victory for His people, and divides the spoil with the strong (Isa. liii. 12). Nor does it make any material difference to my argument, if the nations are supposed to be under

the guardianship or guidance of some spiritual beings, angels good or bad. "Michael, your prince" (ver. 21), is that angel who appeared from time to time throughout the history of the Patriarchs and the early history of Israel. He is Head of the angels, and they give way before Him; for He is also "the ruler of the kings of the earth," with His name written, "King of kings, and Lord of lords" (Rev. i. 5, xix. 16), whose magnificent pre-eminence over all things, "in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers," and in the Church which is His body, is celebrated in Col. i. 15-20. In the old conflicts it was this presence of Immanuel, God with us, which had given confidence to the messages of the prophets (see Isa. viii. 9, 10), and there is nothing beyond it in the most cheering promises of our Lord Himself (John xvi. 33; Rom. viii. 35-39; 1 John iv. 4, v. 4, 5); but if Michael were a mere created angel, the anxieties of Daniel would have been enhanced rather than allayed by this revelation of struggles for and against Israel in the spiritual world.¹ The words of Dan. xii. 1 still more plainly suit the Lord Jesus Christ: "Michael, the great prince, which standeth for the children of thy people;" "a time of trouble, such as never was since there was a nation even to that same time;" "thy people shall be delivered, every one that shall be found written in the book," followed in ver. 2 by the prediction of the resurrection; all these expressions suggest a host of parallels in what is written of the person and work of Christ. The title of Michael here, "the great prince," points us to the universal and eternal ruler, of whom this Book of Daniel has much to say, like the other prophetic books, so that at the coming of His kingdom all His rivals must pass away. "He shall be great, . . . and of His kingdom there shall be no end" (Luke i. 32, 33). Read with it 1 Cor. xv. And observe in Dan. x. 5, 6, that besides the interpreting angel there is another being, "A man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his

feet like in colour to burnished brass, and the voice of his words like the voice of a multitude." I cannot avoid connecting this language with that which describes the divine manifestation in somewhat of a human form in Ezek. i. and x., which I take to be the second person of the Godhead; the more so on account of the resemblance to "the man clothed in linen" (Ezek. ix. 2, 3, etc.), which is the name given to this mysterious being at the end of the vision (Dan. xii. 6, 7), where he is carefully distinguished from the interpreting angel; I recognise in him the high priest of the heavenly temple, clothed as the Jewish high priest was when he went into the most holy place on behalf of his people (Lev. xvi. 4). Nor can I avoid identifying this mysterious being with the glorified Redeemer, as described in Rev. i. 13-15; the more so on account of the similar effects produced by the two visions upon Daniel and upon John respectively. Who else than this being can be intended by Michael, who is almost immediately named, as if Daniel knew all about him? Yet he is nowhere else named in the Old Testament; nor in the New, except twice. Identify Michael with that being, the vision of whom filled the prophet's mind at the time, and all is simple; refuse to do so, and there is no clue whatever to guide our exposition.

The passage which tells of the war in heaven, Michael and his angels against the devil and his angels (Rev. xii. 7-9), assuredly rests on the passages in Daniel, and refers to the same subject. I need say no more than this, that the victory attributed to Michael in vers. 8, 9, is attributed to Christ the Lamb who shed His blood, and those who trusted in Him, in vers. 10-12. There remains for consideration only Jude, ver. 9: "But Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." For my purpose the chief interest in the sentence lies in its identification of "Michael" with "the archangel." But it bristles with difficulties which I need not now handle, unless one that possibly bears on the interpretation I approve. If Michael be the second person in the Trinity, how can it be said that he *durst* not bring a railing accusation against the devil? I answer that the name "Michael the archangel" is an official name, that an angel (archangel though he be) is one sent, "the messenger of the Covenant" (Mal. iii. 1). Standing in a

¹ It is surely a complete mistake to interpret the words in Dan. xi. 1, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him," as if "him" meant Michael: it is Darius who is helped.

position of subordination, which he had assumed for our redemption, he had emptied himself, taking the form of a servant; and he who lived a life of prayer and of dependence as long as he was in the world, manifested this in that he, "when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to Him that judgeth righteously" (1 Pet. ii. 23). His not rebuking the devil, but restricting himself to saying, The Lord rebuke thee, reminds us of his replies to Satan's temptations by merely quoting Scripture. Indeed, the opposition of Michael and the devil, in this contention of which Jude writes, has no parallel in Scripture if Michael be a created angel; but it is an opposition very familiar to us if Michael be Christ. And manifestly Jude 9 somehow refers to Zech. iii. 1, 2, where the opponent of Satan is the angel of Jehovah, whom I take to be the Son of God: and as in other cases, so in Zechariah, "the angel of Jehovah," in ver. 1, passes into "Jehovah" Himself in ver. 2, where it is Jehovah that says, "Jehovah rebuke thee, O Satan!"

5. The only other name in Scripture that is analogous to Michael is Gabriel (Dan. viii. 16, ix. 21). He is called in the second passage "the *man* Gabriel," but no doubt only because of his human appearances, since he is expressly called an angel in both of the other passages where alone he is mentioned again (Luke i. 19, 26). This has led to Gabriel also being called an archangel; but he is not so named in Scripture, which speaks only of the one, the archangel. These two names Michael and Gabriel are found in this book of Daniel, which is equally remarkable for its discoveries of the future, especially in chap. xi, and for its unveiling of the present unseen world in chap. x. It seems to me the safe course to keep closely to what is revealed in Scripture concerning matters of which we have not and cannot have any knowledge, apart from revelation; all the more so since the subject of angels has proved very attractive to the imaginations of men, and in dangerous directions, against which the apostle warns us in Col. ii. 18, whichever of the readings we adopt there.

6. When men have gone beyond Scriptures in this field, it has been difficult for them to stop, and it does not seem profitable for us to follow. Some have thought of four archangels; and besides Michael and Gabriel, they have added Raphael, who appears repeatedly in the fables of the apocryphal book of Tobit iii. 17, v. 4, viii. 2, ix. 1, 5, xii.

15, though the name "archangel" is never given to him there. A fourth has been found in the angel Uriel in the Book of Enoch, and again, in the visions of the book 2 Esdras iv. 1, v. 20; also, according to one reading in iv. 36, whilst another makes the name to be Jeremiel; but whichever is the true reading, he receives the title of archangel. Seven, however, has been a more favourite number, though this speculation has run in two channels. Sometimes six are spoken of, under the one foremost or original being, whom they serve; and these six have even been resolved into one, contemplated in different aspects. Sometimes, again, we read of seven archangels on one level; though the names, after the first four given above, are very uncertain. In 2 Esdras v. 16, we read of "Salathiel the captain of the people," who has been conjectured to be a fifth; and there are others like Ruhel, Phanuel, and Zadkiel.

The sole direct scriptural (so-called) support for the belief in seven archangels is the text, Tobit xii. 15, though the name archangel is never used in the book: "I am Raphael, one of the seven holy angels, which present the *prayers* of the saints, and go in before the glory of the Holy One." This statement is authoritative within the Church of Rome: Protestants do not feel bound by it, and many rather regard it as an example of the corruptions of later Judaism, which may be paralleled by expressions in other apocryphal and unauthorised writings.

Again, there have been inferences drawn, as I believe without justification, from one or two scriptural expressions. One of these (Luke i. 19), "I am Gabriel, that stand in the presence of God," is not a proof. The expression suits all the holy servants of God, in heaven and on earth; a special emphasis, laid upon it in any particular case, must be judged by the circumstances otherwise known to us. In ver. 26, we read simply, "The angel Gabriel was sent from God." More weight has been attached to what is written in Rev. viii. 2, "And I saw the seven angels which stand before God; and there were given unto them seven trumpets." But it may well be doubted whether this number seven is not due to the symbolical structure of the book, in which we have, i. 4, 5, "Grace to you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ," etc.: and iv. 5, "And [there

were] seven lamps of fire burning before the throne, which are the seven Spirits of God." Both of these statements are, as I understand, descriptive of the one Holy Spirit in His active working; compare v. 6, "A Lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." I alluded to the circumstance already that the seven archangels are by some writers, ancient and modern, resolved into one, especially when one is reckoned at the head; compare the seven-fold energy of the Spirit resting on Messiah (Isa. xi. 2); and the six men with slaughter weapons accompanying the man clothed in linen (Ezek. ix. and x.). So in Rev. xv. 5, 6, "I saw, and the temple of the tabernacle of the testimony in heaven was opened; and there came out from the temple the seven angels that had the seven plagues," etc.

It is easy to suggest things which might lead to this speculation about seven archangels: the sacredness of the number seven; the seven planets and astrological notions connected with them; the

seven counsellors of the king of Persia (Ezra vii. 14), "the seven princes of Persia and Media, which saw the king's face, and sat first in the kingdom" (Esther i. 14); and, perhaps, "seven men of them that saw the king's face" in Jerusalem (Jer. lii. 25), though the parallel (2 Kings xxv. 19) speaks of five.

The Jehovistic and Elohist discussions may have some bearing on these names, Michael, Gabriel, Raphael, Uriel, Salathiel, Ruhiel, Phanuel, Zadkiel; there are several corresponding Jehovistic forms in Scripture, Micaiah, Rephaiah, Uriah, Zedekiah.

Possibly some side light may be thrown on the names of the holy beings Michael and Gabriel, by the name Satan being given to the devil, the leader of the hosts of evil angels, and Beelzebub. But the evil side of these mysterious subjects had need to be handled with extreme caution, since it is on the good side that revelation is ever fullest and most explicit; and yet in the present case this does not amount to very much.

Renderings and Readings in the Revised New Testament.

BY THE REV. PROFESSOR ROBERTS, D.D., ST. ANDREWS.

It is a remarkable fact that neither the word "damn" nor the word "damnation" appears in any part of the Revised New Testament. In this respect, it contrasts strikingly with the Authorised Version. As every reader is painfully aware, there are not a few passages in the current translation which contain the dreadful words that have been mentioned. "Dreadful," I say, for so they undoubtedly are to modern ears. It may have been that they bore a much softer meaning when the A.V. was formed, but they inevitably suggest nothing less than hopeless perdition to English readers at the present day. We cannot, therefore, help feeling that it is well worth our while to inquire into the true signification of the original Greek, that we may satisfy ourselves whether the idea suggested by the A.V. is justifiable, or whether we are warranted in accepting the milder rendering presented in the R.V.

Let us look, first, at the well-known passage, 1 Cor. xi. 29. That verse stands as follows in the text of the A.V.: "For he that eateth and drinketh

unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." It is perfectly impossible to conceive of the amount of mischief which has been wrought by these words. No matter that "judgment" stands on the margin, and no matter that that word is almost invariably substituted for "damnation," when the passage is read in the pulpit—the fearful term still stares the devout reader in the text, and necessarily excites a thrill of apprehension in his heart. Who can tell how many humble souls have shrunk back with terror from the Lord's Table under the horror of that awful word, and have thus been prevented from carrying out the precept of their Saviour when He said: "Do this in remembrance of Me?" And then to think that not the slightest ground for such feelings is to be found in the original! The word which is translated "damnation" is a singularly mild one (*κρίμα*), and is regarded by all critics as having no reference to spiritual consequences at all, but as simply pointing to those temporal judgments—sickness and

death—which, as the next verse declares, had been sent upon the Corinthians, on account of their unfaithfulness. Bengel admirably remarks on the verse: “*κρίμα* sine articulo, *judicium* aliqñd, morbum mortemve corporis. Non dicit, τὸ κατὰ κρίμα, *condemnationem*.” When it is thus perceived that there is absolutely no reference whatever in the verse to the world to come, how frightful is it to think that copies of the Bible should continue to be multiplied containing here that appalling word “damnation”! One feels that hardly any price would be too high to pay for the deletion of that term; and whether agreeing or not with the R.V. in omitting “unworthily,” one gladly hails its mild and accurate rendering: “For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.”

We turn next to 1 Tim. v. 12, where we read in A.V.: “Having damnation, because they have cast off their first faith.” When the context is considered, this statement sounds almost ludicrous at the present day. The apostle is referring to those who should be put on the roll (*κατάλογος*) of presbyterial widows; and with his usual good sense he gives a caution against admitting such as were still young, and might soon falter in their devotedness. No doubt, in the first deep sorrow of their widowhood, they might fancy they had for ever done with the world, and might desire to dedicate themselves to a purely spiritual life. But the apostle well knew that such enthusiasm was not to be depended upon, and recommends that it should not be encouraged; for, says he, if these young devotees should, as is natural enough, afterwards regret the choice they had made, and wish to contract another marriage, then they will incur censure or condemnation (*κρίμα*) as having cast off their former profession of entire consecration to Christ. It is clear that the term “damnation” is here entirely out of place, and that the rendering of the R.V. is greatly preferable: “Having condemnation, because they have rejected their first faith.”

And now let us look at Rom. xiv. 23, where we read in A.V.: “And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” This verse has often been grievously misunderstood. Many who are carried away by the mere sound of the words have supposed that the last clause is intended to teach us that every action which does not proceed from

a principle of faith in Christ is necessarily sinful. But the passage has no such meaning. The apostle has been referring to acts which are in themselves indifferent, but which may become sinful according to the spirit in which they are performed. If a man has any scruples about the propriety of a certain line of conduct, then he is to abstain from it, for otherwise he will wound his conscience, and thus be guilty of sin. The apostle in the verse before us lays down a great guiding principle. He tells us that “whatsoever is not of faith”—*i.e.* whatsoever is done by any man without a clear conviction in his own mind that it is right—“is sin”—becomes to him sinful, because it is an act of which the moral faculty in his soul does not distinctly approve. It is not *saving faith* which is referred to in this passage. It is the confidence which springs from a good conscience, or, in other words, from the strong assurance which is felt that the course of conduct which is adopted is pleasing in the sight of God. The inference, therefore, which St. Augustine and others have derived from this passage, that “*omnis infidelium vita peccatum est*,” rests upon no solid foundation. That point does not here fall within the scope of the apostle’s reasoning; and, in accordance with what has been said, the proper rendering of the verse manifestly is, as in the R.V.: “But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.”

In all the other passages in which the words “damn” or “damnation” occur in the A.V. (Matt. xxiii. 14, 33; Mark xii. 40; Luke xx. 47; John v. 29; Rom. iii. 8, xiii. 2; Mark xvi. 16; 2 Thess. ii. 12), “judge” or “condemn,” “judgement” or “condemnation” is found in the R.V.; and a priceless gain is thus secured to all English readers.

Of a character only a shade less offensive than the preceding, are many of the passages in the A.V. of the New Testament, which contain the word “hell.” This is especially the case at Acts ii. 31, in which reference is made to Christ. We there read in A.V.: “He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.” It is well known how much controversy there has arisen about the clause in the Apostle’s Creed which states regarding Christ: “He descended into hell.” To the ordinary ear such a declaration implies the descent of Christ

into the place of torment—the abode of the devil and his angels. But that is not the meaning of the words. As the saintly Archbishop Leighton remarks on the clause: “The conceit of the descent of Christ’s soul into the place of the damned, to say no more nor harder of it, can never be made the necessary sense of these words; nor is there any other ground in Scripture, or any due end of such a descent, either agreed on, or at all alleageable, to persuade the choosing of it as the best sense of them.” How, then, does the R.V. deal with the passage? Its translation is as follows: “He (David) foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption.” The word in the Greek is thus simply transliterated into English, and a means is in this way provided of distinguishing between it and another term *Gehenna* (γέεννα), which is more properly translated *hell* (Matt. v. 22, etc.). What we have to conceive of with respect to Christ is that He did in His disembodied state, that is between His death and His resurrection, go into the place of departed spirits, called Hades, and that He there revealed Himself both to the righteous and the wicked (see Luke xxiii. 43 on the one hand, and 1 Peter iii. 19 on the other). It is worthy of notice with respect to the very difficult passage in St. Peter’s first

Epistle just referred to, that the Syriac Peshito version, the earliest, and one of the best translations of the New Testament ever formed, substitutes for the words “in prison” (ἐν φυλακῇ) the phrase “in Sheol,” שְׁוֹל which exactly corresponds to the Greek *Hades*. In regard to the gain secured by the naturalising of this term in our language, it was well said by one who showed himself by no means blind to the many defects of the R.V.: “In employing ‘Hades’ to designate the place of the departed, the Revisers have ventured upon a bold experiment which deserves to succeed. We shall be spared the sense of incongruity when we read concerning Christ, ‘Thou didst not leave His soul in Hades,’ which formerly oppressed us on hearing the old version ‘in hell’; and in Rev. i. 18, ‘I have the keys of Death and of Hades,’ is more majestic and accurate than the old rendering, which invested the Lord of Life with the functions of the keeper of the dread prison-house in the apprehension of the unlearned” (*Edinburgh Review*, July 1881, p. 181). It is much to be desired, then, that this word *Hades* should find its way into common use instead of “hell,” in all the places in which it occurs in the R.V.; and it would soon become, like Paradise, and similar expressions, quite intelligible and familiar to English readers.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER II. 24-29.

“Let that abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise, which He Himself has promised us, even eternal life. This have I written unto you concerning those that lead you astray. And the anointing which ye have received of Him will abide in you, and ye need not that any one teach you; but even as the same anointing teacheth you concerning all things, and it is true and no lie, and even as it hath taught you, so will ye abide therein. And now, little children, abide in Him, in order that, when He shall be manifested, we may have joyousness and not be ashamed before Him at His coming. If ye know that He is righteous, know ye that every one that doeth righteousness is born of Him.”

VER. 24. To this description of the false teachers John adds an exhortation to his readers to abide by the old original teaching. As for you, in contrast with those who deny the Son and the Father, hold ye fast by that *which ye have heard from the beginning*, i.e. from the beginning of your life as Christians. That which they heard from the beginning was in particular that Jesus is the Christ,

the fundamental truth of all gospel preaching. For experience teaches that deviation from this truth leads ultimately to the denial of Christ and God.

We need to remember this at all times. The further doctrine is developed in the Church, the greater does the danger become of deviating from that conception of the truth which forms the basis

of all later doctrinal developments, and with which these developments must remain in thorough continuity, if they are to remain healthy. We are far from meaning that the Church must simply stand by the first general fundamental elements of Christian truth. To advance beyond these is a demand from which the Church in its development has not been able to escape, and from which it should not seek to escape. But it must take care that these further developments of doctrine are really natural developments of what is contained in the original elements. John indicates clearly in ver. 27 that the abiding, of which he speaks, by that which has been heard from the beginning, necessarily leads to such a development. Whether these developments naturally cohere with the teaching of the apostles or not, can be discovered only by seeing whether they do not merely not stand in contradiction with it, as it is presented to us in the New Testament, but whether they do not rather help us to understand it more perfectly. Abiding by that which was in the beginning is thus seen also to demand an unwearied investigation of divine truth; for the teaching of the apostles is not yet perfectly understood by us, and has still to be more and more fully disclosed to us.

With this abiding by the original proclamation of the gospel John connects continuing in fellowship with Christ and the Father. Here he is looking upon Christian teaching in its practical consequences. Every distortion or defacement of the historical image of Christ damages Christian piety in its deepest roots, and leads to its becoming sickly. The original teaching of the apostles consisted especially in the clear reproduction of the historical manifestation of Christ; and consequently abiding in that teaching conditioned the healthiness of the readers' Christian life and their fellowship with Christ and with God in Him.

Ver. 25. The exhortation we have just considered is strengthened by referring to the consequences of its observance or non-observance. The Lord has promised nothing less than *eternal life* as the consequence of abiding in Him; and He Himself, the Redeemer, has promised it, so that we may surely count upon it. In point of fact this is also the Redeemer's own promise (John xvii. 3, xii. 50). The circumstance that the apostle looks upon eternal life, not as a life to be lived merely in the future, but to be lived already in the present, does

not forbid his speaking of it here as a promise. For what is spoken of is the disclosure which the Saviour made to those to whom He first brought the gospel. Now to them eternal life was still, at that time, something future; and therefore to them our Lord's announcement of eternal life was still but a promise. If the gospel is to be the means of imparting eternal life to us, we must be very careful as to the way in which we handle Christian doctrine. For such a gospel must surely be planned with the highest divine wisdom; it must be, as it were, a divine work of art, to distort which in any way according to man's pleasure must seem to us as sacrilege. Only when we leave it undisturbed dare we look for its being accompanied with blessing.

Ver. 26. John now breaks off his instruction regarding the false teachers with the express remark that he leaves this subject. "*They that lead you astray,*" i.e. who aim at leading you astray. It is not implied that their attempts had succeeded in the case of his readers.

Ver. 27. The thought is as follows. I, for my part, am satisfied with having written these few words to you upon this subject; you don't require anything further, seeing that in your anointing you already possess, and have from the beginning of your conversion to Christianity possessed, sufficient instruction; and you may implicitly trust the teaching which the anointing gives you, seeing it is nothing else than the pure truth. "*You will abide therein,*" viz. in that which the anointing teaches and has taught you. John seeks to prevent the misconception that the abiding, of which he speaks, in the true Christian teaching, is something merely external; that it is something in which man is spiritually unfree. He declares, on the contrary, that he assumes on the part of his readers an enlightened condition of their consciousness, in virtue of which they were able, in an independent manner, to recognise Christian truth, and did not require a teacher. They had received an enlightenment through the Holy Spirit; this had become abiding in them; and everything which was disclosed to them with inner necessity from this enlightenment, they might gladly trust, and receive as truth free from all error. If they faithfully followed this anointing which enlightened them, they could not fall away from the teaching originally communicated to them. That which John here calls the anointing received from Christ

is substantially what we in modern times call the pious Christian consciousness; and John has here frankly recognised its rights over against all historical developments of doctrine in the Church. He also regards it as the source of the ever new and more perfect forms assumed by Christian conviction; and he also lays down for it the law, that it must maintain itself in agreement with the original Christian teaching, yea, that it must endeavour to make this agreement more and more perfect. Upon this rests the common knowledge of divine things possessed by all Christians, to which John here expressly gives prominence, and upon which our evangelical Church must set a high value. The evangelical Church is not possible without the sharp distinction between this anointing from Christ, which is common to all Christians, and the various attempts to give expression in doctrinal statements to this common fundamental Christian consciousness.

Ver. 28. This verse goes back again upon ver. 18; for all the verses that followed contained merely intermediate thoughts, which were prompted simply by the desire to confirm the assurance that it is the last hour. This return to ver. 18, however, is accompanied with an exhortation which joins on to what has immediately preceded. The manifestation of Christ must be understood, in accordance with the whole context, of His reappearing in His glory in the end of the days. The gladness spoken of is the joyous courage of a good conscience, as in iv. 17: in order that we may have assured, confident gladness, and may not, full of shame, draw back from Him at His coming. John thinks of this last hour as the time when Christ shall reappear in His glory; and in this thought he finds a very effective incentive to holiness and watchfulness on the part of Christians. He realises the moment when they that believe in Christ shall appear immediately before Him, He being then sensibly present. It must certainly be an object of intense longing on the part of Christians, actually to behold Him in whom they believe. But with this most joyous thought there is at the same time associated in the mind of Christians, not indeed dread, but holy reverence. To appear in the immediate presence of Christ—if this is to take place with joyousness, it presupposes such a purity of heart, such an uprightness of disposition, and such an earnestness of endeavour, as the Christian does not easily find in himself.

There is no other *vis-a-vis* before whom everything that is impure, everything that is still at all entangled in sin, finds it so utterly impossible to stand. And that, too, precisely because of the altogether unique blending of holiness and grace in this Christ. To appear before the wrathful Judge of the world may be terrible, but it is not so humbling as the sight of the holy, gracious Judge of the world; before the latter all appeal to human weakness is speechless. Before the former one might urge as an excuse that one was unable to acquire any delight in holiness; before the latter such an excuse is invalid. As regards the former, one may have the courage to complain of severity; the condemning judgment of the latter, one must acknowledge to be fair and just. What could seem to the Christian to be more terrible than the possibility of having to be afraid of the reappearing Christ; of not being able to rejoice in the glory which the Redeemer brings, but of being under the necessity of shrinking back from Him in terror, at the very moment in which the consummation of all Christian desires begins! What shame would be more intolerable to him than that with which he would have to hide himself in terror from before the glorified Redeemer who seeks to glorify him, and to shrink back from the ultimate object of all his hopes!

Ver. 29. With this verse there begins a new line of thought, and therefore it ought to be attached to the third chapter. Still it is closely connected with what immediately precedes. In ver. 28 it was said: Abide in Christ, that at His coming ye may have joyousness, and may not, full of shame, shrink back from Him. This very naturally leads John to reflect upon the character which we must have, if we are not to be under the necessity of shrinking back ashamed from Christ at His reappearing. He now indicates this character. We must be such, he says, as the returning Christ can acknowledge as His own; such as He can acknowledge to be new creatures begotten by His peculiar, characteristic principle of life. He can thus acknowledge us, however, only if we have in us His own peculiar, characteristic quality. Now this is righteousness, which quality John is naturally led to mention here, seeing he is speaking of Christ's Parousia, and therefore of His appearing as Judge of the world. Those who really belong to Christ, those who have really been begotten of Him as new creatures, can consequently only be those that live righteously, that do righteousness. Thus John

comes back again upon the great fundamental thought of his Epistle: fellowship with Christ and God (abiding in Christ and God) consists *in concreto* in walking in the light, in the keeping of the commandments of Christ (i. 6 ff., ii. 3 ff.). The main difficulty of our verse lies in this, that it is doubtful to whom "righteous" and "born of Him" refer. We must assume that both expressions refer to one and the same subject, if we are not to get into sheer arbitrariness. Now in the immediately preceding context Christ is the subject; and a comparison of iii. 3, 7 makes us still more disposed to look upon Him as subject here also. In what follows it is Christ's ideal, pattern righteousness that is mainly spoken of. On the other hand, the expression "born of Him" seems as strongly to recommend the reference to God. Seeing that the New Testament speaks only of a being born of God (iii. 10; John i. 13; Jas. i. 18), and nowhere else of a being born of Christ; seeing also it speaks always only of children of God and nowhere else of children of Christ, it seems as if the expression could not be understood otherwise than of a being begotten of God. This interpretation seems also demanded by iii. 1 ff. Thus we find ourselves drawn in both directions. We cannot conscientiously assume a change of subject, however much weight we attach to the unity of God and Christ in John's consciousness. Nevertheless we confidently decide in favour of the view which makes both expressions refer to Christ. Everything grammatical is in favour of taking Christ as the subject; whereas in the thought of a being born of Christ there is nothing positively un-Johannine or contradictory of Scripture, the two notions: "born of God" and "born of Christ" being by no means exclusive of one another. This thought fits admirably into the context of this passage. We therefore refer both expressions to the Redeemer.

"*Know ye,*" i.e. ye must also know; his readers should clearly apprehend all that is involved in the position that Christ is righteous. "He that doeth

righteousness"—and only he; said in contrast to the mere knowledge of righteousness and the mere speaking of it, no doubt also to the mere willing to do it.

"*If ye know*"—John does not mean to assert that his readers had no knowledge of Christ's righteousness; he, however, leaves it undecided whether their knowledge is clear, and in particular whether they lay sufficient stress upon the fact that in virtue of His ethical character and perfection (righteousness) Jesus is the Christ, the Redeemer. Neither is it with us by any means a matter of course that we attach due importance to this; even among believing Christians this is not enough the case. This is a thought to which special prominence is given in the Epistle to the Hebrews. When Jesus is looked at as our Redeemer, attention is frequently paid only to that which is set forth regarding Him doctrinally, viz. that He is God's Son, who, in our human nature, has brought about the mediation between God's forgiveness and our sin. That this mediation rests upon the ethical character of the Redeemer, and that it is only because of this His character that He can be the propitiation for sin—this is a thought which is not so frequently present to the mind of the believing Christian as it ought to be.

To him, however, who knows this, it must become at once clear that through Him he who does righteousness has become a new creature. John insists upon this, that in the Christian faith in Christ cannot possibly be separated from the absolute conviction that the believing relation to Christ is an essentially ethical fact, and must necessarily have a renewal of the ethical being as its consequence. And this by no means merely in the superficial manner of a new ethical view of life and perhaps also a new ethical will originating in us; but this renewal of the ethical consciousness must also pass over into the active life. There is no morality of the regenerate which is not also a doing; a mere willing would be an inner contradiction.

Requests and Replies.

Is there any History of the Authorship and Compilation of the Scottish Psalms?—C. H.

The best account of the circumstances connected with the Authorship and compilation of the Scottish Metrical Version of the Psalms is Dr. David Laing's "Notices regarding the Metrical Versions of the Psalms received by the Church of Scotland" in the Appendix to his admirable edition of *Baillie's Letters and Journals*, Edin. 1842, vol. iii. pp. 525-556. Valuable information on the subject may also be found in Holland's *Psalmists of Britain*, 1843; Professor Mitchell's *The Wedderburns and their Work*, and Dr. Livingston's *Scottish Metrical Psalter of 1635*.

D. D. BANNERMAN.

Where can one find a History of Doctrine during the century or so that followed the Reformation?—C. H.

There is no book expressly confined to that period. All the Histories of Doctrine glance at it, of course. The nearest to special books embracing that period with considerable fulness are—Dorner's *History of Protestant Theology* (chiefly Germany); Schweizer's *Protestantische Central-Dogmen*; Schneckenburger's *Comparative View of Lutheran and Reformed Doctrine*. Neither Schweizer nor Schneckenburger is translated. No doubt a good deal of material will be found in Lichtenberger's *History of German Theology*, and in Ritschl's *History of the Doctrine of Reconciliation and Justification*, both of which are to be had in English.

J. LAIDLAW.

In what sense is the expression "Jehovah of Hosts" now understood by Old Testament Scholars?—S.

In answer to the question, in what sense are we to understand the expression "Jehovah of Hosts," the usual modes of interpretation are doubtless well known to readers of THE EXPOSITORY TIMES, and need not be repeated.

It may be observed that, as the Holy Name does not admit of a construct form, the word *Sabaoth* should be regarded as standing in apposition to "Jehovah," as further explanatory of its meaning. The phrase "Jehovah-hosts" is the original form. It is first found in 1 Sam. i. 3, and it occurs altogether in that book five times, whereas the more expanded phrase "Jehovah God of Hosts" does not appear till 2 Sam. v. 10. This seems to be an amplification and explanation of the original phrase. It may be suggested that according to the genius of language the masculine noun *אלהים* signifies the *source* and *seat* of all powers; so the feminine noun *צבאות* is expressive of the *manifestation* of those powers.

Further, as *יהוה* signifies the Being and Oneness of God, and His unchangeableness and faithfulness in His relations to man, the title *Sabaoth* may well enforce the truth that all the attributes and powers, which the Divine name implies, are manifested in love and mercy to mankind. "Jehovah-hosts" will then convey the idea: "The Lord, abundant in giving blessings and mercies to His people."

F. TILNEY BASSETT.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. xii. 31, 32.

"Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (R.V.).

EXPOSITION.

"Therefore." Literally, "On account of this," not merely what immediately precedes, the opposition between Satan's kingdom and God's, whereby there can be no middle party in the world, but the whole foregoing context. As if He had said, "In view of all this, and because your charge against ME is so groundless and malignant, I say unto you."—ALEXANDER.

"I say unto you." Christ appeals to Himself

as authority in His most solemn and weighty disclosures of truth. His "I say unto you" is equivalent to the prophetic formula, "Thus saith the Lord."—ABBOTT.

These words, "I say unto you," are used by our Lord when He makes some revelation of things hidden from the sons of men.—ALFORD.

"*Every sin and blasphemy.*" Every sin up to and including blasphemy.—SCHAFF.

"*Blasphemy*" means defamation, or calumny, or malicious evil speaking. In the Anglo-Saxon version the word is rendered *bysmor-spæc*, that is, "besmearing speech."—MORISON.

The word *blasphemy* had a well-defined meaning to the Jews. It was the designation of a crime defined by statutes, and punishable by death. Under the theocracy Jehovah was King of the Jews. He at first appointed directly all subordinate officers, and held, in His own name, all the land; later, the kings were His own anointed, and ruled in His name. To do aught to diminish reverence and allegiance to Him was the blasphemy of the Old Testament, a crime answering to treason on our own times, and was carefully defined and rigorously punished by the Mosaic laws. It was of this crime that Jesus was accused, and for it condemned by the Sanhedrin, because He assumed a Divine character and claimed Divine honours.—ABBOTT.

"*Shall be forgiven unto men.*" It is not meant that "all manner of sin and blasphemy," being rendered pardonable by the propitiation, shall be unconditionally pardoned; but it is meant that the sins and blasphemies against God shall, upon the condition of persevering faith, be forgiven.—MORISON.

"*Whosoever shall speak a word.*" A more faithful and less misleading rendering would be, "Whosoever sayeth a saying (*εἰπεῖν λόγον*)." It is not the rash or ignorant utterance of speech (*λαλία*) that is unpardonable, but the deliberate, serious, and witting saying (*λόγος*), revealing with awful fidelity the conscious thought and intent of the heart.—M'CLELLAN.

"*Against the Son of man*"—that is, against Jesus the Messiah, not, however, recognising Him as such, nor intending to blaspheme the Holy Ghost and power manifested in Him. In this sense St. Paul speaks of himself (1 Tim. i. 13).—MANSEL.

"*Neither in this world, nor in that which is to*

come." The distinction was hardly the same for our Lord's Jewish hearers as it has come to be to us. For them "this world"—better, perhaps, *this age*—was the time before the coming of Christ; "the age to come" was that which was to follow it.—PLUMPTRE.

METHOD OF TREATMENT.

THE BLASPHEMY AGAINST THE SPIRIT.

By the late Rev. James Cameron, M.A.

If we have regard to the occasion on which this solemn declaration of our Lord was uttered, we shall find some clue to its explanation. There were brought unto Him one possessed with a devil, and He healed him. He healed him by divine power. It was not more true that He cast out devils than that He did so "by the finger of God." The people recognised the miracle as both real and divine, and said: "Is not this the Son of David?"

But the Pharisees said: "This fellow doth not cast out devils but by Beelzebub the prince of the devils." They believed in demoniacal possession, and in the power of casting devils out. Their own adherents ("children") claimed that power, and they believed that the power was given them *by God*. They had therefore suppressed their own convictions and belied their own principles in refusing to own the hand of God in the miracle before them. Thus they wilfully resisted the light of their own understanding, and resolutely suppressed the voice of their own conscience. Therefore, if they were not already hopelessly hardened and incurably perverted, they were rapidly approaching such a condition.

It became our Lord to warn them solemnly and awfully. And thus we are introduced to what is usually termed "the unpardonable sin," but what might perhaps be spoken of with truer meaning and more correctly as "the unpardonable state."

I. First, then, *how far may we justly limit the interpretation?*

1. It seems to be contrary, both to Scripture and to fact, to interpret the blasphemy of the Spirit as being any one specific sin.

2. Further, it may be safely affirmed that no course even of sin, if it admits repentance and faith, shuts out from pardon.

3. Since the Son of man was also truly divine, God manifest in the flesh, it cannot be that it is by reason of the greater sanctity of the Third Person of the Trinity that the sin against the Spirit is unpardonable.

II. *What, then, is the blasphemy against the Spirit?* It remains from the limits that have been drawn, that it is a state or habit of sin in which, through opposition to the work of the Spirit, repentance and faith are rendered impossible. The *circumstances* under which our Lord delivered the words of the text lead to this. It was not a mere insult to the Lord personally, as when they called Him "glutton," "wine-bibber," and so forth. The slander was uttered against the divine and holy in Him, just because it was divine and holy, and because it pressed on them with convicting power.

III. We can now see *why the blasphemy against the Spirit is unpardonable*. It is not from any defect of heavenly grace, but from defiance of heavenly grace; it is not from any want of efficacy in the gospel, but because it supposes the rejection of the only way of salvation which God has provided for sinners, and this in face of the fullest evidence, and the only evidence that shall ever be given.

THOUGHTS AND ILLUSTRATIONS.

The Sin against the Spirit.

THE evil in this case was the persistent and final calling of evil good and of good evil, the deliberate turning of light into darkness by the wilful refusal to recognise the character of light.—W. T. DAVISON.

IT is not so much a definite or particular offence as a certain frame of mind or manner of sinning; and it is mentioned in Scripture in the obscure way that has sometimes caused perplexity, for this practical reason, that the purpose of revelation is not to make us anxiously cautious against one special sin, while comparatively careless about others; but to make us hate and resist all sin, and feel the evil and danger of even the least; since there is no form of sin, however apparently trifling, that if indulged, may not lead to that which is unto death.—J. S. CANDLISH.

THERE is an unpardonable sin that may be committed in connexion with the lungs, or with the heart, or with the head. They are strung with nerves as thick as beads on a string; and up to a certain point of excess or abuse of the nervous system if you rebound there will be remission, and you will be put back, or nearly back, where you were before

you transgressed Nature's laws; but beyond that point,—it differs in different men, and in different parts of the same man,—if you go on transgressing, and persist in transgression, you will never get over the effect of it as long as you live.—H. W. BEECHER.

Is it possible for a man to go far that he does not want to come back? Yes, oh yes. I have seen men who have become very old, whom avarice had eaten into like a canker, and who came at last to poverty on account of their riches. And they stinted their table, they stinted their own persons, and the hands that had been like vultures' claws, forever extended to grasp and to draw in, had become almost brute-like by attenuation. I looked upon them, corrugated and dried up by the moral insanity of avarice, and I said: "Is there any gospel I could preach to them that would do them any good? None."—H. W. BEECHER.

IN my first charge, when I was young and inexperienced, the very first grave task set me was to carry what comfort I could to my predecessor's widow, a singularly devout and devoted woman, who, in the depths of her grief, had come to the conclusion that she had committed "the unpardonable sin," or "God would never have been so hard with her." No reasonings, no prayers, had the slightest effect upon her, or seemed so much as to touch the fixed idea she had taken to her heart. With an almost incredible ingenuity, she turned all grounds for hope into food for her despair. And in a few weeks she passed from my care into an asylum, only to be carried from the asylum to the grave. For years after I shrank from this text as if it had been guilty of murder. Such experiences bite deep.—SAMUEL CON.

I HAVE read of an estimable minister of religion who devoted a long life to fruitful service for God and his fellow-men, fancying towards the close that he had committed this sin. At last he submitted himself to the will of God, for so he mistakenly deemed it to be, that mercy should not reach him. Still there was a conflict. The better self within him—let us say the Spirit of God within him—suggested: "Supposing there is a hell for you, what would you with your disposition and habits do there?" "*I would set up a prayer-meeting,*" his staggered thought answered. And so he reduced his fear to an absurdity.—J. H. GOODMAN.

To the disciples, denial and blasphemy of the Son would be denial and blasphemy of the Spirit, through whose working they had learned this: "Thou art the Christ, the Son of the living God."—HARLESS.

CAN the truly regenerate commit this sin? I venture to say, *Yes* and *No*. In themselves, and as relying more on their regeneration than their Regenerator, *Yes*. In Him, and under His covenant of grace, I humbly believe, *No* and *never*.—H. C. G. MOULE.

The Expository Times Guild of Bible Study.

REPORT UPON EXAMINATION PAPERS.

- I. Paper set by Professor Kirkpatrick—
Rev. Alfred Gill, B.A., Farringdon, Exeter.
- II. Paper set by Professor Davison—
Rev. G. E. Ffrench, B.D. Taunton.
- III. Paper set by Professor Salmond—
Rev. R. M. Boyd, M.A., Glenbervie.
Rev. E. Abbey Tindall, B.A., Liverpool.
Rev. John E. Swallow, Hebden Bridge, Manchester.
- IV. Paper set by Principal Scott—
Rev. Alfred Huddle, M.A., Leytonstone, Essex.
Rev. T. Moscrop, Kandy, Ceylon.
Rev. John E. Christie, M.A., Sanquhar.
Rev. John Reith, B.D., Rickarton, Stonehaven.
- V. First Paper set by the Editor—
A. Champness, Sedbergh, Yorkshire.
- VI. Second Paper set by the Editor—
Rev. Martin J. Birks, Elland, Yorkshire.
Frederic Flint, M.D., Scarborough.
Rev. W. A. Leach, St. Neots.
Rev. N. J. Warner, M.A., Killenaule, Ireland.
Robert Halliday, Hamilton.

The Publishers will send two volumes from the following list to those whose names come first in each set, and one volume to each of the others, as soon as they let them know their choice. If any of the writers wish their papers returned, they will receive them upon sending a stamped and addressed wrapper to the Editor.

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Lechler's *Apostolic and Post-Apostolic Times*, 2 vols.

Dorner's *System of Christian Ethics*.

Ladd's *Doctrine of Sacred Scripture*, 2 vols.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Krummacher's *David, the King of Israel*.

Funcke's *World of Faith and the Everyday World*.

Scriver's *Gotthold's Emblems*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

PROPOSALS FOR STUDY 1892-93.

It is proposed that the members of the Guild should study, with the aid of some Commentary, either the first thirty-nine chapters of Isaiah, or St. John's Gospel, or both. Those who have been members of the Guild during the session 1891-92, and have already studied the first twelve chapters of Isaiah, may commence this session's study with the thirteenth chapter.

The result of this study may be sent to the Editor from month to month, in the shape of notes, critical, exegetical, expository, or homiletical. The best of these papers will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the Publishers for the book they select out of a list which will be given.

Members may also test their progress at the end of the session by answering questions which will be found in THE EXPOSITORY TIMES for June. For the best answers, modern works of value will be given.

MEMBERSHIP IN THE GUILD.

The Guild has now been formally constituted through the enrolment of members. The sole condition of membership is the promise to study (that is, not merely to read, but to study with the aid of some reliable Commentary) the proposed portion of Scripture between the months of November and June. This promise is not to be held in any respect binding should unforeseen circumstances prevent its being carried out. Since the object of the Guild is the encouragement of systematic Bible study, those are also invited to send their names who are to be engaged upon the study of some other portion of Scripture than that named, when they will be enrolled as honorary members.

COMMENTARIES.

A short survey of recent literature on Isaiah was given in THE EXPOSITORY TIMES for November 1891. Professor George Adam Smith's first volume in the *Expositor's Bible* (Hodder & Stoughton, 7s. 6d.), which covers the thirty-nine chapters, is not directly a Commentary, but it is a most interesting and stimulating book. Of direct Commentaries the latest and the best are those by Orelli (10s. 6d.)

and Delitzsch (the Fourth Edition, 2 vols., 21s.). They are published in The Foreign Theological Library, and the Publishers (T. & T. Clark, 38 George Street, Edinburgh) are willing to send a copy of Delitzsch for 12s., or of Orelli for 6s., post free to any *Member of the Expository Times Guild* who writes for it. Both books work on the Hebrew, but Orelli so sparingly that an English reader may use it with little discomfort.

A survey of recent literature on St. John's Gospel may be found in THE EXPOSITORY TIMES for July 1890 (vol. ii. p. 229). Bishop Westcott's edition of St. John in the *Speaker* has been published separately (Murray, 10s. 6d.). It still holds

the first place, though Dr. Reynolds, in the *Pulpit* (Kegan Paul, 2 vols.), might have borne hard upon its pre-eminence had he not been buried beneath loads of weak homiletics. Then there are three small books, and they are all executed with scholarship and care: (1) Dr. Reith's edition in the "Handbooks for Bible Classes" series (T. & T. Clark, 2 vols., 2s. each); (2) Dr. Plummer's in the *Cambridge Bible* (Cambridge Press, 4s. 6d.); and (3) Prebendary Sadler's edition (Bell & Sons, 7s. 6d.). Last of all, for the student of the Greek, Dr. Plummer's edition in the *Cambridge Greek Testament for Schools* (Cambridge Press, 6s.) may be heartily recommended.

The International Lessons.

I.

Acts viii. 5-25.

PHILIP PREACHING AT SAMARIA.

1. "Simon . . . used sorcery" (ver. 9). The word in the Greek is "was a Magian." So he is known as Simon the Magus or Simon Magus. There were no doubt honest Magians like those who came to Christ's cradle. But the most it seems were more or less charlatans.

2. "He continued with Philip." Literally, "he clung close to Philip,"—no doubt, mainly to find out Philip's secret.

3. "The thought of thine heart" (ver. 22). The word translated *thought* is very strong. It signifies a deep laid scheme.

4. "The gall of bitterness" and "the bond of iniquity" (ver. 23) are Hebrew expressions. Compare "a root that beareth gall and wormwood" (Deut. xxix. 18), spoken of false gods; and, "to loose the bonds of wickedness" (Isa. lviii. 6). The meaning is plain; but it is not easy to turn it into modern English.

THE subject of this lesson is conversion—true and spurious.

Philip, who has already been named as one of the deacons, had come to Samaria. The Samaritans had heard the gospel before. Some of them had even seen the Lord in the flesh. For one day a woman of the town of Sychar had gone to Jacob's Well and had returned with the strange invitation: "Come, see a man who told me all things that ever I did!" And many of the people of Sychar believed; and it may have been to this very city of Sychar that Philip now came.

For we notice that when Philip went to Samaria,

the people there acted exactly as the people of Sychar had done. First, they gave heed to the things which Philip spake, because they heard and saw the *miracles* which he did. So we are told the men of Sychar believed, first, because of the saying of the woman who testified, "He told me all things that ever I did." It was the outward wonder that moved them first of all.

Now this kind of belief may be genuine or it may be spurious. In the case of the people of Samaria, as in the case of the men of Sychar, this was but the first step in a true and lasting faith. For we are told of the former, that they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, and afterwards they received the gift of the Holy Spirit. So with the men of Sychar: "Now we believe," they said to the woman, "not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

But there was one man in Samaria whose belief was mere amazement at the miracles which Philip wrought, and he was not truly converted at all. Simon had been a clever impostor himself, but he does not seem to have looked upon Philip as also an impostor, only cleverer. He seems to have recognised a real power in him. That was the extent of his *belief*. So he clung close to Philip, not to help him in his work, but to learn, if possible, the secret of the miraculous power which he possessed.

By and by Peter and John came down, and laid their hands on the believing Samaritans, who thereupon received the gift of the Holy Spirit.

Then the spuriousness of Simon's faith appeared. The "gift" showed itself outwardly, perhaps as on the day of Pentecost. It was another wonder to Simon, and it was nothing more. He longed more than ever to possess this new power, the power of imparting the gift of the Spirit on whomsoever he laid his hands. It would be worth money to him, incalculable sums of money, he foresaw. So he fatally betrayed himself by offering money for it.

The secret of Simon's failure was that he never knew or acknowledged that he was a sinner. He believed in Philip's power to work miracles, but not in Jesus Christ, the *Saviour* of the world. He wanted the power to confer the Holy Ghost on others; he never asked that gift for himself.

ILLUSTRATIONS.—"And there was great joy in that city" (ver. 8). There is something clear and peculiar in this joy of a whole city over the new faith. We can all feel it when a thought or an emotion which has lingered in a few minds starts up and takes possession of a whole community. It is as when a quiver of flame, which has lurked about one bit of wood, at last gets real possession of the mass of fuel, and the whole fireplace is in a blaze.—PHILLIPS BROOKS.

Simon Magus disappears here from inspired history, but not from Christian literature. His name for centuries became the centre of legends which grew as legends grow. From the witness of his countryman, Justin, who was born little over half a century from this event, we may conclude that the man who had come so near to Christ and been self-repelled from Him grew afterwards into a more daring and more wicked impostor than ever. He founded a sect which lingered long in Samaria. He travelled as far as Rome in the pursuit of his profession. Everywhere he opposed the gospel. He appears as the bitter foe of Peter in particular. He added lust to covetousness, calling the paramour whom he had taken from the stewards of Tyre a divine emanation like himself. If he does not deserve to be termed, as the Church fathers term him, the parent and type of all heresy, he seems at least from that memorable day to have gone ever further off from the pure faith which once he had professed, and from that blessed hope which in His mercy God once brought near him.—J. O. DYKES.

II.

Acts viii. 26-40.

PHILIP AND THE ETHIOPIAN.

1. "The place of the Scripture which he read" (ver. 32). The verses quoted are those of Isaiah liii. 7, 8. And the difference between this and the words in the Book of Isaiah itself, is due to the fact that they are here quoted from the Greek (Septuagint) translation of Isaiah, which is no doubt what the Ethiopian was reading. That translation was made in Egypt according to tradition, and therefore just for such persons as this Eunuch, whose country was Upper Egypt.

2. And Philip said, "If thou believest . . ." (ver. 37). This verse is not found in our oldest MSS., and most editors believed that it had been written on the margin of some MS.

by some scribe who considered that a fuller statement of the Ethiopian's faith was advisable; and that then it got copied into the text itself.

Of the "Acts" of Philip the deacon, only two are told—the Conversion of Samaria and the Conversion of the Eunuch. We had the former last week; the latter is our lesson to-day. The two "acts" are worth comparing. Both the stories are of the successful proclamation of the gospel, but the one was in a populous city, the other in "a way that is desert." The one was a work carried on amid the inspiration of an enthusiastic crowd of people, the other was the quiet personal dealing with a single human soul. Yet they have one most beautiful characteristic in common. Of the city of Samaria it is said: "And there was great joy in that city;" of the Eunuch it is said: "And he went on his way rejoicing." It is a gospel, *good news*, always.

Of the two cases of conversion we might say, humanly speaking, that the Eunuch's was easier than that of the Samaritans. For they were debased by an abominable superstition, while he was simply ignorant. They had first to unlearn a great deal before they could begin to learn the truth of God, he was waiting to have it opened to him. So it required no length of time. Here was the hunger of the heart, that drew him to the fifty-third chapter of Isaiah above all other Scripture, that chapter which told of a Sufferer who suffered the penalty of the sins of others. He could understand that *Some One* had suffered, the just for the unjust; he must have felt his own mysterious share in the griefs and sorrows which he bore. Now he only had to know who this Sufferer was, that he might believe in Him and love Him. So Philip preached unto him Jesus.

ILLUSTRATIONS.—"The way . . . which is desert" (ver. 26). Think of it, children: a man *here* wanting a blessing, and a man *there* who could give it him; and between the two there lies "the way which is desert." How could these ever be brought together, if the one wasn't willing, in simple faith, to cross over? And it is just the same with the stiff tasks, and the weary days, and the times of sickness, the times of trouble and the like, they are all bits of the way which is desert. But if we go on bravely, trusting Jesus, we shall find in the end that it is a good errand the Lord has sent us upon; somebody is going to be helped by us, and we are going to be made glad, because we have made Christ glad. So lay your account for "the way which is desert," and go bravely on it when it comes.—J. REID HOWATT.

When General Gordon, on the steps of the palace at Khartoum, was looking wistfully down the river for the help which never came, did he remember, I have often wondered, —to him it would have been an intensely interesting reminiscence,—that in the region where he stood there are Bible echoes? A hundred miles north of Khartoum, fifty

miles south of Berber, and only ten miles west of Metammeh, the point where our troops struck the Nile after the battle of Abou Klea Wells, lie the ruins of the capital of the kingdom of Ethiopia, of which the eunuch was treasurer. This ancient kingdom extended over large portions of Nubia and Abyssinia, and included all the places just mentioned, besides others which during the Soudan War were familiar in our mouths as household words. For generations it was ruled by a female dynasty, the successive members of which bore the name of Candace, as in the neighbouring kingdom of Egypt the successive sovereigns were known by the name of Pharaoh.—JAMES STALKER.

III.

1 Cor. xi. 23-34.

THE LORD'S SUPPER.

1. "For I have received" (ver. 23). The *I* is emphatic in the Greek.

2. "This cup is the new testament" (ver. 25). Or rather, "the new covenant." The old covenant was made at Sinai over the blood of the victim which Moses offered for all the people (Ex. xxiv. 8).

3. "Unworthily" (ver. 27), as the Corinthians did, not remembering its connexion with the Lord at all. No communicant is "worthy"; his worthiness is in Christ; but he may partake of the Supper in a worthy or an unworthy manner.

4. "Damnation" (ver. 29). Judgment is the Greek. But what judgment? The apostle does not say. But he says enough to show that He does not mean eternal condemnation.

5. "Many sleep" (ver. 30). That is, they have died. It is the usual expression for a believer's death. The apostle means that God had to snatch them away, because they were not glorifying Him here. They were "earth-bound," and had to be transplanted.

THE children have seen the Lord's people partaking of the Lord's Supper. We may appeal at once to what they know. Their impression is vivid; their curiosity is keen. What does it mean?

It means two things. First, it is a *Remembrance*. It is a remembrance of Jesus Christ. Not of His birth, His life, or even of His death alone, but of Himself. "This do in remembrance of *Me*." But He is to be remembered for what He did, for thereby we know what He is. He is to be remembered, above all, for His death on Calvary. The bread broken, the wine poured out, are the tokens of His broken body and His shed blood.

And why is His death thus remembered? Because it was for us. "This is for *you* . . . this do in remembrance of *Me*."

Secondly, it is a *Communion*. That is to say (using the word in its first and best sense), a union with Christ Jesus Himself. No doubt the Supper is a communion with one another; but only if it is a communion with Him. The essential thing in the name "Communion" is the union between the believer and his Saviour.

Thus in the Supper the Lord is both absent and present. We do it in remembrance of Him; we do it in communion with Him. And it is a mistake to think that only for the latter is faith required. Faith is essential for a true remembrance of Jesus Christ. For it is faith that makes Him a subject of remembrance to us. Without faith His death is nothing, and He Himself is nothing to us. But we cannot even conceive a communion with Christ apart from faith. It is by faith we know He lives; it is faith that opens the heart to His presence; faith holds communion with Him.

So the Supper has this double aspect, this double blessing. It remembers a dying Lord, remembers Him "until He come." And it realises a living and present Lord, who is with us always, even unto the end of the world.

ILLUSTRATIONS.—"This do in remembrance of *Me*" (ver. 24). There is a touch of infinite pathos about these words. Jesus Christ could not bear the thought of being forgotten by His people. God and man long to be remembered. This is one point of fellow-feeling at which the Divine heart touches the human. One of the greatest calamities in the sight of God which can befall the wicked is that "his memory shall be cut off." I know of nothing within the covers of this book more touching than the way in which the prophets represent God as bringing the charge of forgetfulness against His people. "My people have forgotten *Me* days without number" (Jer. ii. 32)—it is a broken sigh which has an undertone of desolation in it.—D. DAVIES.

"Drinketh damnation (punishment) to himself" (ver. 29). The meaning is, because these Christians did not distinguish between the symbols of the body and blood of Christ and their daily food, that they were therefore not only guilty of profanation, but they were also under condemnation, were actually punished for their sin. Not a few of the members of the church were weak and sickly, and some had even died through their irregularities. Hence they were eating and drinking condemnation to themselves in the sense of punishment, because they did not discriminate between the Lord's body and their common food.—A. F. BARFIELD.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE VARIORUM REFERENCE BIBLE. (*Eyre & Spottiswoode.* 8vo, pp. 979, 276, 329.) The production of the most serviceable edition of the Word of God is a process of evolution. First there is the "Reference Bible." Next, as a separate book, "the Variorum Bible or the Authorised Version edited with Various Renderings and Readings from the best Authorities, 1876." Then these two are combined, and we have the first edition of the *Variorum Reference Bible*, 1880. It was commonly called, indeed it was entitled, the *Variorum Teacher's Bible*. It was in crown 8vo size. The second edition of this *Variorum Reference Bible* was issued in 1890. The best critical editions and translations were collated to date; the explanatory notes were increased; and the poetical portions of the text were set out as in a paragraph Bible. It was printed in larger type, and appeared in demy 8vo. Then came the Apocrypha, in a separate volume of the same type and after the same manner of editing. And now, lastly, we have the third edition of the Bible itself, which differs from the second edition simply in having the Apocrypha added in its place. Besides the 1584 pages, it contains a series of beautiful maps and an index of names of places. To the innumerable company of teachers and preachers who wish one copy of the Bible for the study, and wish to have the best, this is the copy we recommend.

ESSAYS UPON HEREDITY. By DR. AUGUST WEISMANN. (*Clarendon Press.* Crown 8vo, vol. i. pp. 471, second edition, 7s. 6d.; vol. ii. pp. 226, 5s.) Outside the province of theology, that which lies nearest to the hand of the preacher is the problem of hereditary descent. It touches him speculatively, and it touches him practically. It touches him as a theologian, whatever be the basis of his doctrine of original sin. It touches him in his practice, though he has no such doctrine in his creed. Now, Dr. August Weismann is the author of that theory of Heredity which seems to hold the future in its grasp. His Essays, admirably translated and most beautifully printed and bound in these two volumes, have not only given a new

impulse to the study of hereditary descent, but worked a complete revolution in Darwinism itself. Their value as a discipline, as a mental stimulus to the theologian, can scarcely be overstated.

THE HIBBERT LECTURES, 1891. BY COUNT GOBLET D'ALVIELLA. (*Williams & Norgate.* 8vo, pp. xvi, 296. 10s. 6d.) Count Goblet D'Alviella was born in Brussels in 1846, and in 1884 he was appointed Professor of the History of Religions in the University of his native city. When invited to deliver the Hibbert Lectures last year, he chose as his subject, "The Origin and Growth of the Conception of God, as illustrated by Anthropology and History." That title sufficiently indicates his theological standpoint, which he has himself elsewhere described as that of "Free Religion"; and the Lectures are entirely in keeping with their title. Count D'Alviella knows nothing of a supernatural revelation. Among the Hebrews as among the North American Indians the origin of the conception of God is due to inventions of the heart of man, and its growth follows the natural lines of man's own mental development. "We see how the breath, the 'ruakh' of the Eternal, at first simply identified with the wind 'which makes the heaven serene' (Job xxvi. 13) and 'parches the grass' (Isa. xl. 7), becomes the synonym of force in the moral as well as in the metaphysical sense, and finally comes to represent the abstract idea of absolute force, 'He who is.'"

The arrangement of the lectures is most felicitous; their style is simple and straightforward; and their matter, as simple as their style, is in the front rank of scholarship and full of interest. But there is something wanting. "Among the uses of the Old Testament," says Dr. A. B. Davidson, "there is one that deserves special emphasis—the firmness of voice with which the Old Testament says, 'God.' It utters little but one word to men, but this is the word," It is more than doubtful if Count D'Alviella has explained why that is the one word in the Old Testament; it is quite certain that he has not

explained the firmness of voice with which the Old Testament utters it.

THE EPISTLE TO THE EPHESIANS. BY THE REV. PROFESSOR G. G. FINDLAY, B.A. (*Hodder & Stoughton*. Crown 8vo, pp. 440. 7s. 6d.) Professor Findlay's *Galatians* in the *Expositor's Bible* was his introduction as an author to most of us, and he was freely recognised as an expositor of ability and conscience. Since then he has written a short Commentary on the Epistles to the Thessalonians, published in the *Cambridge Bible for Schools*, and an excellent practical Introduction to the Pauline Epistles, published at the Wesleyan Book-Room. We now know that we shall find in all his work the most painstaking accuracy, unobtrusive ability, and moral and spiritual earnestness. And we find it so in the volume before us. There is also in this volume, it seems to us, more freedom of utterance than before. It rarely surprises us with the wealth of illustration and suggestion of Professor Smith's first volume on *Isaiah*; it never attempts the eloquent sentences of that writer's second volume. But it carries us along with comfort and delight, and we feel that we have the mind of the apostle with us all the while.

TEXTS AND STUDIES. VOL. II. No. 2. THE TESTAMENT OF ABRAHAM. BY M. R. JAMES, M.A. (*Cambridge: At the University Press*. 8vo, pp. 166. 5s. net.) We heartily welcome another part of the *Cambridge Texts and Studies*. It contains the Greek Text of the Testament of Abraham according to both Recensions, a full Introduction, Notes, and an Appendix. The Appendix is by the Rev. W. E. Barnes, B.D., Fellow of Peterhouse, and consists of extracts from the Arabic Version of the Testaments of Abraham, Isaac, and Jacob. The whole book is a model of conscientious scholarship, and a delight to handle.

THE FAITH AND LIFE OF THE EARLY CHURCH. BY W. F. SLATER, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 412. 7s.) Professor Slater further describes his work as an Introduction to Church History. It is not a Commentary on the Acts of the Apostles, not even after the easy

manner of the *Expositor's Bible*. It covers more ground than the Acts; it does not cover all that ground. Nor will the author allow us to call it a History of Early Christianity. And the reason is, that its aim is too practical. "Its design is rather to investigate those features of the history which are of importance and interest at the present time." Now that is just what we need. Impassioned and impersonal histories of the first century we have; commentaries on the writings in abundance; but in respect of those matters of present interest, whose roots run back into the earliest Church history, though we have magazine articles and partial hot-tempered letters enough, we have no full and painstaking history. That is what Professor Slater seeks to supply. He has his own standpoint; but he is emphatically a scholar and open-minded. If our readers remember an article from his pen in THE EXPOSITORY TIMES on the "Introduction of the Gospel into Corinth," they will understand the manner in which he does his work.

THE CODEX SANGALLENSIS (Δ): A STUDY IN THE TEXT OF THE OLD LATIN GOSPELS. BY J. RENDEL HARRIS. (*Cambridge Press*. 8vo, pp. viii, 56. 5s.) "Codex Sangallensis was first inspected by Gerbert (1773), named by Scholz (N.T. 1830), and made fully known to us by the admirable edition in lithographed *facsimile* of every page by H. Ch. M. Rettig [1799-1836], published at Zurich, 1836, with copious and satisfactory Prolegomena. It is preserved, and was probably transcribed a thousand years since, in the great monastery of St. Gall, in the North-East of Switzerland. It is rudely written on 197 leaves of coarse vellum 4to, 10 inches by 8½ in size, with from 20 to 26 (usually 21) lines on each page, in a very peculiar hand, with an interlinear Latin version, and contains the Four Gospels complete, except John xix. 17-35." Such is Scrivener's record. And the point in that record in respect of its bearing on the present volume is that it has a Latin text as well as a Greek,—that it is a bilingual. This is its immediate attraction for Professor Rendel Harris. For is it not remembered that he has made the discovery anew, and pressed it with most unwonted scholarship and skill, that the Latin text is not made to suit the Greek, but that it is the other way. This was the crowning glory of his study of

Codex Bezae, and the present thinner volume is a supplement to that fascinating book. "The following pages are of interest only to a very small circle of readers," says our author in his modest Preface. He will make it of interest to a larger circle, and those who have gone before him as well as those who come after him will reap the benefit.

SOME INTERESTING SYRIAN AND PALESTINIAN INSCRIPTIONS. BY J. RENDEL HARRIS. (*Cambridge Press.* 8vo, pp. 35. 5s.) This is another volume by Professor Rendel Harris of Haverford College, Pennsylvania, whose touch wakens the most unfamiliar subjects into interest. This is the result of a Syrian ramble in the year 1888-89. Professor Harris made a point of copying such monuments as he could get access to, and that with no small share of "the historical conscience and archæological instinct." The volume contains ten such inscriptions, fully described, and three full-page plates. Perhaps the most useful, as it is the most widely interesting, is the Siloam Inscription, which comes last.

A HARMONY OF THE GOSPELS. BY C. C. JAMES, M.A. (*Cambridge Press.* Crown 8vo, pp. xxx, 274. 5s.) There have been many harmonies of the Gospels. The special features of this, the most recent Harmony, are these:—(1) The Gospels are fully printed in the words of the Revised Version; (2) the narrative is divided into sections and numbered, and St. Luke's order is followed; (3) in each section the Evangelist who tells the fullest story is given first, then the other or others on the same or opposite page, according to their length; (5) "quasi-parallels" are printed in italic type; and (6) there is a new and admirable set of marginal references. In regard to this last, Mr. James says: "I know of few things more interesting than thus to trace the history of a thought, dug up from the rich mine of the Old Testament, stamped as current coin by our Saviour, and applied by His apostles to the various uses of Christian life." Let it be added, finally, that the "get-up" of the book is worthy of the press from which it issues.

THE GOSPEL OF SPIRITUAL INSIGHT. BY CHARLES F. DEEMS, D.D., LL.D. (*New York:*

Wilbur B. Ketcham. Crown 8vo, pp. 365. 6s.) Under this title Dr. Deems presents his Studies in the Gospel of St. John. But what kind of studies are these? They are not critical, nor exegetical, nor homiletical. Nor are they expository, in the strictest sense. There is an element of all these things, and not very much of any of them. "Dignified conversation" some one has described his ideal of preaching. This is not preaching, but it is dignified conversation, most pleasant to read and most profitable to the reader. Not that the dignity is obtrusive; sometimes you look around for it, for a moment. But that may be due to the different conception of dignity which an English reader may possess. Certainly Dr. Deems is not wanting in reverence for the human or in adoration for the divine. We have not seen any volume for a long time which does more than *The Gospel of Spiritual Insight* to make the story that moves the world a real possession.

MERCY AND JUDGMENT. BY ARCH-DEACON FARRAR, D.D. (*Macmillan.* Crown 8vo, pp. 485. Second edition. 3s. 6d.) *Mercy and Judgment* was written in reply to Dr. Pusey's *What is of Faith as to Eternal Punishment?* And Pusey's *What is of Faith?* was a reply to Farrar's *Eternal Hope*. The immediate and intense heat of the controversy has passed away. Yet the books remain, and the interest of the subject remains, and they are the most typical utterances on both sides of the controversy which we have had.

MAN'S GREAT CHARTER. BY F. E. COGGIN, M.A. (*Nisbet.* Crown 8vo, pp. 210. 3s. 6d.) Mr. Coggin's volume is bound like the cheaper editions of Ruskin, and its style has quite the flavour of the master. That imitation is the worst thing about the book. The epigrammatic unconnectedness of the sentences is irritating, and almost succeeds in preventing our ever getting interested in the book itself. And yet it is a book worth the trouble it takes to read it. *Man's Great Charter* is the first chapter of Genesis, and the volume is an exposition of that chapter. In many ways it reminds us of Tayler Lewis's *Six Days of Creation*. But it has an originality that commands attention. The great difficulty in describing the creation was to find words that would not be misunderstood. Every word that existed had a

recognised meaning within the sphere of *created* things. To lift it out of its associations was impossible; to create a new language for the purpose was equally impossible; therefore the writer had to choose his words and arrange them so as to convey his new and unfamiliar conceptions with as little false suggestion as possible. This great difficulty is increased by translation. And so now the secret of this story, which if not scientific is nevertheless true and accurate, is to be found through patient reading and intelligence.

NEW COMMENTARY ON ACTS OF APOSTLES. BY J. W. M'GARVEY, A.M. (*Cincinnati: Standard Publishing Company*. Vol. i. Crown 8vo, pp. xxxvi, 262. \$1.50.) Thirty years ago Mr. M'Garvey published a *Commentary on Acts of Apostles* (as he writes the title in accordance with the Vatican MS.); and having never ceased to study this book during these thirty years; having, moreover, "during twenty-seven of these years annually given instruction on every verse of the Book to the senior class in the College of the Bible," he has now produced that which is much more than a new and improved edition of that first commentary, and which he is constrained to style his *New Commentary on Acts of Apostles*. We have not seen the first edition. This is a book of which no author need be ashamed. The Introduction, of thirty-six pages, surveys the critical and historical field with familiarity and confidence. The Commentary is a masterpiece of verse by verse exposition in the form of an easy and pleasant narrative. Mr. M'Garvey has no hankering after originality. He is not consumed with a passion for suggestiveness. He expounds his author's words as long study has enabled him to understand them, and he is content if he has made their meaning plain.

ON CERTAINTY IN RELIGION. BY EDWARD WHITE. (*Elliot Stock*. Foolscape 8vo, pp. 109. Second edition.) One of the very greatest arguments for the truth of the Christian miracles is the tone of certainty which manifestly belonged to the apostles and early Christians. No doubt the statements of that certainty in the Acts of the Apostles may be described as mere invention; but the certainty is not in isolated state-

ments, but in the whole tone and temper of the disciples, which it is beyond the power of time or person to invent. That is the argument which Mr. Edward White works out in these four lectures, and he does it with great persuasiveness. They were originally delivered as the "Merchant's Lecture" in October 1880.

SERMONS FROM BROWNING. BY THE REV. F. EALAND, M.A. (*Elliot Stock*. Foolscape 8vo, pp. x, 106. 5s.) There are four sermons, with the titles—(1) The Life that now is; (2) The Life which is to come; (3) The Next-to-Nothings of Life; (4) The All-Important in Life; and they were delivered as a course of Advent Lectures last December. There may be two opinions of the wisdom of the choice of text, there can be but one opinion of the beauty and insight of the sermons themselves. The outward appearance also is exquisite.

A GUIDE TO PREPARATION FOR CANDIDATES FOR HOLY ORDERS. BY THE REV. M. J. HUGHES, F.R.H.S. (*Sonnenschein*. Foolscape 8vo, pp. 47, xiv. 2s.) This guide has been prepared with the utmost care and a thorough knowledge of what is most essential to the pass. The arrangement follows the Syllabus. Under each subject the leading points are clearly set forth, and the Church History part in particular is valuable, as a *résumé*, to others besides those immediately concerned. The Appendix contains the questions set at the Preliminary Examination in October 1891.

THE TEN VIRGINS. BY THE REV. M. B. MOORHOUSE, M.A. (*Elliot Stock*. Crown 8vo, pp. 80.) Four sermons on the Parable of the Ten Virgins, delivered last Advent. They are practical sermons, as became the occasion of their delivery. Verse after verse, phrase after phrase is used to convey warning and encouragement in this present time; and all with much earnestness and reality.

STRANGE FIGURES. BY JAMES NEIL, M.A. (*Lang, Neil, & Co*. Foolscape 8vo, pp. 96. 1s.) In another form and under another title (*Figurative Language in the Bible*), this little work was already most favourably reviewed in THE EXPOSITORY

TIMES. We are not sure about the change of title, but the change of dress is every way for the better.

PAMPHLET. *An Account of some MSS. of the New Testament hitherto unedited contained in the Library of Christ Church, Oxford.* BY CHARLES H. HOOLE, M.A. (Oxford: Horace Hart, 1892.) Mr. Hoole has done well to call attention to these MSS. There are twenty-eight MSS. of portions of the New Testament; fourteen are MSS. of the Four Gospels, the others are selections or lectionaries containing passages from the New Testament; and up to the present time only two of them have been fully collated.

RECENT LITERATURE ON THE POETICAL BOOKS OF THE OLD TESTAMENT.

Since the article on the Literature of the Poetical Books appeared (THE EXPOSITORY TIMES, vol. iii. p. 367), four volumes have come into our hands.

1. THE EXPOSITOR'S BIBLE. THE BOOK OF JOB. BY ROBERT A. WATSON, D.D. (Hodder & Stoughton. Crown 8vo, pp. 416. 7s. 6d.)

2. THE EPIC OF THE INNER LIFE. BY JOHN F. GENUNG. (James Clarke & Co. Crown 8vo, pp. 352. 1891. 4s. nett.)

3. DAVID IN THE PSALMS. BY THE REV. F. W. MOZLEY, M.A. (G. Bell & Sons. Crown 8vo, pp. 128. 1890.)

4. THE LILY AMONG THORNS. BY W. E. GRIFFIS, D.D. (Boston and New York: Houghton, Mifflin, & Company. Crown 8vo, pp. 274. 1890.)

The Expositor's Bible. The Book of Job.—Dr. Watson remarks in the opening of his volume that the Book of Job has been the parent tree from which a hundred shoots have sprung, from the Lamentations of Jeremiah down to *Sartor Resartus* and the *Story of an African Farm*. But there is a stranger thing than that. The Book of Job is so inspiring that it has created some commentaries on itself that are truly works of art in literature. And Dr. Watson's own work is one of these. As far as our knowledge goes, he has never had a theme like this before, and we did not know him capable of it. We do not say that

Davidson's glance is here—piercing to the dividing asunder, discerning the very intent of the great writer's heart. But there is a lifting up out of the common, beyond the skill of even the tried expositor to reach on lower themes. For with the Book of Job it is success or failure. You cannot do the work and escape the judgment of men. Our reverence for this poem is a swift messenger to avenge or place the crown of conquest on your head.

The Epic of the Inner Life is Mr. Genung's title for the Book of Job. It is, he admits, a question-begging title. But if you pass that by for the moment, and follow him throughout the long Introductory Study which he prefixes to his translation, you will be able to return and accept the title. For in this Study he persuades you, above all things, to separate yourself from outside mechanical views of the purpose and structure of this poem, to come within and to follow, not without sympathy and even tears, the inner earnest history of a struggling human soul. He calls his method of exposition, following Pascal, the "natural style." And Pascal is right that "when we see the natural style we are quite astonished and delighted, for we expected to see an author, and we find a man." This Introduction fills 119 pages; and we cannot pass from it without knowing the book and loving the man better than before. Then comes the translation. Mr. Genung has but one fault to find with the translation of Job in the Revised Version. "Being the work of a company of scholars, it represents the *average* of their views; it is the somewhat colourless, or perhaps we may say low-relief, product of many minds." But the Book of Job being the work presumably of a single mind, "it seemed to me necessary to pass it anew through the crucible of a single mind." Footnotes are freely used to justify the new renderings, and, at the same time, carry the reader forward with the progress of the poem.

Mr. Mozley's little book is somewhat after the manner of Dr. Maclaren's volume in the "Household Library of Exposition." But, alas! it wants much of the literary charm of that excellent book. Nor is it strong in scholarship to atone. But it makes no claim to scholarship or style. What it does claim is to offer "the English reader" a connected story of the life of David as reflected in those Psalms which have traditionally been given to him, using for all critical and historical purposes

the ordinary reliable commentaries. And that it does exceedingly well.

There are said to be three methods of interpretation—the literalising, the allegorising, and the surmising. The Song of Songs has had its share of all the three. Now the first seems likeliest to prevail, and Dr. Griffis throws himself wholly and heartily on its side. His *Lily among Thorns* is

further described as “A Study of the Biblical Drama, entitled the Song of Songs.” It is made up of three parts—I. History and Criticism; II. The Text in the Revised Version; III. Studies and Comments. From first to last it proves beyond question that the literal interpretation of the Song of Solomon is perfectly consistent both with eloquence and devotion.

Contributed Notes.

Note on Acts iv. 13. 14.

THE words *ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν* have usually been taken in connection with the preceding words of verse 13, *ἐθαύμαζον* and *ἐπεγίνωσκον* being regarded as co-ordinate predicates. The meaning as commonly understood is that in the boldness which Peter and John displayed, the Sanhedrin recognised the same obnoxious spirit of calm courage which Jesus Himself had manifested, and so set the apostles down at once as His followers. This interpretation, of course, suggests a valuable lesson. “It is the very life of Christ Himself, breathed into His saints, which forms the characteristic of their Christian life. That Spirit of Christ looks through their serenely confident eyes, speaks in their free, undoubting sentences, even as it informs their gracious and mighty deeds; till they grow, in supreme moments, to be so like reproductions of that Christ Whom the world refused, as to vex the world’s conscience with the recollection of its rejected Lord” (Dykes).

But another construction of the verses seems possible. In verse 14, *τόν τε ἄνθρωπον βλέποντες* is the reading of $\aleph$ A B D² E, and is accepted in all the critical editions. *ἐπεγίνωσκόν τε κ.τ.λ.* would therefore seem to be connected with verse 14 instead of verse 13. The Sanhedrin had demanded of Peter and John in what power or in what name they had made the lame man to walk, and the apostles replied that they had done so in the name of Jesus of Nazareth, Whom the rulers crucified and God raised from the dead. This explanation was consistent on the face of it. On the one hand, Peter and John were recognised as men who had been companions of Jesus. “John at least (John xviii. 15) was well known to Annas or Caiaphas, and the disciples of Jesus must have

been known to many of the rulers” (Lindsay). On the other hand, the man who had been healed was standing by, and his cure was an undeniable fact. The simple statement of the apostles was confirmed by this twofold circumstantial evidence, and the Sanhedrin were completely silenced. “They could say nothing against it.” It is in this sense that Weizsäcker renders the passage, *Sie erkannten sie als Genossen Jesu; und zugleich sahen sie den geheilten Menschen bei ihnen stehen, da wussten sie nichts zu entgegenen.*

JAMES PATRICK.

Glasgow.

“Glory and Honour.”

MR. MITCHELL, in his interesting paper, in your July number, on the passage in Hebrews (ii. 5–18), to which attention had been already drawn in your pages, refers, very appositely, to 2 Pet. i. 16–18. Perhaps it will be found that this passage throws light upon the difficult words in the Hebrews, “that He, by the grace of God, should taste death for every man.” For it is to be observed that this of St. Peter is the only other place in the New Testament where these two nouns, “glory and honour” (or “honour and glory”), are used alone, in reference to our blessed Lord. And in what connection are they thus found? In connection with that scene on “the Holy Mount,” when, as we know, “His decease, which He should accomplish at Jerusalem,” was a special theme of discourse. So that, looking at this “Holy Mount,” “we see” the standing vision of our Lord “crowned with glory and honour,” so that, thus crowned, He should proceed to taste death.

SYDNEY THELWALL.

Radford Vicarage, Leamington.

Jacob's Staff.

HEBREWS xi. 21.

THE Epistle to the Hebrews is written to Jewish Christians in imminent danger of apostasy. One of the great temptations to which they were exposed arose from the fact that the Messianic blessings had not yet been received. To meet this difficulty, the writer shows that the life of faith is necessarily a life of expectation and not of possession. Beginning with this statement he names the principal Old Testament worthies, and in each case selects some incident in the history which illustrates his position. The facts in the lives of Abraham, Jacob, Moses, Joseph, which ordinarily attract attention, are passed over, and, as in the case of Joseph's unburied bones, only those mentioned which characterise them as looking always to the future. So Jacob's last act of worship is performed leaning on the top of his staff—the appropriate symbolical act of one who dies as he lived, a pilgrim and sojourner.

HENRY G. WESTON.

Chester, Pa., U.S.A.

Pathros in the Psalter.¹

THAT the 68th Psalm is one of those in which textual emendation is most called for, is hardly to be denied, and the number of corrections already proposed is not inconsiderable. Professor Nestle, of Tübingen, whose fine scholarship and critical insight are well known, has favoured the readers of the *Journal of Biblical Literature and Exegesis* with some fresh emendations of much interest (vol. x. p. 151 f.). Three verses of the Psalm are affected by them, viz. 28, 31, and 32. It is not, however, vers. 28 and 32 on which I have to speak,—others have already, as it seems to me, done all that is needed (קָנָה, רִנָּתָם, קָנָה),—but ver. 31. For some time I was unable to do Professor Nestle justice, because some of his suggestions seemed to me plainly unacceptable. He says: Read vers. 30 and 32 together, and ask yourself what the intermediate verse ought to contain. He then suggests that, since we evidently want a reference to offerings, קָנָה must mean

¹ Professor Cheyne sends us the following note, which he has contributed to the *American Journal of Biblical Literature and Exegesis*.

“sweet cane” and קָנָה “oblations,” while בָּרַי should be בָּעֵרִי (I had proposed בָּבָעֵרִי; cf. Job xxii. 24, 25), and בָּרַי should be בָּדֹר (cf. the corruption in Ps. liii. 6. And above all, the very strange word מִתְרַפֵּס should be מִתְרַס, “from Pathros.”

With all this, no better sense seemed to be produced, and it seemed plainly unfair to forget ver. 29 (read imperatives in both halves of the verse), which answers to ver. 31 as ver. 30 answers to ver. 32. But how if we adopt the last emendation only, and suppose a word or two to have fallen out? We then obtain the following very plausible view of the verse:—

Rebuke the wild beast of the reeds (*i.e.* Pharaoh; cf. Ezek. xxix. 3), the troop of bulls (*i.e.* princes or generals),

The lords (or leaders, בָּעֵלִי) of peoples from Pathros (*i.e.* the Egyptian army);

. . . on them that have pleasure in silver (*i.e.* mercenaries),

Scatter the peoples that delight in wars.

One of these “lords of peoples from Pathros” might be Scopas the Ætolian, who, “in the enforced absence of Antiochus the Great, sought to reattach Syria to Egypt, and among other cities captured those of Judæa”—a period to which I have ventured to assign Ps. xlii.—xliii. and (with some hesitation) Ps. lxviii. (*The Origin of the Psalter*, etc., p. 114). M. Halévy, it is true, assigns Ps. lxviii. to “the coterie which so vehemently strove with Jeremiah and his partizans.” He says “our Psalmist utters the same prediction as Hananiah the son of Azur (Jer. xxvii. 16, xxviii. 17); viz. that the Babylonian invaders shall be entirely destroyed and the Jewish captives restored.” He even thinks that “the likeness being so great,” Hananiah, “the personal enemy of Jeremiah,” may be the author of our Psalm (*Revue des Études Juives*, Juillet-Septembre, 1889, p. 15). Many bold exegetical suggestions are offered in support of this view, with which I will not occupy the space of this journal. M. Halévy seems to have undertaken to reconstruct the literary history of the Old Testament on the ruins of the criticism of the last eighty years!

T. K. CHEYNE.

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